

For Library Use



The Library
SCHOOL OF THEOLOGY
AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE
CLAREMONT, CALIFORNIA

THE

HOME MISSIONARY:

FOR THE YEAR ENDING

APRIL, 1860.

Go, PREACH THE GOSPEL.—*Mark*, xvi. 15.
How shall they PREACH, except they be SENT.—*Rom.* x. 15.

VOL. XXXII.

PUBLISHED BY
THE AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

1860.

University of Southern California

JOHN A. GRAY,
Printer and Stereolyper
Nos. 16 & 18 Jacob Street, N. Y.

Rel. 266.05 H765 V.32

INDEX TO THE HOME MISSIONARY.

	PAGE		PAGE
Aaron and Hur wanted,	163	iliary System of, 100; Capabilities	
A better example wanted,	244	of, 173; Wants of Treasury, 199;	
A brotherly kindness,	235	The main work, 212; Coöperation	
Address of Rev. E. S. Lacy, 85; Wm.		—Questions at issue, 222; and	
Curtis Noyes, Esq., 109; Rev. H. M.		Church Extension Scheme, 270;	
Dexter,	133	and Presbytery of Monroe, 271;	
A father's prayer answered,	37, 196	The present exigency,	277
Affliction,	264	Anderson, Rev. E., Cheering success, 291	
Affliction blessed,	194	Anniversary of—The American Home	
"A friend to Home Missions,	143	Miss. Soc., 49; Phil. H. M. Soc.,	
After many days,	169	61; Mass. H. M. Soc., 145; Ver-	
Aged disciple,	123	mont Dom. Miss. Soc., 199; Maine	
A good place to live in,	167	Miss Soc., 218; New Hamp. Miss.	
A heavy affliction,	264	Soc., 219; Conn. Miss Soc.,	220
Aid indispensable,	39, 291	Anoka, Minn, Prospects,	140
Almost discouraged,	246	A place for a missionary,	145
A library but no grog shop,	140	A recruiting post,	39
Alton Presbytery Discussion:—79;		A Scottish Sabbath,	43
Action of the Committee, 80; The		Ashmun, Rev. S. H., Death of his son, 265	
A. H. M. S., 100; Errors Cor-		A specimen,	144
rected, 148; The main question,		At the eleventh hour,	99
152; Capabilities of the A. H. M.		At work again,	209
S., 173; Views of Conn. Miss. Soc.,		Auxiliary System of the Amer. Home	
221; Coöperation—Questions at		Miss. Soc., 100; History of princi-	
issue, 222; Testimony of an Illi-		ples,—Applicable to ecclesiastical	
nois layman, 269; The Church Ex-		bodies, 101; Uniformly applied and	
tension Scheme, 270; Presbytery		approved, 102; Testimony of the	
of Monroe, 271; The present exi-		churches,	103
gency in Home Missions,	277	A word in season,	172
Amer. Home Miss. Soc., Thirty-third		A year of difficulty,	141
Anniversary of, 49; Thirty-third			
Annual Rep., 51—Summary, 52;		Backsliders,	164, 196
Treasury, Progress, 53; General		Believing,	286
Comparative results, 54; Distri-		Bereaved,	141, 265
bution of Missionaries, 55, 56;		Bible census,	214
Table of receipts, 57; Auxiliaries,		Busy,	15
Agencies, Missionary fields, 58;		"Blessed are they that mourn,"	209
Conclusion, 77:—Principles of Co-		Blessing of the Lord,	263
operation in 78; and Alton Pres-		Blessing of hard times,	118
bytery, 79, 80, 152, 222, 270; Aux-		Born again,	140

	PAGE		PAGE
Brookfield, Iowa, Revival in, . . .	122	Consequences of gospel destitution, . . .	125
"Brother you must squeeze," . . .	19	Conversion, . . .	169
Brownsville, Kan., Revival in, . . .	116	Coöperation—Questions at issue, Position of the Executive Committee, Presbyteries auxiliary, 222; Alton Presbytery claimed to be auxiliary, Presbyteries and the contributions, 223; Churches bound to coöperate, 224; Voluntary Societies repudiated, Alleged partiality of the Executive Committee, 225; Church Extension, 270; Monroe Presb., 271	
Brownsville, Kan., Religious progress, . . .	35	Conn. Miss. Soc., 60; Anniversary, Summary, 220; Nature of the work, Evangelical churches, N. S. Presb. Church Extension, . . .	221
Burlington, Kan., Poverty, . . .	286	Correction, . . .	296
Burthened, . . .	212	Crane, Rev. N. M., Death of, . . .	241
California, Ten years in, 25; Arrival of Missionaries in, 27; Results of ten years, 28; Past discouragements, Good omens, 30; Revival of confidence, 31; Resources and want, 85; Impressions of, 91; Impressions of, Prospects, The Chinese, 92; Morals and Religion, 94; Need of Ministers, 217; The mountains as a missionary field, 284; A new State coming, . . .	285	Dalles, Or., Beginning at, 89; The day of small things, . . .	208
Camptonville, Cal., . . .	115	Dark and bright, . . .	9, 38
Cannon Falls, Minn., Revival in, . . .	36	Dearth, . . .	38, 121
Capabilities of The Amer. Home Miss. Soc., Missions in cities, 173; Exploring and organizing churches, 174; Direction of Missionaries, . . .	175	Death of, Mrs. E. B. Hurlbut, 125; Mrs. I. Russell, 141; Young men 164, 235, 265; Rev. Josephus Morton, 168; Rev. N. M. Crane, 241; Children, 264; A Christian, 16; A Universalist, . . .	6
Cassapolis, Mich., Four years in, . . .	195	Debt paid, . . .	41
Cedar Falls, Iowa, Prospects of, . . .	5	De Kalb Co., Ill., Settlement, . . .	14
Cedar Rapids, Iowa, . . .	168	Delirium Tremens, . . .	7
Central Agency, N. Y., . . .	62	Demands of the Temperance cause, . . .	211
Central Christian Herald, Article on "Church Extension," . . .	270	Denominations, . . .	34
Chazy, N. Y., Revival at, . . .	16	Depression, . . .	236
Cheering prospects, . . .	93, 188	Destitutions, 33, 35, 92, 98, 124, 168, 217, 259, 271, 284,	
Cheering success, . . .	8, 294	Dexter, Rev. H. M., Address of, . . .	133
Children's Papers, Value of, . . .	167	Difficult and needy field, . . .	216
Christ precious, . . .	266	Difficulties, . . .	215
Christian brotherhood, Supreme, 205; Immortal, Its duties, 206; Each church a household, Church freedom, Communion of churches, 207; The law of Church growth, . . .	208	Downville, Cal., . . .	89, 90, 232
Christian life a missionary life, . . .	133	Drop of Encouragement . . .	213
Christians under adversity, . . .	122	Drunkard reclaimed, . . .	15
Christian visitation, . . .	165	Dunleith, Ill., Past and present of, . . .	13
Church organized, 123; Revived and enlarged, . . .	192	Dwight, Rev. Wm. T., D.D., Discourse, 157	
Church activity, . . .	165, 166		
Church erection, . . .	94, 97, 186, 187	Early method of church extension in New England, 181; The Puritan idea, 182; Church colonization, 182; Branch churches, 183; Legislative aid, 184; Covetousness met, 185; Puritan church erection, . . .	186
Churches, Duty of, . . .	170	East Taunton, Mass., Debt paid, . . .	41
"Church Extension,"—Presbytery of Alton, 79; 100; Errors Corrected, 148; The main question, 152; Capabilities of the A. H. M. S., Missions in cities, 173; Exploring and organizing churches, 174; Direction of missionaries, 175; Views of Directors of Conn. Miss. Soc., 221; Coöperation—Questions at issue, 222; The Church Extension Scheme, 270; Presbytery of Monroe, 271; Workings of sectarian division, . . .	272	Eau Clair, Wis., Review and summary, 241	
Church growth at the East and West, . . .	295	Editorial remarks:—The Sabbath, 1, 36; "Adaptation" of Home Missions, 18; Lay effort, 39, 40, 99; Leavenworth, Kan., 96; Necessity of aid, Hard times, 120; Journey of Mr. Hurlbut, 125; Parsonages, 126; The true work of the pastor and his church, 144; Backsliders—Duty of Eastern churches, 164; Visitation, 165; Church activity, 166, 170; Christian usefulness, 189; Southern Ill., 198; Neighborhood	
Church revived and enlarged, . . .	192		
Climbing up, . . .	43		
Cold, hard field, . . .	216		
Concentration better than diffusion, . . .	214		

	PAGE		PAGE
prayer-meetings, 240; Duty of Eastern churches, 263; Wants of Washington Territory, . . .	284	142, 190, 191, 197, 214, 240, 289, 291, 293,	
Editorials and Leaders.—Consequences of Sabbath desecration, 1; Ten years in Cal., 25; Principles of Co-operation, 78; Resources and want of California, 85; Auxiliary system of the A. H. M. S., 100; Influence of Home Missions on civil society, 109; The Christian life a missionary life 133; Errors Corrected, 148; The work and the workmen, 157; Personal efforts, 172; Capabilities of the A. H. M. Soc., 173; Early methods of church extension in New England, 181; Christian brotherhood, 205; Co-operation—Questions at issue, 222; The church a household, 229; Every church a missionary, 253; Presbytery of Monroe, 271; The present exigency in Home Missions	277	Hard to bear, . . .	290
Embarrassments of the people, . . .	290	Hiawatha, Kan., Region and people, . .	262
Emigration to the mines, . . .	96	Historical Sketch of The New Hamp. Miss. Society,—The original plan, Adoption of the present plan, 247; Good effects of the auxiliary relation, 248; Statistics, . . .	249
Encouragement, . . .	268	Holbrook, Rev. J. C., Impressions of California, . . .	91
Encouragements, . . .	245	Holding fast to old friends, . . .	269
Encouraging results, . . .	90	Home Evangelization, . . .	99
Encouraging work, . . .	12	Home Missionary plans for California, .	25
Entered into rest, . . .	16	Home Missions—Influence of, 109; Necessity of, 120, 190, 194, 222, . . .	269
Errors Corrected, 148; The Main question, . . .	152	Hope deferred, . . .	160
Evansville, Wis., Revival at, . . .	9, 98	Houghton, Mich., Prospects, 242; A new church, . . .	243
Every church a Missionary,—Each church an agent of God, 253; Activity essential to growth, Duty of each local church, All Christians God's messengers, 254; The work must be mapped out, United prayer and counsel, 255; Be not faithless but believing, . . .	256	Hudson, Wis., Religious interest, 40; Installation of Mr. Marshall, . . .	267
Evils of prosperity, . . .	242	Humboldt Bay, Cal., Beginning at, 113; Good prospects, . . .	114
Excelsior, Minn., Prospects, . . .	187	Hurlbur, Mrs. E. B., Decease, . . .	125
Exploration of Wash. Ter., . . .	256, 280	Illinois, 67; Prospects of Southern, 197; Diversities of population, . . .	295
Father and son, . . .	10	Importance of enterprise and activity, .	212
Fruit appearing, . . .	162	Impressions of California, Prospects, The Chinese, 91; Morals and religion, Destitutions, . . .	92
Founding a Seminary, . . .	268	Improvement, . . .	295
Friendly comparison, . . .	18	In a new country, . . .	169
Full of promise, . . .	42	Indiana, . . .	66
Getting at work, . . .	92	Influence of Home Missions upon Civil Society, . . .	109
Getting sober, . . .	244	Influence of a revival, . . .	97
Give letters, . . .	40	Intemperance, 168, 269; Diminished, .	193
Giving upon principle, . . .	45	Interesting conversion, . . .	123
Gold fever, . . .	33, 34	Interesting services, . . .	5
Gold mines of Kansas and Nebraska, 33, 34, 94, 95, 96, 210.		Iowa, 70; Temporal prospects, Advance of population, 237; Public improvement and culture, Meeting of Associations—Pleasant Christian communion, Hungry from long fasting, . . .	238
Good cheer, . . .	6, 98	Iowa, Western, and Nebraska, Soil, Timber, . . .	212
Good work begun, . . .	11	"Isms," . . .	99
Gould, Rev. Nahum, Correction of his mistake, . . .	296	"I will tough it through," . . .	16
Hand to hand fighting, . . .	63	"John Brown," . . .	267
Hard times, 7, 9, 10, 12, 33, 34, 38, 41, 99, 118, 119, 120, 121, 139, 140,		Kansas, 73; Denominations, Gold Mines, 34; Want of ministers, 35; Loose Morality of public men, . . .	115
		Labors and Losses, . . .	170
		Lacy, Rev. E. S., address of, . . .	85
		Lapeer county, Mich., . . .	169
		Lay effort, . . .	40
		Laymen wanted, . . .	203
		Lawrence, Kan., Two years in, . . .	285
		Lawrenceville, N. Y., Revival at, . .	17
		Leavenworth, Kan., Growth, 95; Denominations in, want of church	

PAGE

PAGE

edifice, 95; Marked Improvement, 286; Obstacles,	287
"Lets in the Light,"	39
Letter from a Missionary's daughter,	213
Letters from—I. W. Atherton, 188; G. H. Atkinson, 256, 280; E. Anderson, 294; D. Andrews, 187, 211; S. H. Ashmun, 265; H. Avery, 214; J. R. Barnes, 36; S. H. Barreau, 167; R. Cordley, 35; L. Bodwell, 116; E. Brown, 39, 189; J. Brownlee, 35, 210, 116; C. E. Blood, 94, 138, 236; C. C. Cadwell, 39; J. E. Conrad, 119; H. M. Chapin, 164; Mrs. J. A. Crane, 241; A. Clark, 267; J. R. Cushing, 41; E. Clark, 119; J. Cochran, 30; D. C. Curtiss, 40; O. Dickinson, 160; J. W. Donaldson, 215; C. Eells, 261; J. S. Emery, 126; W. Frear, 284; O. French, 292; W. Fuller, 193, 243; A. D. French, 4; R. Gaylord, 32, 235, 262; J. Guernsey, 140, 237; D. Gore, 171; D. Gilmer, 197; N. Gould, 125; S. N. Grout, 163; S. S. Harmon, 31; E. B. Hurlbut, 33, 209; I. E. Heaton, 234; S. Hall, 120; G. Hayes, 43; H. Hammer, 166; J. J. Hill, 187; C. F. Halsey, 164; I. F. Holton, 196; J. C. Holbrook, 91; E. Jenney, 246; W. L. Jones, 113; L. H. Jones, 192; J. R. Kennedy, 240; W. A. Keith, 122; A. Kidder, 241; F. Lawson, 97; J. D. Liggett, 286; S. G. Lowry, 38; E. Lorriaux, 12; H. J. Lamb, 41; A. D. Laughlin, 165, 166; C. M. Morehouse, 9, 98; C. H. Marshall, 8, 40, 97; N. Miner, 41; C. W. Matthews, 242; H. A. Miner, 189; J. T. Marsh, 168; D. McClure, 234; J. Mather, 263; W. Mayo, 92, 115; G. C. Morse, 263; E. Newton, Jr., 161, 288; L. Newcomb, 126; J. K. Nutting, 163; R. Paine, 98; R. D. Parker, 34, 95; A. Parmelee, 216; T. Packard, 12; J. W. Perkins, 9, 38; J. M. Philips, 5; W. Platt, 192; W. Porter, 295; W. O. Pond, 89, 232; S. F. Porter, 14; I. Russell, 5, 141, 239; G. G. Rice, 262; J. S. Rounce, 139; G. B. Rowley, 17; W. P. Russell, 124; W. Sewall, 42; C. B. Sheldon, 187; J. S. Stone, 17; De W. C. Sterry, 118; S. D. Storrs, 116; G. Spaulding, 167; J. D. Stevens, 214; E. W. Taylor, 195; W. A. Tenney, 89, 208; E. Thompson, 242; I. Tracy, 36; J. H. Warren, 30; T. A. Wadsworth, 6; C. L. Watson, 196; J. Watts, 13; J. Walker, 99; J. S. Whittlesey, 261; A. Willey, 140, 211; J. N. Williams, 291; S. H. Williams, 16;	

J. H. Windsor, 5, 123; J. W. Windsor, 120; J. A. Woodruff, 169; C. Youngs,	16
Letters from a Missionary—7, 8, 10, 14, 15, 16, 37, 39, 96, 98, 117, 122, 124, 142, 143, 144, 145, 161, 162, 163, 167, 170, 171, 172, 190, 193, 194, 195, 196, 197, 212, 213, 215, 244, 269.	
Letters from a Missionary—in Northern Min., 291; in Central Min., 290; in Blue Earth Co., Min., 289; in Southeastern Iowa, 292; in Northern Wis., 191, 265, 267; in Southern Wis., 268; in Fon du Lac Co., Wis., 10; in Washington Co., Wis., 7; in Genesee Co., Mich., 99; in Ottawa Co., Mich., 12; in Van Buren Co., Mich., 11; in Central Illinois, 246; in North Central, Illinois, 269; in Southern Ill., 15, 269; in White Co., Ill., 15; in Warren Co., O.,	144
Little Falls, Min., Four hard years, 288; Prospects, Provisions frozen, 289	
Loose morality of public men in Kansas,	115
Losses and arrearages,	197
Losses and poverty,	214
Lukewarm Christians,	39
Lunenburg, Vt., Revival in,	42
Maine Miss. Soc., 58; Anniversary, Summary, 218; State of the Treasury, Destitutions,	219
Malone, N. Y., Bad influence of summer visitors,	216
Manhattan, Kan., The founding, Prospects, 236; Tornado at, church injured, 138; Season and prospects, Dedication,	139
Marietta agency, O.,	65
Married or single?	285
Marshall, Rev. C. H., Installation, at Hudson, Wis.,	267
Massachusetts, Work for Home Missions in,	147
Mass. Home Miss. Soc., 59; Anniversary, 145; Treasury, Summary, Moral wastes in Mass., 146; Right policy,	147
McClure, Rev. D., Proposing to teach,	234
McGregor, Iowa,	6
Meeting-house destroyed,	116
Mere "luxuries,"	191
Michigan,	68
Minneola, Kan.,	92
Minnesota,	72
Missionary aid, Object of,	128
Missionary box, 15, 124, 188, 269, 288, 293	
Missionaries and hard times,	140
Missionary life, 2, 8, 11, 32, 35, 38, 39, 80, 91, 92, 93, 97, 99, 118, 118, 119, 140, 142, 144, 162, 163, 165, 191, 195, 197, 214, 263, 265.	

	PAGE		PAGE
Money a curiosity,	214	Pleasure seeking,	266
Monroe Presbytery,	271	Poquonnock, Ct., Revival in,	41
Monticello, Wash. Ter.,	292	Port Gamble, Wash. Ter.,	281
Morton, Rev. Josephus, Death of,	168	Poverty of the people, 142, 226,	292
Multitude of creeds,	195	Poverty, Struggling with,	171
"My yoke is easy,"	215	Practical working of Home Missions,	269
Nebraska, 73, 212; Gold mines, 33;		Prayer answered, 37, 98, 169,	196
The Pawnees,	234	Prayer meetings,	94
Nebraska and Western Iowa, Supply of		Prejudices and Opposition,	42
timber,	262	Presbytery of Monroe,	271
Need of Aid, 190; Missionary's opi-		Pressure of want,	267
nion,	194	Principles of Coöperation, Origin and	
Need of books,	163	Design of the National Society,	
Need of the Gospel,	115	78; Presbytery of Alton, 79;	
Need of the Quarterly payment,	268	Change of Policy, Action of the	
Neighborhood prayer-meetings,	239	Ex. Com.,	80
Nevada Co., Cal., Exploration in,	232	Prodigal welcomed home,	117
Never thought of it,	15	Progress backward,	233
New Hamp. Miss. Soc., 58; Anniversa-		Promising opening,	96
ry, Retirement of Rev. Dr. Stone,		Provisions frozen,	289
Resolutions and Remarks, Com-		Puget Sound, 256, 280	
mendatory, 219; Missionaries and		Pulpit courtesy,	162
churches, The Secretaryship,		Rain,	31
The Treasury, 220; Historical		Red River of the North,	161
sketch of,	247	Religion, a life,	287
New Institution at Contra Costa,	234	Renewal of communion,	120
Noble Example, 10,	292	Repentance on the death-bed,	126
No man beyond our reach,	264	Retrograding,	161
No market, no money,	33	Retiring,	268
No money, 120,	288	Revival, 37, 117	
No religious young men,	17	Revival at, Evansville, Wis., 9; Mau-	
Not all shady side,	142	teno, Ill., 12; Chazy, N. Y., 16;	
Not a "working church,"	99	Lawrenceville, N. Y., 17; Spring	
Not decently and in order,	14	Valley, Minnesota, Cannon Falls,	
Notice to Missionaries,	249	Minn., 36; Hudson, Wis., 40;	
Not used to it,	144	Poquonnock, Ct., Salem, Ct., 41;	
Noyes, Wm. Curtis, Esq., Address of,	109	Lunenburg, Vt., 42; Evansville,	
Obstacles to church-going,	290	Wis., 98; Brownsville, Kan., 116;	
Olympia, Wash. Ter.,	281	Brookfield, Iowa, 122; Sycamore,	
Omaha City, Neb., A year's labor, 32;		Ill., 171; Cooper, Mich., 192; Sa-	
The emigration,	33	lem, Iowa, 240, ^c 244, 245, 246, 267	
Omaha City, Neb., Weakness, Hopes,	262	Revival, Influence of,	97
Onalaska, Wis., Church organized, Hard		Revival and hard times,	41
times,	190	Revival, Fruits of, 118, 171	
Opposition,	244	Rhode Island Home Miss. Soc.,	60
Ordination of Rev. J. H. Windsor,	5	Right spirit, 196, 246	
Oregon, 76, 160		Right method,	244
Pacific Coast, Appeal for laborers,	217	Russell, Mrs. I., Death of,	141
Parental duty, Neglect of,	167	Sabbath, 95; Civil and religious value	
Parsonages,	126	of, 176, 232	
Past and present of Dunleith, Ill.,	13	Sabbath Desecration, 232; Conse-	
Pawnees in Nebraska,	234	quences of,	1
Peculiar difficulties,	265	Sabbath in Scotland,	43
Pecuniary pressure,	36	Sabbath or no Sabbath,	95
Phil. Home Miss. Soc., 61; Statistics,		Sad journey,	125
State of the treasury, 127; Re-		Salem, Ct., Revival in,	41
ceipts and Expenditures, Impor-		Salem, Iowa, Revival at	240
tance of the field,	128	Salt with no savor,	196
Pikes Peak,	94	Scarcity, Its influence on religion, 119, 121	
Pinched,	244	Sceptic believing,	8
Pinching of poverty,	266	School of iniquity opened,	188
Placerville, Cal., Recent history of the		Seattle, Wash. Ter.,	281
church,	284	Sects,	195
Pleasant Interlude,	235	Sectarianism, 143, 266	
		Seeking first the Kingdom of Heaven, 93	

	PAGE		PAGE
"Shakes,"	93	Triumph of Charity,	10
Sick,	213	Trying question,	2
Sickness,	14, 210, 263	Union,	145
Solid pleasure,	123	Universalism, 7, 142, 269; at the dy-	
Sonora, Cal., Working ahead,	31	ing hour,	5
Sorrow and triumph,	35	Unwise labor,	96
Southern Illinois, Prospects of, How		Utica, Mich., Five years in,	192
to improve the state of society,			
197; Churches formed, Hopeful		Value of a christian example,	116
prospects,	198	Value of a house of worship,	97
Spiritism,	167	Value of pious laymen,	263
Spiritists,	193, 243	Vermont Dom. Miss. Soc., 59; Anniver-	
Spirit of Romanism,	293	sary, Ordinary department, 199;	
Spring Valley, Minn., Revival in,	36	Itinerant Department, 200; Sabb.	
State of Society, How to improve,	197	schools and Children's Miss. De-	
St. Charles City, Iowa, a church organ-		partment, 201; Recapitulation,	202
ized,	123	Visitation,	165
St. Joseph, Mich., Church built,	294		
Stevens Point, Wis., Bible census,	214	Wabashaw, Minn., Floods and losses,	
Success under difficulties,	12	187; Better prospects, School, Ro-	
Sunday schools and home evangeliza-		manists,	211
tion,	19	Walking by faith,	233
Sun and shade,	165	Wants,	191
Sunshine in the house,	122	Wants of the Treasury,	199
Sycamore, Ill., Revival at,	171	Washington Territory, 256; The coun-	
Temperance, 15, 94, 168, 193, 211, 244, 269		try of the Columbia, The wilder-	
Ten years in California,	25	ness, Straits of Juan de Fuca,	
Terrible Prairie wind,	265	Port Townsend, 257, 269; Col.	
Thankful heart,	215	Casey, Steilacoom, Puget Sound	
The blessing in "the box,"	269	lumbering region, 258; Ministers	
The burthen,	43	needed, 259; Coal, Victoria, Mis-	
The Church a household, A divine so-		sion to the Indians, The Walla-	
cociety, Its bond, Its end, 229; Duty		walla country, 261; The Dashaway	
of the pastor; Duty of leading		Club, 280; Port Gamble, Seattle,	
families and members, Duty of		Olympia, 281; Monticello, General	
the church as a whole, 230;		view of the Territory, The lumber	
Working together in intimacy,		interest, 282; Navigable waters,	
Never quarreling, Always loving,		Wealth of land and water, The In-	
Necessity of an earnest striving,	231	dians, Comforts and discomforts,	
The christian Indian,	166	Conclusions, 283; Wants,	284
The "Dashaway Club,"	280	Western audience,	144
The Day Star,	292	Western agency, N. Y.,	63
The difference,	96	Western Reserve agency, O.,	64
The five franc piece,	8	Western Ohio,	65
The great change,	32	What the girls did,	190
The lost found,	161	Whittlesey, Rev. J. S., Death of three	
The old experience,	189	children,	264
The old mare stolen,	236	"Who hath believed our report?"	239
The people's visits,	210	Wiley, Rev. S. H., resolves to go to	
The Present Exigency in Home Mis-		California, 26; Arrival,	27
sions, Financial condition of the		Windsor, Rev. J. H., Ordination of,	5
West, 277; Effect upon the		Wine,	31
churches, Privations of missiona-		Wisconsin,	69
ries, 278; Pecuniary condition of		Word in season,	139
the Society, What shall be done?	279	Work abundant,	187
The Treasury still exhausted,	249	Work for laymen,	203, 292
The Visiting prayer meeting	239	Working ahead,	31, 89
The West,	235	Workings of sectarian division,	272
The work and the workmen,	157	Worthy of imitation,	171
Toils,	35	Worldly minded community,	191
Topeka, Kan., Church blown down,	116	Young Christians called home,	235
Tornado at Manhattan,	188		
To the mines,	94, 95		

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXXII.

MAY, 1859.

No. 1.

Consequences of Sabbath Desecration.

The importance of the sacred observance of the Sabbath can not be overestimated. Upon it the success of efforts for the spiritual welfare of the people is immediately dependent, and even the prosperous working of our free institutions. If the LORD'S DAY should cease to be a holy day, and should become a holiday, then, in vain will good men seek, in Sabbath schools, to instruct the children in the way of life, the pulpit is shorn of its power,—one main stay of public virtue is broken, and all the others are relaxed. The masses of the people can not be evangelized, without the blessings attendant upon an observance of the Fourth Commandment.

No men in the land have higher responsibilities, in relation to the due consecration of the Sabbath, than Western Missionaries. They are *laying the foundations of society*. If they are faithful and wise, they will be able to do much toward establishing the new communities which are the fields of their labor, in the habit of hallowing the Lord's day. If any of them should be unfaithful in this particular, the evil consequences may survive for many generations.

As efforts have been made, in various parts of the country—both at the East and at the West—to *break down* the religious customs bequeathed by the founders of this Republic, which they learned from the word of God, and which are equally essential to the preservation of liberty and of religion, it seems not improper that the attention of Home Missionaries should be especially invited to this subject. We copy some valuable testimony—derived from European experience, and which might not otherwise fall beneath the eye of our readers—from a recent document of the "*New York Sabbath Committee*."

Nothing can be clearer to the intelligent observer of European life than that a *holiday Sabbath is a frightful cause of physical, political, and moral degradation to the masses of the people*. A day of worldly pleasure for the rich, makes a day

of toil for the dependent classes. An amount of labor is imposed on multitudes who need rest more than their employers, inconsistent with bodily refreshment, mental improvement, or spiritual culture; while those to whom toil is not made a necessity are tempted to the waste of money, time, and health, in haunts of dissipation. The condition of the laboring classes on the Continent is, for the most part, so deplorable as to excite the liveliest sympathy of the traveler. They are poorly fed, poorly clad, ill instructed, over tasked, and without hope of improvement; not merely or mainly because of an over crowded population and oppressive governments, but because the stamina of character, and the physical and moral energy which a seventh portion of time devoted to rest and worship—to the family and to God—would bring, are lacking; and God-given hours are devoted to the dram shop, the tea garden, and other enervating and corrupting associations. He who made the Sabbath “for man,” has ordained the connection between the sacred day and that *manliness* of character which can brook no bonds.

A Holiday Sabbath is thus *the ally of despotism*. It is a memorable fact, that the only free countries in the world are those in which popular conviction and legal enactment recognize and conserve the sacred character of the Christian Sabbath. One of our most eminent writers, who has “made the French and Continental mode of keeping Sunday a matter of calm, dispassionate inquiry and observation,” has said, “There is not a single nation possessed of a popular form of government which has not our theory of the Sabbath. Protestant Switzerland, England, Scotland, and America, cover the whole ground of popular freedom; and in all these, this idea of the Sabbath prevails with a distinctness about equal to the degree of liberty. Nor do I think this result an accidental one.” How should it be “accidental,” when there is the best evidence that Continental rulers encourage Sabbath profanations as a means of unfitting their subjects for the assertion and exercise of their political rights? The historian Hallam reveals a pregnant fact when he states that European despots “have for many years perceived and acted on the principle that it is the policy of government to encourage a love of pastime and recreation in the people; both because *it keeps them from speculating on religious and political matters*, and because it renders them *more cheerful, and less sensible to the evils of their condition*.” It may, indeed, be consistent “policy” for despots to pervert the Lord’s day into one of “pastime and recreation,” lest their subjects should “speculate on religious and political matters” and become “sensible to the evils of their condition.” “Yon Cassius thinks too much,” said the imperial despot of Rome; “such men are dangerous.” But the very life of a free government depends, under God, on such a perpetual “speculation on religious and political matters” as the Bible and the Sabbath and a free Gospel prompt. If we would cling to our institutions, we must cherish the holy day of freedom and religion, and frown on the holiday of despots.

A Holiday Sabbath is *a fruitful source of immorality*. One link of the moral law broken, and that the central one, all are severed. No truth is more established by universal experience than that the violation of the Sabbath is the parent of innumerable vices and crimes. Every magistrate, jailer, and prison chaplain will confirm this statement. To this effect is the testimony of the experienced chaplain of the Model Prison, London—“We are called to minister in a prison to few but Sabbath breakers.” And the chaplain of Clerkenwell states, “I do not recollect a single case of capital offence, where the party has not been a Sabbath breaker. Indeed, I may say, in reference to prisoners of all classes, that in nineteen cases out of twenty, they are persons who have not only neglected

the Sabbath, but all religious ordinances." Not only the Divine precepts relating to the worship of God are rendered nugatory by trampling on the Fourth Commandment; but filial disobedience, unchastity, and a disregard for the rights of person, property, and reputation, stand intimately connected with the voluntary and habitual violation of this ordinance of Heaven. The condition of the marriage institution on the Continent, is a sad commentary on the influence of a dis-severed decalogue. It is in Paris that official records return more than three thousand foundlings annually in a single hospital. It is on the Continent that marriage is discouraged by the laws, and prostitution legalized and protected. With governments of no more strength than ours, the continent would reek with corruption. With such a state of morals as exists in Europe, our Government would be destroyed in a single generation, if not a single year.

A holiday Sabbath is fatal to the growth and prevalence of evangelical religion. Sabbath keeping and vital piety are so indissolubly associated as to make the former a certain index of the religious condition of any community. The Gospel accomplishes its object as the Sabbath day is regarded according to the purpose of its appointment. Germany reads us a terrible lesson on this point. It was the home of the Reformation, and would have been to this day, but for the false leaven which vitiated the sanctity of the Lord's day. Recoiling from every thing positive and ritual in the Papal system, the reaction of the Reformers in the direction of the absolute freedom of the Gospel was a virtual abandonment of the Sabbath, excepting the claims of expediency for its observance. Such a barrier against selfishness and worldliness proved inadequate; and three centuries of the fluctuating—perhaps waning—power of a Reformed faith on the Continent, compared with the centuries of increasing vigor and expansion of evangelical religion in Great Britain and America, attest on a grand scale the vital connection between Sabbath sanctification and the ascendancy of the Gospel. It will be found throughout Europe that attendance on the means of grace, the diffusion and study of the Scriptures, works of Christian benevolence, all the signs and fruits of a living faith, are graduated, and may be determined, by the measure in which the Lord's day is held in sacred esteem. As a general fact, the pulpit has little power;—the masses being alienated from its influence, or dispelling its impressions by the misuse of the closing hours of holy time. The Bible is, for the most part, a sealed book, because the season specially designed for its study is devoted to worldly pleasure. All schemes for popular evangelization are feebly conducted, and fail in popular efficiency. The conviction will deepen with every month of observation, that until the Sabbath in Europe is reestablished upon its Divine sanctions, error and irreligion will abound, and a general reformation and revival of a spiritual faith must be hopeless. All efforts from within or without to this end must be fruitless, until the grand mistake of the sixteenth century be corrected. Such is coming to be the conviction of some reflecting men in Germany and Switzerland. It may be strengthened by the careful guarding and the increased efficiency of the British and American Sabbath; and by the reflex influence on the Old World of the emigration to the New, when that emigration shall have been instructed in the claims and benefits of the sacred day, and brought under the power of a living Gospel.

But we are receiving by the shipload the population of the continent, to become, in a brief period, citizens with us, of this free Republic. Is there not ground of apprehension that the prejudices and customs thus imported may make a stronger impression on our Sabbath habits than we make on these masses who establish themselves here? The population with which the emigrant soonest fraternizes

here, is not the best instructed or most orderly. Thus the force of irreligious example may sweep away the restraints of the Sabbath from tens of thousands of American households; and a frightful measure of degeneracy supervene, unless counteracting measures are employed. For our own sakes, then, as well as for the sake of the temporal and spiritual well-being of these "strangers in a strange land," and for the sake of the lands from which they come, we need to invigorate the Sabbath sentiment of the nation, and to guard at every point against the incursion of an immeasurable evil. A Continental holiday Sabbath would work our speedy destruction. With the characteristic enterprise and recklessness of our people, and with our almost negative government, what is a day of recreation and folly on the Continent, would speedily become a day of universal traffic or of wild dissipation here. Labor would soon have no rest, and worldliness no intermission; universal godlessness and irreligion would rush in to monopolize the time that we now give to repose and worship.

It is time that the tendencies to its desecration were rebuked by the manly Christian sentiment of the nation. It is high time that invasions of principles and usages as old as our institutions, and vitally related to their purity and perpetuity, should be repelled; that the right of Christian citizens to the unmolested enjoyment of one day in seven for private and public worship were protected; and that such open profanations of the Lord's day, by young or old, native or foreign born, as interfere with this right, should be suppressed. That this work must be attended with difficulties, can not be doubted. That it will encounter opposition, must be anticipated. But the cost has been counted. And if there be an interest which, more than another, may rely on the support and blessing of Divine Providence, is it not one that, by unostentatious effort, would promote the proper observance of His day who has styled Himself "the Lord of the Sabbath," and who has studded his word with the richest promises to those who "Remember the Sabbath day to keep it holy."

Missionary Intelligence.

IOWA.

*From Rev. A. D. French, Eddyville,
Wapello Co.*

A Trying Question.

I need not dwell upon the "hard times," of which many reports have already reached you. There will probably be much suffering before the next harvest. Even where the missionaries' salaries, so far as assumed by the churches, are all paid, the enhanced price of provision will make it necessary to exercise the most rigid economy, to live within his means; which he *must* do, or else his influence for good is in a great measure paralyzed. *He* must pay his debts even when no one else is

expected to. With some of us, so far as the interests of our families are considered, the most trying question, after all, is not, "what shall we eat?" but, "how shall we *educate* these dear children?" We can cheerfully do without many things that might, by some, be reckoned the necessaries of life; but, to have our children deprived of those educational advantages which they might have had in the East, is a sore trial. We hope, however, to have better schools, ere long; and we are consoled with the thought, that they may be more useful in the West, with all their disadvantages, than they would have been had we remained at the East.

May the Lord hasten the day, when the feeble churches shall become strong, and shall cancel the debt which they owe your Society, by aiding to build up

the waste places in the "regions beyond."

From Rev. J. H. Windsor, St. Charles City, Floyd Co.

Interesting Services.

The ordination which had been postponed, took place on the 22d of December. The occurrence of the services upon that day will ever hallow the occasion in my remembrance. It is a rare occurrence, that on the western banks of the Mississippi, a band of those who hold the memory of the Pilgrims so dear, should be thus engaged in consulting for the interests of the faith they planted on these shores. But Puritan principles that have borne an ocean transport, will not be injured by a transfer to the valley of the Mississippi. A large and an attentive audience, were in attendance at the ordination; the influences of which, we trust, will not soon die. May the Great Head of the Church seal them with his Spirit.

Last Sabbath our first communion season was observed. It was indeed a precious season. Some had been deprived of the privilege for years; others there were, whose remembrances of their last communion were associated the blessings and the privileges of an Eastern home; all found it good, thus to baptize the opening year by a re-consecration to Christ. It was a season, too, of mournful pleasure. We were reminded, that already one of our little band had fallen. On Christmas eve, just before entering upon her seventieth year, an aged sister died. She had looked forward, with much interest, to the season we were then enjoying. Instead, however, of uniting with the church on earth, in commemorating a Savior's dying love, she was, as we trust, seeing that Savior face to face. One has gone. Our feeble company hardly, as it were, united, is broken. The loss of one from such a number is a great loss. Whatever the lesson designed in this affliction, we would so improve its teachings that they may be sanctified to our good. As we closed this, our first communion, we could all apply the beautiful lines of Wesley which were then sung.

"One family we dwell in him;
One church above—beneath;
Though now divided by the stream,
The narrow stream of death."

An aged husband is left to mourn,

and to continue his remaining pilgrimage alone, until his change come.

From Rev. J. M. Phillips, Cedar Falls, Black Hawk Co.

Prospects.

In the midst of pecuniary distress and alarms, we have been able to carry forward the work on our church edifice, until it is now ready for the roof, which is being raised. We have enjoyed the privilege of a comfortable hall for meetings, and the uninterrupted means of grace. God "has kept by his power, through faith," the lambs of the flock, from the allurements of the world and the wiles of the great adversary, so that little has occurred to mar the peace of the church, or to give its enemies occasion to triumph. The fearful lesson on the instability of earthly good, which God has read to this nation, by his providence, has not been in vain to the people here. Among us and around us, the lust of gain and the desire to become speedily rich had seemed to engross every thought and enlist every energy of mind and body. Now, they begin to realize, that "riches take to themselves wings," that sublunary treasures are evanescent, and that it is unsafe to love any thing supremely this side heaven.

There is, however, one serious hindrance to the good work among this people. I allude to the extensive sale of intoxicating liquor. A dozen dram-shops, and no church, in a population of 1,500, is an alarming and humiliating reality; and is so regarded by the virtuous portion of this community.

I doubt not that this is a greater hindrance among us to the cause of religion and good morals, than every thing else combined. The Temperance reform seems to be on the wane, at least in this portion of the State. Infidelity, too, is becoming better organized, and is making itself more sensibly felt than heretofore. The enemy is evidently marshaling his forces, preparatory to the great battle of the Lord Almighty. Be it so, "they that be for us are more than they that be against us."

From Rev. Isaac Russell, Buffalo Grove, Buchanan Co.

Universalism at the Dying Hour.

In my immediate vicinity there are a great many Universalists, who, in gene-

ral, show little respect for the Sabbath and its ordinances. A few years ago, A. B., a native of Massachusetts, settled within the bounds of my district. After enduring the hardships of a frontier life for a time, he was taken with pulmonary consumption, and was soon laid prostrate upon his bed—in the expectation of himself and family, his bed of death. His Bible had been a neglected book for many years. At this time it was taken up and read by him with interest and profit. As his strength failed him, he became more and more anxious for some christian friend, to converse with him on the subject of religion, which he had so long and so much despised. He now, for the first time in his life, was fully convinced of the truthfulness of those threatenings announced in the Word of God against all transgression and sin, and that he must be punished eternally, if he died in his present state and condition. This thought bore down upon his mind with such a force that he was compelled, though with great difficulty, to give vent to his feelings. With tears in his eyes, he called his wife and little children to his bedside, and spoke with them as follows: "I have lived, a consistent member of the Universalist Society, for the last twenty years; but I can not die as such; for I now feel that it can afford me no hope. I therefore warn you, my beloved wife, of its insufficiency in a dying hour. It may do very well during life; but oh, it will not do at death! I would warn you, therefore, to renounce it; and seek salvation, through Jesus Christ, as he is revealed in the Scriptures. Oh, I beseech you, to train up these children in the fear and love of God. Cause them no more to desecrate the Sabbath and profane his holy name; and they shall, when they come to where I now am, feel comfort and joy, which I fear I can never fully enjoy."

This was a trying scene for human flesh to bear and for a minister to pass through. I scarcely knew what to say; but the Spirit loosed my tongue, and I endeavored to afford him comfort, by pointing him to a Savior full of compassion, who had promised to save to the very uttermost all that truly repent and fly to him for security. He died soon after, I hope, a forgiven sinner. I preached his funeral sermon to a very large congregation; and since, I have received his wife into our church upon profession of her faith in Christ Jesus; and I am thankful to say, that she appears, in so far as humanity can deter-

mine, a truly regenerated child of God; and I hope will, at the end of her journey, arrive at the rest that remains for the children of God. I also baptized her children.



*From Rev. T. A. Wadsworth, McGregor,
Clayton Co.*

Good Cheer.

McGregor has been noted, far and near, for its wickedness; and in this respect has had a well earned reputation; but there are here even indications of good. In the providence of God, through the fidelity of his people, aided by the liberality of your Society, a brighter day seems to be dawning upon us. That Gospel which has transformed peoples, and nations, is working out, silently, as yet, though steadily, its legitimate results in this place. We see it in the rising standard of public opinion and the more elevated tone of public morality, which is a subject of frequent remark, on the part of those who have been here the longest. Very favorable comparisons are drawn between the present time and a year ago; when your faithful missionary, the beloved and lamented Bloomer, commenced his short, but earnest career among this people.

There is a great work, however, to be done here yet. Though sobered, somewhat, by the embarrassments of the times, there is still manifest, much of that peculiarly intense haste to be rich, which seems to characterize the new and growing settlements of the West. This makes it a work of time, to gain the ears and hearts of those whose waking dreams are full of visions of wealth and earthly splendor. This difficulty is, however, being steadily overcome, and the number of business men who are resuming the habits which they had left, with the restraints of Eastern society, and who feel the growing restraints of christian society here, and resume their place in the house of worship, is constantly increasing.

We are very much straitened for room in our present place of meeting; and if all who frequently come, should come at once, it would not hold, perhaps, more than half of them. The matter is being canvassed, and we hope that arrangements will soon be made for building a house of worship. Our Temperance Society is progressing steadily in its work; and many of the young men who used to frequent the "saloons," have signed

the pledge. Some of them have lectured before the Society. Several habitual drunkards have been reclaimed, and the cause is gaining a stronghold upon public favor. A lyceum, also, has been organized, which is exerting a beneficial influence, by stimulating thought and reading, occupying many leisure hours, which have hitherto been spent in the saloons, over the card table, with the usual potations.

WISCONSIN.

From a Missionary in Waupaca Co.

Hard Times.

The heaven of Christianity seems rapidly diffusing itself among the people, and at some points they are becoming deeply interested. The demand for labor is greatly increasing, far more than it is possible for me to meet. There are only two missionary laborers within the whole county, while there is needful work for six or seven more. I pray that laborers may be raised up for these rapidly growing settlements, and that the Gospel and its happy influences may be given to the poor, for the people are poor. They have worked hard to resist the "hard times." But this year, with the almost entire blight of the wheat crop, has broken all. Wheat has been the staple and chief dependence. I find it impossible to raise money for any purpose—subscriptions made in good faith by good men, can not be paid. There is no money in the country. Bare footed women—and children—and men half-clad prove this to be so. Business men have suspended—laborers are unemployed. Building and all improvements are dead.

I am just now very much embarrassed in my arrangements by the loss of my excellent and reliable horse. On one of my journeys home from a remote appointment, he broke away from me, ran a short distance, fell, broke his back, and died in fifteen minutes. It is to us a sorrowful loss—though we are thankful to God, that my life was spared.

From a Missionary in Washington Co.

Universalism.

Since the date of my last report the Universalists have dedicated their house

of worship, recently re-fitted, and very neatly too. Ministers from abroad were in attendance—from Chicago and elsewhere. It is reported that one of their number stated at the dedication, that this is their only church or church edifice in the State, and that they considered this place their strong hold. They have "got rid of" their old minister, and have engaged a younger man, who has just moved here with his family; and now they hold meetings twice on the Sabbath. Quite a number of new members have joined them. And now, on the start, our floating population all run there. They exert all their powers to draw in the people, both young and old. Even our own members are urged to go and hear.

Delirium Tremens.

Intemperance is doing its desolating work in our community and the vicinity. Last spring, I was called to attend the funeral of a man in ———, a little village nine miles west of this. He was the originator of the place and owner of the mills there, a man in the prime of life—only thirty seven years old—of high family connections, and of fine natural abilities, but he died of delirium tremens. Soon after, another man, one who has not been in the habit of using intoxicating liquor, a man with a family, was induced to go into one of our saloons and bowling alleys; and thence after spending some dollars for drink and otherwise, he went upon the pond in a leaky skiff, and was drowned before assistance could be afforded. His companion came near being drowned also, and would have lost his life had not immediate aid been furnished.

Two weeks since, the man who first started this village, and who formerly owned the saw and grist mills here, was laid in his grave, at the age of forty nine. He too used the intoxicating cup, and two years ago had an attack of delirium tremens, when his physician told him that it would kill him if he did not refrain. His father and mother are members of our church, aged people, the father over eighty years. He was a man of fine form, commanding personal appearance, of large property, and left a family of young children. He never visited the house of God, since I have been here, except on the occasion of the funeral of one of his children, and again when I preached a funeral sermon at the time of his brother's death. He was not a Universalist, but through the influ-

ence of a near relative who is, and the strong tendencies that way in our community, the desires of the parents were set aside, and a telegraphic message was sent to a place, forty miles distant, and the services of a minister of that faith was had at the funeral. The house was crowded. I was present. The preacher alluded to the intemperance of the deceased, spoke of the evil it occasions, and said, that the deceased might be punished awhile; God might see it necessary to punish him, for a time; but he, and all others, would eventually be among the redeemed.

— • • —
From Rev. C. H. Marshall, Hudson, St. Croix Co.

A More Cheerful Story.

While so many of your missionaries have presented a dark picture, of the failure of crops, it is my privilege to present a bright side, for us. The crops in our vicinity have been abundant. About two years since, almost all our supplies were brought from points below us. This year, we have exported many hundred bushels of potatoes, oats and wheat. And were it not for our indebtedness Eastward, the sale of surplus grain would make comparatively easy times with us. As it is, very little of the money finds its way to the pockets of the people generally, still less to the pocket of the preacher. Our Sabbath school has been gradually growing in numbers and interest. There are difficulties attending the Sabbath school here, which those in our older communities can not appreciate. Some families are so hardly pressed to live at all, that they can not clothe their children suitably; others, and a still larger number, have lost, with many other good things, by a removal to a new country, their interest in the Sabbath school. It is hard to get the scholars; and when they are obtained, it is not an easy matter to find teachers. With us, the school bears a more hopeful aspect at present.

An instance of self denial for Christ may be mentioned, which will show you that there is a willingness to support the Gospel. A lady called at my house, a few days after the collection for Home Missions had been taken, and said: "Here is a five franc piece, which my mother gave me as a keep sake. I have kept it for many years, but it had better be doing good, than to be laid away in

a napkin." The family are not poor, but of course this was the only *money* she had, or she would not have parted with it.

Cheering Success.

While we have been greatly favored of God, we have not been without our sore trials. Upon the very heel of our revival, and at the very time of admitting the converts into the church, so manifestly unchristian was the spirit and conduct of our only deacon, that the church felt compelled to notice it. After much unavailing christian labor with him he was suspended, and subsequently excommunicated. This was the greatest trial to the faith of the young converts I have ever been called to witness since entering the ministry. But, thanks be to God, most of them have stood the test, coming out of the fire, apparently, as gold seven times purified. Never, in any place, have I attended the weekly prayer meetings of the church, where, uniformly, so great sacrifice was made by the members to reach the place of prayer, and in which there was so manifestly the presence of the Lord. In the place where, one year ago, a half dozen souls could not be induced to gather for this purpose, now from twenty to thirty meet cheerfully, twice in the week. It seems as if the Good Shepherd intended to give to his little flock here an impressive illustration of the truth of his own words: "Fear not; for it is your Father's good pleasure to give you the kingdom." And this seems only the fulfilment of another promise, "As thy day, so shall thy strength be."—For it has been in the midst of the howlings of the wicked, and while they have seemed to thirst for the blood of the righteous, that these peculiar manifestations of God's great love and favor have been made. At the very time, when these, in their gambling and drinking saloons, have been "sporting themselves with their own deceivings," declaring the church to be extinct, the church has manifested the very highest forms of life.

The Sceptic Believing.

It may be remembered, that a communication was sent from this place, last spring, asking that your missionary might be encouraged to continue his labors here. Attached to that communication were the names of a number of

physicians and lawyers, all of whom were impenitent. One of these, a lawyer of fine abilities, and standing first in his profession in the county, was then a skeptic, though he was the author of the paper. But, although a skeptic, he believed that the institutions of christianity were adapted to improve the condition of society, and, moreover, was willing to find entertainment in the preaching on the Sabbath. That Gospel which he desired should be unto him as the "very lovely song of one that hath a pleasant voice," proved to be the power of God to his salvation. And not long after the letter referred to was sent, he was seen, not only "sitting at the feet of Jesus, and in his right mind," but also strenuously advocating the doctrines of Christianity and openly denouncing his former skeptical notions.



*From Rev. C. M. Morehouse, Evansville,
Rock Co.*

Revival.

Trials and difficulties have led, I hope and believe, to something better among us. We are having a reviving of the work of the Gospel here in Evansville. We commenced laboring for this object some four weeks since; meetings in concert with the other denominations, were held at our church two weeks, then at the Baptist house two weeks, and now they have just gone to the Methodist house, to continue there two weeks. The work has had a slow, but onward movement. Some prominent men of business and influence have come out, and are enjoying with us a good hope in the blessing of the Gospel. I can not speak of any definite number who are hopefully entertaining the hope of salvation, but I can speak of some ten, that are fathers and mothers, prominent members of society, who have thus come out. The people at Magnolia have caught some of the spirit of revival, and last week, they commenced a prayer meeting and kept it up daily during the week; and when I went to my appointment last Sabbath, I found them at the house before me praying. Truly, I felt as if I must leave Evansville and go to them, for they are verily needy, that the work of the Lord may be carried on among them. I have promised to do so soon, leaving the work here at Evansville in the hands of other brethren in the ministry.

*From Rev. J. W. Perkins, New Chester,
Adams Co.*

The Times.

Our people are almost all farmers; and while their wheat and oat crops were a partial failure, the corn and potatoes were a good crop, both in quantity and quality. As for coffee, we have an abundance, for the reason, that our coffee is the burnt crust of "Rye and Indian" bread. For sugar, we have a substitute in some of our families, in the *Sorghum* molasses. Our struggle, this year, is not so much to get something to eat and drink, as to get money wherewith to pay taxes and interest and procure clothing. Corn and potatoes, almost the only produce our farmers have to part with, command so low a price in our markets, that a man may take a load of either to the trader and bring home the proceeds on his feet in the shape of a pair of boots. Thirty cents a bushel for shelled corn, and twelve cents a bushel for potatoes, speaks rather discouragingly to the farmer, when he has from ten to twenty dollars taxes, and thirty dollars, or more, interest money to make out.

This state of things has driven one of our most industrious citizens to California, and is about to drive one or two more to the Kansas mines. These men are our most liberal subscribers towards the support of your missionary, and when at home are constant attendants on his ministry. The minister of the Gospel, therefore, can not expect *money* from the people here, for his services. If they will share with him of their eatables, sufficiently, to supply, in part the wants of his family, he has reason to be thankful to the Father of mercies; while he must depend on the Home Missionary Society for the remainder, and for clothing, and for cash to meet a score of other expenses and to pay his taxes.

The Dark and the Bright.

I might speak of the pressure of labor on my physical system, often so exhausting my energies, that for the time mole hills appear in my prospect like mountains, and of the exhausted energies of my wife, overborne as she is, with domestic cares and labors and efforts for the benefit of the people; but we would not complain—but rather rejoice, that we are permitted "to bear the burden and heat of the day," in the cause of Christ here. We are endeavoring to discipline ourselves

to that divine exhortation, "Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God."

All is not shady side. The quarter has not passed away barren of events calling for praise and thanksgiving to God. Our congregations have been larger than during the same season last year, and very attentive; small additions have been made to our churches; incipient steps have been taken toward erecting a house for the worship of God. This object has been before my mind, from the commencement of missionary labors on this field; and my experience of the wants of these pioneer churches has confirmed my opinion, that *next* to the Home Missionary cause, the Church Erection cause should receive attention.



From a Missionary in Fond du Lac Co.

Father and Son.

The religious interest among us has been gradually rising, through the quarter. Christians have shown a reviving feeling, while the unconverted have manifested unusual seriousness. Backsliders are troubled, and some few have returned with confession, and have renewedly consecrated themselves to the service of the Lord. One interesting incident I will relate. A young man, belonging to my class in the Sabbath school, resided in the family of one of the deacons of this church. His attention was arrested by some remarks founded on the Sabbath lesson; and, a little while after, he made known his feelings to the good brother with whom he lived. His father was a member of the church, but had thrown down the family altar, and such had been his life that he had been suspended from the privileges of the church. This state of things at home stood greatly in the young man's way. He freely stated his difficulty, and resolved to make known his feelings to his father. He returned to his home; but shrinking from his purpose, retired for the night. But so so urgently was he pressed to duty, that he rises again, and unbosoms his feelings to his father, earnestly entreating him to re-erect the family altar, and live a new life. God had been, for weeks, preparing the mind of the father for this, and the admonition of the son

was not lost upon him. He was soon after visited by a committee from the church, and has now returned with a full and hearty confession, and has resolved to live as becometh a Christian, before his family and before the world.

Triumph of "Charity."

But while God was thus visiting us with his presence and his Spirit's influence, the Enemy of souls revives old difficulties, and they break out with such violence, that after fruitless attempts to settle them, and feeling that we could be no longer useful under this state of things, we gave notice of our intention to close our labors here, with the present quarter. This was a heavy blow to many hearts; and with prayers and tears they besought the Lord to avert it. Further attempts to heal these difficulties were ineffectual; the last Sabbath of last month was expected to close my labors here. The brethren could only hope against hope, and were almost ready to despair, when the Spirit of God accomplished what the wisdom of man had failed to do; and these newly revived difficulties were speedily adjusted. Surely the Lord has not yet forsaken us. Last Sabbath, a crowded assembly were permitted to witness most evident tokens of God's presence with us. A more solemn occasion we have rarely witnessed, and some, of whom we least expected it, went away under deep conviction. Surely, God has heard prayer for us.

MICHIGAN.

The Place and the Times.

To show that this is missionary ground,—on the occasion of a recent visit to a locality in connection with my field of labor, a family were present who had never heard a sermon before. I think, too, that there are few of your missionary fields that have as many Sabbath breakers, rum-sellers, rum-drinkers, gambling saloons, and "lovers of pleasure more than lovers of God," as the one in which I am called to labor. The grog-bill of one young man, who works in the rolling mill, was \$30 for the past month. But while they give large sums to the rum-sellers, they will not give a cent towards supporting the Gospel. Your missionary is almost the only individual who is required to make sacrifices for the good of others.

I think that we have felt the pressure of the times as sensibly as most. Our crops were, in general, a failure, and the pecuniary pressure is heavy indeed. The little money that has been in circulation among us has been almost entirely a sort of scrip, which could not be turned into current money, except at a cost of from 10 to 15 per cent. Many of our people have no work; some, for want of it, have left, and others are preparing to follow. Still I am not discouraged; I am looking for better times, and for brighter and much more prosperous days. In religious things, I shall continue to sow the good seed of the kingdom, looking for a season of harvest, when will be gathered the rich fruits of the Gospel.



From a Missionary in Van Buren Co.

A man who seldom attended any religious meeting, when I came here, and who has been a skeptic, has for the last year been one of my most constant and attentive hearers, and a regular member of my Bible class. He drew up a paper for subscriptions toward my support, and circulated it, heading it with \$10 for himself, although a mechanic with small means. A lady whose husband is an infidel, and who has no means to pay but what she earns with her own hands, also signed \$10.

These things are encouraging, and inspire me with a desire to continue to labor with this people, even if I am compelled to live on bread and water.

During the sickly season, last fall, I was attacked with bilious fever, which rendered me unable to preach for three Sabbaths. A part of this time my wife was afflicted with the same disease, and some of our children were having attacks of ague and fever. This annual visitation, we have reason to expect, till thoroughly acclimated. This is trying; but if people will endure it for self-interest, ministers ought to be willing to do so, to save souls.

Our Sabbath school is in an interesting condition, although not as large as last year, for two reasons: 1st, because many families have left on account of the stagnation of business; and 2dly, because the Methodist brethren have organized a school under their supervision on the north side of the river. There is one event in connection with this subject which has deeply interested me, and which I think I may call

A Noble Example.

A devoted Christian woman who is a member of our church moved into a forest settlement about seven miles from this village, in the spring of 1858, where was a very ungodly, infidel set of inhabitants, who had no Sabbath and wanted none—except as a day for hunting and pleasure. Their children were growing up under such influences as were calculated to ruin them, for time and eternity. She looked upon this solemn scene, and her spirit was stirred within her, like the spirit of Paul at Athens. She felt that *something* must be done. Her husband, although an excellent citizen, is too much engaged in worldly concerns, to take any special interest in religion; and not a man in that neighborhood could be found, on the Lord's side. She therefore determined, herself, "to do what she could." She visited from house to house, and solicited the parents to place their children under her care, on the Sabbath, to be instructed in the Scriptures. Some were disposed to ridicule, and others complied with her request. She soon collected eighteen scholars; and with none to help her, she meets them every Sabbath, to instruct them in the truths of God's word. More and more interest seems to be felt by the children, in this new and interesting employment. She came through the woods on horseback all that distance, one Saturday afternoon, to procure some books from our library which had been promised to her, and by the promise of which she had encouraged the children to attend. Before she was ready to return, the sun was almost down, and she rode home alone through that dark forest, with her valued treasure, to instruct and enlighten the minds of those young immortals in the things pertaining to their everlasting welfare. On the day appointed for a Sabbath School Celebration in this village, the rain fell so plentifully, that we almost despaired of collecting the village children together; when we were made ashamed, by seeing her coming from the forest with a long wagon crowded with those eighteen pupils, with smiling faces, to attend the celebration. We hesitated no longer; but collected a full house, and had a most interesting time, which we trust will not soon be forgotten. Such sacrifices and such efforts as she has made, I doubt not will ascend as a memorial before God, and that she will yet see, that she "has not labored in vain or spent her strength for naught."

*From a Missionary in Ottawa Co.***A Good Work Begun.**

The present report closes my year. It is now eighteen months since I first commenced my labors among this people. At that period, open wickedness abounded. Some sixty grog shops were in full blast; and it was little else than one continuous scene of brawls and fights. Profanity was most open and foul. It seemed to be the natural language of no small portion of the people. Almost every vice was rampant. There seemed to be no restraining influences to hold men in check. Amid this darkness and wickedness, we commenced our enterprise, by the aid and liberality of a few individuals, who felt the absolute need of the influences of the Gospel. From the commencement, there has been a gradual, though marked, improvement. The number of liquor shops has greatly diminished; profanity has, to some extent, been checked; even vice has sought concealment; gradually the people have come to attend upon the services of the Sabbath; and now, there is a tone of moral feeling most pleasing to witness. During the past three months, our congregation has weekly increased. At almost every service our hall has been well filled. Our meetings are still and solemn. Never, since I came, have the prospects appeared so encouraging as at present, although the majority of my hearers have views diametrically opposed to those I present. It would be desirable, could this effort be continued. But I fear it will end here. The monetary pressure has fallen so heavily upon this community, that those who have hitherto mainly sustained the enterprise, do not feel disposed to give as they have done.

ILLINOIS.

From Rev. E. Lorriaux, (French,) Ottawa, La Salle Co.

Success in Difficulties.

Our friends are surprised, that we have been able to build such a good house for so small a sum, and also that, in such hard times, we have succeeded so well in raising funds. Thanks be to God for his favors! I must say, also, that money being so scarce, I thought that it was my duty to give a portion of

my time to oversee every thing, and even to work, when I could do so.

Now, I am very anxious to find the means of paying up the balance against us.—It is rather awkward, to offer to God, what we owe to our neighbors.

The moral condition of our French population here is now very painful to witness. Most of them have been without work, not knowing what will become of them. Very often I feel perplexed not knowing what to do for their best interest. A French proverb says that "a hungry man has no ear." So I feel obliged to use my influence and to give a part of my time in behalf of their temporal welfare.

The Hard Times.

The spiritual state of mind, of our people is not so good as I should wish. Worldly affairs are often on the first line. I am happy to say that, generally, they conduct themselves well. They are poor, but not wretched. It is a great trial, to be in a foreign land, often, without a relative and with no means of living.

The inhabitants of this city say, that never before have such difficult times been seen. For my part, I feel it very much. I have had to provide for two families who were quite destitute, and to part with my last dollar for their relief, and was then obliged to borrow for our personal wants.

A friend, at Boston, had made a present of sixty dollars to my young daughter with the view that I should buy some wild lands for her future portion. When a poor destitute new comer, without money, without work, came in, I had no room in my house for him, and built a shanty in my garden, where he could be sheltered. I do not know how the sixty dollars will come back,—but that man could not live in the road. May our Heavenly Father send us some better days; and give us to improve this trying season!

Our meetings are not yet numerously attended; however, we keep our ground. Those who began with us still continue, and many others come sometimes. We have also a certain number of Roman Catholics.



From Rev. T. Packard, Manteno, Kankakee Co.

An Encouraging Work.

The congregations have obviously been increasing, especially at this vil-

lage, for some months past. The afternoon Sabbath service was almost wholly unknown here, until I commenced my labors among the people. Sometimes, though not generally, a prayer meeting was held on Sabbath evening. The preaching service on Sabbath afternoons now holds a respectable rank among the other means of grace, and is better and better attended. On Sabbath afternoons, there is less strolling about and visiting than was formerly witnessed. Meetings for prayer have been more numerous and better attended than they ever were before, probably since this village was settled. We have indeed enjoyed some special religious interest for a few months past. The work commenced among the Methodists, and perhaps has prevailed more among them than among Presbyterians. As was deemed best in the circumstances, we held our meetings in connection with theirs, and have proceeded with christian charity and harmony. While some, perhaps, would reckon the number of conversions in both denominations to be from thirty to forty, I can not believe there are as many. In two families of six and eight members, respectively, nearly all, if not all, give evidence of piety; while a few months since but a few of the number evinced much attachment to religion, or even to the institutions of the Gospel. From one of these families, three have recently united with our church. At our last communion service we received six to our number. Others may join us before long. Probably the most of the converts will be inclined to join the Methodist church. I think our people have not much inclination to proselyte. One very promising case of hopeful conversion is from a Roman Catholic family. This is the more interesting and encouraging, as we have quite a number of such families among us. But very few of them, however, ever attend our meetings. Being under the influence of their priests so largely, who come to the place to visit them occasionally, the prospect of their embracing the Gospel unto salvation is not promising.

On the whole, the general subject of religion is obtaining more and more respect from this heterogenous community, and the tone of morals is improving. I believe the Presbyterian church here has aided greatly in restraining the use of intoxicating drinks, preventing the desecration of the Sabbath, and checking profanity.

From Rev. J. Watts, Dunleith, Jo Daviess Co.

Past and Present.

Dunleith is the northern terminus of the I. C. R. R., and the southern terminus of the Dunleith and Minnesota Packet Co. The number of its inhabitants is about 1,500, one third of whom are Protestants. It has been noted, for years past, for its wickedness—Sabbath breaking, profanity, and other vices, so generally prevalent in towns on the Mississippi River which are the termini of railroads. There is here a larger class of railroad and steamboat employees, in connection with the various departments of these companies, the majority of them young men of intelligence and of business habits, and many of them sons of pious parents. Since the existence of the place, there has been but one Protestant minister here, who remained about a year, and then retired, disheartened, from the field, having accomplished little or nothing. For the past twenty months, there has been no regular religious service except an occasional sermon. It was a field that the enemy of man had appropriated to himself, with scarce an opposing influence.

My steps, in the providence of God, were led hither three months ago. I found a few of the people of God, who were very anxious to have a minister settle among them, and to bring some influence to bear, if possible, to check the tide of vice which was deluging the place. I commenced my labors with a congregation of about ten persons, under circumstances dark and disheartening. In a few Sabbaths the number sensibly increased, until, at the present time, it ranges from forty to sixty. I commenced a series of lectures to young men, on Sunday evenings, which has awakened an interest among that class. I have also undertaken pastoral visiting, and personal invitation to God's house; and have gone into the Sunday school, which has increased from about ten or a dozen children to fifty. Notwithstanding the Roman priest has strictly forbidden the attendance of children of Catholic parents, yet come they will. The prayer meeting, too, has been revived; where a few assemble to pray for the prosperity and peace of Jerusalem. I hope in a few weeks to see a church organized, of at least ten members. The moral prospects of Dunleith were never better than at the present time. Were it not for aid from your Society, this in-

teresting field of labor could never have been occupied.

Not Decently and in Order.

Some scenes of interest have been witnessed at ———, during the last few weeks; but whether they are to be, on the whole, counted as encouraging, I am unable to say. I refer to a series of meetings conducted by another denomination in our house of worship. A most vigorous effort has been made to “*get up a revival*,” but the thing seems to be so fast anchored in the great deep, that they can not raise it! They have made a great noise, and many went to hear it. They have performed some strange feats, and the house was filled with spectators.

I am informed that some of the ladies in these meetings are accustomed to go about hugging (that is the word, not embracing) and kissing persons of both sexes, exclaiming, at the same time, “Oh, how I love you! *I do love you dearly*, and I love everybody,” and so on. Let such a scene be witnessed some evening in the largest church in your city, and let it be expected the next evening, and any one who wishes to be a spectator must be on the ground early, or he will find no vacant seat.

The preaching is mainly evangelical; and yet I think, from all that I can learn, that the sovereignty of God is entirely lost sight of, if not positively denied. Some persons appear to be somewhat affected by these proceedings who have never yet been moved by any efforts of our church or its ministers. I have no doubt that God *sometimes* makes use of such instrumentalities as these in the conversion of souls; so that, while I do not sympathize with such a style of measures, I endeavor to guard against throwing any obstacles in the way. A portion of the members of our church have attended these meetings, and are hoping that good results will follow.

From S. F. Porter, Malta, De Kalb Co.

The County and its Settlement.

The greater part of De Kalb Co. is prairie, and is on the height of land midway between the lake and the Mississippi. The soil is of an excellent quality; but there were two serious ob-

stacles to its settlement. The first, common to all prairie countries, viz.: the absence of wood for buildings, fencing, and fuel. There are four or five groves in this region—one near Sycamore, one six miles north of us, called South Grove, Broady's Grove, not far from Dement, and Shabbona's Grove in the south western part of the county. The land just about these groves was occupied about twenty years ago.

The other obstacle was found in the peculiar formation of the country as to drainage. Although the prairie is high, the surface is flat, and most of the small streams flow over black muck; and the roads, when a little worn, become impassable in wet weather. All building materials had to be hauled from a distance, and all produce to be carted to Chicago, sixty miles. These difficulties were sufficient to prevent the settlement of this region until the “Dixon Air Line R. R.” was built.

The railroad becoming a fixed fact, and operating, as the shore of a lake or a navigable river, upon the surrounding prairie, speculators came first, then settlers. At Malta, fifty houses were built within eighteen months, and perhaps as many more, dotting the prairies. While only a small part of the land is taken up, every day is adding to the amount; it is evident that this is only the beginning. All the farms must in a few years be cultivated, and the depot is the *port* for twelve or fifteen miles on each side of the road. A population of 300 or 400 come, more or less, under the influence of a minister here; and I am the only one residing in the settlement. Our average attendance, at worship on the Sabbath, I should judge to be from 100 to 150 in passable weather. This appears small; but now is the time to lay the foundation.

From a Missionary in Southern Illinois.

Sickness.

I had three bilious attacks last fall, besides a great deal of ill health in my family. At this place, there has been an unusual amount of sickness and mortality. The weather through the latter part of the fall and for a large part of the winter, was as unfavorable as it could be. Four weeks in succession I rode ten or eleven miles to my appointments through rain and mud. Notwithstanding the mud and rain, I was always sure of enough to preach to.

Never Thought of it.

One little incident will serve to show you something of the character of this people. One Sabbath evening, I preached to nearly a full house; it had rained all the afternoon,—there was no moon to light up the almost impassable roads; numbers of the people lived from one to two miles from the church. While I stood upon the steps in front of the church, witnessing the confusion and perplexity in the darkness and mud, I observed to a friend: "I believe, there is not a lantern in the whole company." "Not one," was the reply. The reason for this was not poverty; but it is founded in the fact that, as a community they are not accustomed to many of the conveniences of life. To be provided with a lantern for such occasions probably never entered into the mind of many of them. I took occasion to call their attention to the convenience of the thing; and the next Sabbath evening, I noticed quite a number of glass lanterns.

From a Missionary in White Co.

Busy.

This field is becoming more interesting, or appearing so, as I have become more thoroughly acquainted with it. But it has been impossible for one man to occupy more than half of the territory. I have preached at but four places this quarter. At these places I have preached regularly once a month, on the Sabbath, and once a month on a week day evening, intermediate to my Sabbath appointments. This has been, on an average, three sermons each week. But I have preached about four times each week, for the last quarter. Besides, I have attended a Temperance meeting every week, and have delivered as many as eight Temperance addresses. I have held one protracted or sacramental meeting. There have been added to the church at this place six members, five by letter and one by profession of faith. These additions are very valuable, as they give us a working force to keep up prayer meetings and the Sabbath school with quite a good degree of efficiency. One of the number is an Elder, and is a most excellent and efficient man.

A Drunkard Reclaimed.

The one I mentioned above, as uniting by profession of faith, is a most interesting case. He is literally one "snatched

from the burning." His early education was in the Church of England; but he has been a drunkard since about his eighteenth year, until about two months since. About that time, we had our second meeting on the subject of Temperance, when this man with another of his companions, came to the meeting, both quite drunk. After a great deal of patience and kind persuasion, on the part of Temperance friends, they both signed the pledge. He soon became interested for the salvation of his soul. Two weeks ago he arose in one of our meetings, and expressed a determination to be on the Lord's side. We directed him, and prayed with him, then urged him to go home and erect a family altar. This we feared would be difficult, for his wife is a Roman Catholic. But he found his wife most cheerful and willing to aid him in his new resolve. Some friends interested themselves, the next day, for the temporal comfort of his family. They were found in a destitute condition. The man was so poorly clad, that he was ashamed to come to church, except at night; and his wife and four children were so destitute of clothing that they could not even go to a neighbor's house without deep mortification. Their wants were immediately supplied. I have never seen a happier family. The change is so marked upon this man's whole appearance and demeanor, that all are forced to exclaim: How wonderful! It reminds us of the man among the tombs, possessed with a devil. Our neighbor now sits at the feet of Jesus, "clothed, and in his right mind." His wife attends our meeting and seems deeply interested. Such scenes of want and wretchedness as I have described, are not new to you or to your New-York readers, nor is it a solitary case here; but the results give occasion to magnify the grace of God every where. Others are interested; and we hope that soon they will come out on the Lord's side. There are three others that intended to unite at our last communion, but were prevented by sickness.

Missionary Box.

The box of clothing which you forwarded to us came safely. The arrival of such a box has been very opportune for us; as the last year has been rather a trying one. Our receipts in money have fallen short so, that it has been difficult to meet current expenses. Last

year, for the first time, I was unable to pay our store bill; and it is hard to catch up when we fall behind. It is like attempting to overtake a railroad train—the longer one runs the farther he gets behind. This year we have attempted to retrench as much as possible, so that our wardrobe was feeling the effects. Several of our produce dealers have failed in business, having large debts due the farmers uncanceled. This has made it difficult for many of the people, to pay their yearly subscriptions for the support of the ministry. Yet we are happy and contented in our work; and as the Lord has taken good care of us and our children, thus far, we know he will unto the end.

NEW YORK.

From the Rev. S. H. Williams, Chazy, Clinton Co.

Revival.

The Lord has greatly blessed this church and people. There has been for a long season, more or less seriousness observed on the minds of many among us, which has resulted in the awakening of the people of God, and in the conversion of a number of our congregation. Our Methodist brethren commenced a series of meetings, in which we united. Every thing moved on harmoniously. The meetings were characterized by great solemnity and stillness. Early in the year, we received, eight into the church on profession, as the fruits of the Spirit, and one by letter. Three were heads of families. All appear extremely well. Over fifty have united with the Methodist church on probation, many of them the children of pious families. Great unanimity exists among us, and the Lord has blessed us. The members of our church are much encouraged. There appears a very general seriousness all through the community. The revival thus far, is very similar to one enjoyed in this place, some fifty years ago, when the Rev. Mr. Byington labored here. Our prayer is that the work may go on. There have been some very interesting cases of conversion.

From Rev. C. Youngs, Baiting Hollow, Suffolk Co.

Entered into Rest.

Inexorable Death, has been doing his work, selecting a bright and shining mark. This visitation was upon one of

the most amiable, pious, godly and devoted of the female members of our church. Long had she been anticipating the event, and with the most triumphant and victorious rejoicing did she meet, nay desire it. Her death was one of the many bright and cheering evidences of the Gospel's power in sustaining the soul in its most trying circumstances. She leaves behind a devoted husband and one little motherless boy, to whom she was most ardently attached, and for whose spiritual welfare, many prayers were offered, which I trust will be remembered and answered. I saw and prayed with her, the day but one before she died. And oh, how instructing and encouraging, to be permitted to feel, that although our number is diminished, a redeemed soul is safely garnered in heaven, and at rest!—The estimation in which she was held in the church and the community, was evinced by a long procession, following her remains from the dwelling to the church, and a crowded, thronged house of attentive listeners. Her age was 33. Just before she died, sensible of the near approach of the great change, she said to her husband and the attendants, Do you not think I am dying? Being answered in the affirmative, she replied: I have longed to spend this Sabbath in heaven, (it was Sabbath morning). A few moments after, with the most perfect composure and tranquility, without a struggle, she breathed her last. "Blessed," truly "blessed are the dead who die in the Lord." Is it not a consolation, if the members of this feeble little church must be removed, thus early, to be assured that they have entered into rest.

Death has also carried off one of my little Sabbath school children, aged 7. Some of her last words were a repetition of some of the remarks which I made to the children one Sabbath previous. I hope they were not lost upon her at least. Such is human life—oh, how transient!

I will Tough it through.

I see the Committee thought it remarkable that I could live on so small means.—I never before did so live. It has been done by close and self denying economy—by making every thing needed last long as possible. I believe a great deal always depends, in this thing, on *her* who has the indoors, household

management. I find it so. Yet I have often felt that I could not remain here, that I must leave. But then, having found myself here not by my own ordering or my own election, and seeing it to be a wide and very needy field, my thoughts have taken this form: "Some minister ought to be here; and it may as well be myself as another." So, from time to time, I have said to myself and family: "I will tough it through. We have more to enjoy than many others who are better than ourselves."

I should perhaps say a few words respecting the financial ability of this people. The number of male and female members in the church who have any property worth naming, is eighteen. Subtracting their indebtedness, (for most of them are in debt), the average value of each one's property will not, I think, exceed eight hundred dollars—some being worth more than this, some less. This would make them worth together, say in round numbers, fifteen thousand dollars. Now in other churches, in this county, who look to you for aid, there are individual members who are worth three or four times as much as this whole church, perhaps this whole society. No one is able here to do much more than to bring the year around and just get a fair living.—You will not understand me to say that this people could not do more for my support. I think they might. But my object is, to prevent the impression that less willingness is found among them than really exists.

— • • —
*From Rev. J. S. Stone, Ausable Forks,
 Essex Co.*

No religious Young Men.

We have a little band of devoted praying women here, and I trust their prayers are to be answered, for husbands and fathers and brothers. Sometimes the indications are such as to lead us to look for a speedy answer. God is evidently hovering over us by the influences of his Spirit, and has been for months; and mothers, wives and sisters, one after another, have found peace in Christ; but as yet, we have no male member of our church in the village, to take any part whatever in a prayer or conference meeting. Irreligion seems to have a firm hold in the hearts of the male portion of the community.

I have been especially anxious and pained at the condition of the young

men, and have tried to devise some means by which to reach them. But few of them ever attend church, though I have seen thirty or forty congregated in the bar rooms and groceries on the Sabbath. There is not, to my knowledge, a young man in the place that is a professor of religion. I have felt much anxiety for them; and of late I have felt an increasing earnestness in prayer for them, and others also have poured out many earnest petitions at the throne of grace for this portion of our community. They are so hedged round with evil influences that nothing but the interposition of God can reach them; and I am encouraged to hope for them, as I find this sentiment pervading the prayers offered for them. I do hope yet to see them coming to Christ. One great hindrance here has been the unworthy conduct of professors. We have sixteen names of male members who reside here, but only six of these are free from censure. Every session meeting since I have been, here has been to some extent occupied with cases of discipline; but I trust now that we shall soon have done with this.

— • • —
*From Rev. G. B. Rowley, Lawrenceville,
 St. Lawrence Co.*

A Joyous Revival.

Looking over our history for the past year, we find we have abundant reason for gratefulness to the great Head of the Church. During this time, we have received to our watch, care and fellowship *sixty members*, male and female; and many of these are heads of families. Our little church has increased from about fifteen or twenty to *seventy seven* members. And here I may say, that generally the young converts have proved themselves to be faithful Christians. Indeed, I think that I have never passed through a revival, where so few have turned back to the world after taking a decided stand for Christ. This is probably owing, in a great measure, to the circumstances of their conversion. There was no effort to get up an excitement in religion here, the meetings were still and solemn, and when the word was preached, it was with great simplicity and plainness of speech; hence, when minds were convicted and gave themselves to Christ, it was done understandingly, and from their own convictions of duty. They made up their minds to forsake sin and serve God; and they have gone

about it, under the guidance of the Spirit, as rational beings; very few, therefore, "grow faint in their minds" or "weary in well doing."

If any one thing characterized our revival, last season, more than another, it was this stillness and the pungent conviction of sinners under the truth. So small were the efforts made to reach sinners by man, that the world was constrained to say: "This surely is God's work;" and even old and tried men of God were heard to remark, "We have seen great works before, but we never saw a revival on this wise until now."

I am happy to say, also, that there was a most pleasing spirit of union during our meetings. None there seemed to say "that aught was his own." Baptists, Methodists, and Congregationalists, all labored as one man; and when the fruits were gathered in, it was a

glorious harvest. Not less than *one hundred and twenty five* new members were added to the churches. Since then, some sectarian jealousies have existed in the breasts of some of our brethren; but we now hope that this spirit is dying away, and will ere long cease to exist. God grant that it may never appear again.

The whole year with us, may be said to have been a year of prayer meetings. Somewhere in the parish, we have had meetings nearly every evening in each week. Now, we have no revival, but our meetings, though not so fully attended, are interesting. Young converts are generally growing Christians; and it is hoped that ere long another great work may be witnessed among us.

God is able to bow the most stubborn will and melt the hardest heart. May the Lord hasten it in his time.

Miscellaneous.

"A Friendly Comparison."

A correspondent of the *Sunday School Times*, writing from St. Louis, makes the following "friendly comparison with other agencies."

"As a means of *speedy* and *general* evangelization for the West, especially in the present condition of society, the Sunday school is, in my humble judgment, far before any other means now in use.

"The other methods chiefly relied upon to this end, I believe, are the common school, Bible distribution, colportage, and the Gospel ministry. God forbid that I should say aught against one of these noble and useful institutions, or institute any comparison between them and our Society to their disadvantage! They are all exerting an influence for good, and only good, in their respective spheres and to the extent of their means. Let them be multiplied a hundred fold; and may God's blessing attend them! Yet, as a means for the *speedy* and *general* evangelization of the masses in the West, as society is at present constituted, they lack adaptation."

great expense, with the "other agencies" named in this paragraph. This Society, for example, has, for several years, assisted in sustaining there, more than 500 educated and efficient ministers of the Gospel. It has been generally supposed that such an order of religious teachers, ordained by Christ himself, commissioned by him to "go into all the world," with the promise of his presence "always, even to the end of the world,"—an order of teachers who have done some slight service, during the last 1800 years, and were never more needed, more competent, or more efficient than at the present time, were tolerably well "adapted" to promote the "speedy and general evangelization of the West." That the ministry may have deteriorated, by transplantation from the banks of the Jordan to those of the Mississippi, is very likely; that they have to deal in these ends of the earth, with a peculiar people, is well understood; that they are inadequate in point of numbers, to the mighty work before them, is not denied; that they need the aid of all kindred agencies of evangelism, is admitted; but that they "lack adaptation" to this work, has, we believe, never been suspected until now. The churches, we have no doubt, will give due weight to the

This announcement is important if true. The friends of Christ have, for many years, been engaged in furnishing the West, at

announcement, but we dare not promise that they will abandon their efforts to supply the West with the ministry of the Word, till some definite amendment of, or substitute for the Divine method shall be proposed.

“Brother, you must Squeeze.”

Lately, a church, or rather the lords thereof, made a resolution that their minister must be satisfied to live upon what they should collect at the end of the month, let the amount be little or much, and that they would not from that time forward bind themselves to make up any particular sum. This resolution they communicated to their pastor with this solemn advice—“Brother, you must *squeeze*; *the times are hard*.” He replied that he would think of the matter, and see how the plan was likely to answer.

In a few days he called upon the owner of his house, who was a member of his church, and told him he could not promise to pay him any specific sum for the house from that time forth; that the “times were hard, and he must *squeeze*,” but he would pay for it as circumstances would permit. The landlord stared at him in astonishment, and replied, “Man! who lets houses in this manner—to give as much as you please for it? Did any one ever hear of such a thing? I thought to *advance* the rent a pound next year. You shall not have my house, I am sure, for one penny less.”

He next went to the miller and asked for a sack of flour. “Certainly,” said the miller, “but do you know that the price of flour has advanced since you purchased the last?” “I was not aware of it,” replied the minister; “and indeed it is of no great consequence, as the order of things is changed; I am to give what I can for it. ‘Brother, you must *squeeze*; the times are hard.’” “Good or bad,” answered the miller, “I must have according to fifty shillings per sack for it. Harken, man, who sells flour upon such terms?”

He next proceeded to the farmer, and asked for a bushel of wheat. The farmer said he should have it, but it would cost him eight shillings and sixpence. “No, no, brother,” replied the minister. “‘You must *squeeze*; the times are hard.’ I will give you as much as I can at the end of the month, after seeing what the collections will be.” “What has that to do with the price of wheat?”

exclaimed the farmer: “I have a great rent to pay next month, and I do not know how to bring this to bear, between the wages, the tithes, and the payments.” This brother kept a large farm, and paid specific wages to his laborers, except Jack, the half witted boy, who was at hand to fetch the cows for the women, clean the outhouses, etc.

The minister next called upon John, the shoemaker, who, after hearing his terms for a pair of shoes, began to put the snuff into his wide nostrils, which were as black as two chimney flues, and talk very sarcastically respecting such terms. “He would not put a patch upon a shoe under three pence.”

The butcher treated him in like manner; his meat was “so much a pound.” And the tailor insisted upon having a regular price for his commodities.

On his way home, the minister went into the shop of his principal deacon, and asked him for some small articles necessary for the use of his family, such as a pound of soap, a pound of sugar, a pound of candles, two ounces of tea, a half-penny worth of soda, (but no tobacco). After packing the things neatly, the grocer began to count their cost. “You need not waste your time in reckoning,” interrupted the minister. “I am to pay for them as circumstances will permit. ‘Brother, you must *squeeze*,’ as the times are very hard with me at present, but I will give conscientiously for them what is in my power.” “*Squeeze!*” said the shopkeeper, with pious surprise; “what do you mean? Give what you please—how much will that be?” “I can not say at present,” replied the pastor, but you shall know at the end of the month, when I see how much the collection will be.” “That will not do for me,” said the shopkeeper, “I am obliged to pay a certain price for every article, and I have a great amount to make up next week.”

“So indeed,” exclaimed the minister. “Well, I see there is no one but myself to *squeeze*, and that I am out of the reach of hard times. If I was able to perform miracles, like our Savior with the loaves and fishes, your plan would answer. I have called on all the members that sell anything for the use of man, to see how your plan was likely to answer, but you must all have a ‘*particular price*’ for your goods—the owner of my house, the miller, the shoemaker, the tailor, the butcher, and yourself likewise. You will not let me have a pound of sugar or an ounce of tea out of your shop, unless I pay a *stated price* for it. How, then,

do you expect me to pay my way without a stated salary, and that, too, proportionable to my family? Before I can agree to receive what you collect monthly for me, you and others must be willing to receive that between you, in pro-

portion to what I may have had from each, and I will promise you to live quite moderately; or, if you prefer it, I am willing to live on the money wasted weekly by the members in snuff and tobacco."—*Welsh Baptist Magazine*.

Appointments by the Executive Committee of the American Home Missionary Society, in March, 1859.

Not in Commission last year.

Rev. Evan V. Harris, to labor in Wisconsin.
Rev. J. W. Hancock, Red Wing and vicinity, Minn.
Rev. O. S. Senter, Clearwater, Minn.
Rev. Joseph H. Scott, West Liberty, Iowa.
Rev. Isaac F. Holton, Lawrence, Ill.
Rev. Theodore Stowe, North Evans, N.Y.
Rev. S. F. Howe, Watkins, N.Y.
Rev. Henry Herrick, Exeter, N.Y.

Reappointed.

Rev. Charles E. Blood, Manhattan and vicinity, Kan.
Rev. Stephen Cook, Austin, Minn.
Rev. John Summers, Benton, Iowa.
Rev. William Windsor, Mitchell, Iowa.
Rev. M. H. Dysart, Troy and Shunem, Iowa.
Rev. George H. Woodward, Toledo and Irving, Iowa.
Rev. Robert Coiston, Steady Run and Lancaster, Iowa.
Rev. Moses G. Cass, Muscatine Island, Iowa.

Rev. S. H. Ashmun, Dayton, Wis.
Rev. A. A. Overton, Avoca and Boscobel, Wis.
Rev. William F. Avery, Tomah and vicinity, and Leon, Wis.
Rev. G. C. Judson, Viroqua, Wis.
Rev. David Pinkerton, Oakfield, Wis.
Rev. Nathaniel Grover, South Haven, Mich.
Rev. Preston Taylor, Schoolcraft, Mich.
Rev. James A. McKay, Dorr and Hopkins, Mich.
Rev. Henry Buss, Dement, Ill.
Rev. Lot Church, Hantley Grove, Ill.
Rev. James Hodges, Shirland and Durand, Ill.
Rev. William C. Merritt, Rosemond, Ill.
Rev. E. T. Branch, Orion, Ill.
Rev. G. J. Raidt, Cincinnati, O.
Rev. Hollis Read, Craneville, N. J.
Rev. John Gibbs, Bellport and Fire Place, N.Y.
Rev. John Dodd, Alexander, N.Y.
Rev. J. H. Phelps, Parma Center, N.Y.
Rev. Jeremiah Woodruff, Cohocton, N.Y.
Rev. A. T. Wood, Branchport, N.Y.
Rev. N. T. Yeomans, Millville, N.Y.
Rev. Ezra Scovel, Speedsville, N.Y.
Rev. H. E. Woodcock, West Greece, N.Y.
Rev. Stephen Johnson, Black Creek, N.Y.

Receipts of the American Home Missionary Society, in March, 1859, paid directly into the Treasury, or reported by Auxiliaries and Agencies as expended in their fields during the last Missionary year. The sums expended by Auxiliaries and Agencies within their bounds are marked ().*

MAINE—

*Maine Missionary Society, \$10,864 57

NEW HAMPSHIRE—

*New Hampshire Missionary Society, 6,696 85
Henniker, Cong. Ch. and Soc., in part,
to const. Thomas L. Sanborn, Carter
and Barak Colby, L. Ms., by Rev. B.
P. Stone, D.D., 75 85

VERMONT—

*Vermont, Dom. Miss. Society, 9,098 12
Brookfield, Anna A. Kellogg, 1 00
Pawlet, Cong. Ch., by Rev. S. M. Wood, 10 50

MASSACHUSETTS—

*Massachusetts Home Missionary Society, 5,957 13
Massachusetts Home Missionary Society, by Benjamin Perkins, Treas., 3,000 00
Chickopee, Mrs. S. G. Cochran, 50

"Conscience," by Conn. River Railroad, 25 00
Dudley, Cong. Ch. and Soc., by Rev. Henry Pratt, 67 00
East Hampton, Miss. Soc., of Williston Seminary, to const. Miss Elizabeth B. Hinkley and James H. Bradford, L. Ms., by William T. Schneider, 60 00
Enfield, Enfield Benev. Soc., of which \$200 is from friends, to const. Ebenezer Learned and Harriet M. Learned, of Norwich, Ct., Billings B. Learned, Mary A. Learned, William L. Learned and Phebe R. Learned, of Albany, N. Y., L. Ms., and \$40 from a friend, to const. Edward W. Schauffler, of Constantinople, Turkey, a L. M., by Rev. Robert McEwen, 520 00
Harvard, a friend, to const. E. Warren Houghton, a L. M., 80 00
Lawrence, a friend, 10 00
North Brookfield, First Cong. Ch., by Rev. C. Cushing, 165 00
Old Stockbridge, Cong. Ch. and Soc., in full, to const. Adele Brewer and Daniel Kimball, L. Ms., by J. Reid, 50 00
West Springfield, S. B. Day, 1 00

West Stockbridge, Cong. Ch., by F. H. Spencer, Treas.,	18 30
Whitinsville, Mrs. E. W. Fletcher,	20 00

RHODE ISLAND—

*Rhode Island Home Miss. Society,	1,700 50
-----------------------------------	----------

CONNECTICUT—

*Connecticut Missionary Society, Auxiliary to the A. H. M. S.,	4,664 08
Darien Depot, Mrs. W. Whitney, by Rev. E. D. Kinney,	3 00
East Haddam, Rev. Isaac Parson,	5 00
East Hartford, an annual offering,	5 00
Lyme, Ladies' Reading Soc., by E. F. Burr,	8 00
Milford, Second Cong. Ch., by W. N. Harvey,	43 51
New Haven, Mrs. Mary E. Whiton, to const. Mrs. Mary O. Bartlett, a L. M., by James M. Whiton, \$30; "E. C.," \$2,	32 00
Chapel St. Ch., Sab. Sch., \$25; "Rev. E. E. A.," \$15, by F. T. Jarman,	40 00
Norwich, Broadway Cong. Ch., by Hon. William A. Buckingham,	170 41
South Britain, Le Roy Mitchell, \$10; N. P. Mitchell, \$10,	20 00
Waterbury, from the estate of P. W. Carter, by C. H. Carter, Ex'r.,	50 00
First Cong. Ch., balance of coll., by E. Crane,	4 00

NEW YORK—

Akron, Presb. Ch., by Rev. D. D. Hamilton,	7 54
Amber, Mrs. L. A. Adams, in full, to const. herself a L. M.,	10 00
Barryville, Cong. Ch., by Rev. Felix Kyte,	4 00
Bath, Col. G. Loomis, by O. R. Kingsbury,	5 50
Brooklyn—	
South Presb. Ch., Mon. Con., by N. Lane,	19 70
Warren St. Mission Ch., by Rev. S. Bayliss,	2 50
Candor, Cong. Ch., in full, to const. Rev. J. G. Sabin, a L. M., by J. B. Hart,	25 00
Cannonsville, Second Presb. Ch., by Rev. S. J. White,	25 00
Castleton, Mrs. J. F. Bacon,	5 00
Catskill, Mrs. A. Cooke, \$20; a friend, in full, to const. Miss Mary J. McPherson, a L. M., \$6,	26 00
*Central Agency,	3,555 73
Elizabethtown, Cong. Ch., by Rev. Chas. Redfield,	10 25
Fire Place Neck, a class of small children, by Mrs. D. Hawkins,	1 00
Fort Ann, Female Benev. Soc., of Presb. Ch., by Mrs. A. H. Moer,	86 35
Hudson, on account of legacy of Dr. David Mellen, by Samuel Leeds, Ex'r.,	220 00
Kinderhook, Pamela A. Graves,	5 00
New York, E. J. Woolsey, by David Hoadley, \$500; in full, of legacy of Miss Catharine B. Patton, by Rev. William Patton, D.D., \$258.95; O. R. Cornell, \$100; Mrs. Hannah Ireland, to const. Miss Elizabeth Welling, a L. M., \$50; Mrs. Mary R. Green, to const. herself a L. M., \$30; a lady, \$3; a friend, \$2,	933 95
Allen St. Presb. Ch., Mon. Con., by J. P. Prall,	8 35
Broadway Tabernacle Ch., by Alexander Anderson,	109 65
Madison Square Presb. Ch., W. W. Wickes, \$300; Z. S. Ely, \$100; T. Ketcham, \$50; Morris Ketcham, \$50; H. M. Schefflin, \$105; W. E. Dodge, Jr., \$50; S. Isham, \$50; C. H. Isham, \$25,	730 00
Mercer St. Presb. Ch., of which \$30 is from Miss Jane Ward, to const. Mrs.	

Walter Clarke, a L. M., by John H. Sprague, Treas., \$495.15; a lady, \$5,	500 15
West Presb. Ch., Carmine St., Sab. Sch. Home Miss. Soc., by F. W. Whittemore, Treas.,	100 00
Rochester, Edward Bardwell,	25 00
Sidney Plains, Cong. Ch., by Rev. Alfred Ketcham,	20 00
Sinclairville, Cong. Ch., \$10.51; Rev. E. D. Chapman, \$6,	16 81
Strykersville, legacy of Mrs. Elizabeth Griffin, by Arden Woodruff,	50 00
*Western Agency,	7,290 23
" " by W. T. Scott, Treas.,	6 00
West Newark, Tioga Co., legacy of Squire Stone, Elliot W. Brown, Ex'r., by Rev. S. H. Hall,	13 27
Williamsburgh, First Presb. Ch., by C. F. Tuttle, Treas.,	42 35

NEW JERSEY—

Bergen Point, Ref. Dutch Ch., by D. D. Williamson, Jr., Treas.,	22 75
Craneville, First Presb. Ch., by Rev. Hollis Read,	17 00
Newark, C. S. Haines, to const. Mrs. Harriet Haines, a L. M.,	30 00
West Bloomfield, Presb. Ch., coll., \$102.68; Mon. Con., \$27 18, by William S. Morris, Treas.,	129 81

PENNSYLVANIA—

*Philadelphia Home Miss. Society,	8,069 73
Dundaft, Mrs. J. H. Phelps, \$11; others, \$1.15,	12 15
Wattsburgh, Presb. Ch., by Jacob Fritts, Treas.,	5 00

OHIO—

Received by Rev. L. Kelsey—	
Addison, Presb. Ch., \$12.55; Little Frankie Martin, \$1, by Rev. J. Martin,	\$13 55
Circleville, First Presb. Ch., by W. L. Peck,	88 00
Dayton, Third St. Presb. Ch., by W. S. Phelps,	84 43
Delaware, Second Presb. Ch., by R. Burr,	60 60
Kirkersville and Pataskala, Presb. Chs., by Rev. T. W. Howe,	2 00
New Carlisle and Osborne, Presb. Chs., by Rev. E. R. Johnson,	18 00
Troy, Presb. Ch., by W. M. Cheever,	51 75
Bloomington, Ind., by Rev. E. Ballentine,	5 00
Avon, Lucy Gibbs,	10 00
Coshocton and Roscoe, Presb. Chs., by Rev. John Henderson,	16 00
Defiance, First Presb. Ch., by Rev. E. R. Tucker,	6 30
Gustavus, Elam Linsley,	1 00
Higginsport, Presb. Ch., by Rev. H. V. Warren,	5 00
Kingston and Porter, by Rev. A. D. Chapman,	4 50
*Marletta Agency,	285 00
Ridgeville and Napoleon, Cong. and Presb. Chs., by Rev. J. R. Wright,	7 00
*Western Reserve Agency,	2,406 96

INDIANA—

Received by Rev. J. W. Cunningham—	
Bainbridge, Presb. Ch., to const. Rev. Edward C. Johnston, a L. M.,	38 85
Danville, Presb. Ch.,	54 59
New Albany, Third Presb. Ch., by Rev. C. Hutchinson,	27 00
Newton and Robroy, Presb. Chs., to const. Rev. S. B. King, a L. M.,	37 23

Perrysville, Presb. Ch.,	1 50
Seymour, Presb. Ch., in part,	10 35
Allensville and Jacksonville, Unity Presb. Ch., by Rev. Alexander Parker,	15 10
Elkhart, Cong. Ch., by Rev. W. W. Atwater,	1 50
Gilead, Franklin and Pleasant Grove, Presb. Chs., by Rev. H. G. Cheadle,	10 00
Lake Prairie, Presb. Ch., to const. Mrs. B. R. Wason, a L. M., by Rev. H. Wason,	30 00
Laurel, Presb. Ch., by Rev. S. F. Drew,	5 05

ILLINOIS—

Cleaverville, Salem Cong. Ch., by Rev. W. A. Nichols,	15 00
Crete, Cong. Ch., by Rev. S. Osinga,	10 40
Fulton City, Cong. Ch., by Rev. Josiah Leonard,	17 20
Greenville, Cong. Ch., by Rev. F. A. Armstrong,	7 00
Groveland, Dea. Samuel Clark,	5 00
Hadley, Cong. Ch., Mon. Con., by Rev. C. C. Breed,	3 00
Liberty, Presb. Ch., by Rev. Wm. Herrit,	6 50
Mulberry Grove, Presb. Ch., by Rev. W. H. Bird,	2 50
Neponset, Cong. Ch., by Rev. C. H. Peirce,	12 25
Pontiac, Presb. Ch., by Rev. I. T. Whittemore,	5 00
Rockford—	
<i>Second Cong. Ch., \$307.51; Sab. Sch., \$20, by Rev. A. Kent,</i>	327 51
<i>Swedish Evan. Luth. Ch., by Rev. A. Andreen,</i>	6 00
Round Prairie, Cong. Ch., by Rev. W. B. Atkinson,	50 00
Woodburn, Cong. Ch., by Rev. C. B. Barton,	71 00

MICHIGAN—

Dearborn, First Presb. Ch., by Rev. R. G. McCarthy,	14 00
Detroit, a friend, by Rev. H. D. Kitchel, D.D., \$20; "G. M. L.," \$15,	25 00
Eaton Rapids, First Cong. Ch., by Rev. J. S. Kidder,	8 40
Lower Saginaw, First Presb. Ch., by Rev. L. I. Root,	5 00
Mendon, First Cong. Ch., by Rev. N. D. Glidden,	5 00
Mundy, Presb. Ch., by Rev. J. B. Jewell,	2 00
South Haven, Cong. Ch., by Rev. N. Grover,	4 36
Sturgess and Burr Oak, Presb. Chs., by Rev. Wm. Fuller,	19 66

WISCONSIN—

Received by Rev. D. Clary—	
Beloit, Mrs. Olive G. Peck, in full, to const. herself a L. M., \$5; Mrs. Caroline Parsons, in part, to const. Mrs. Mary D. Hankey, a L. M., \$5,	\$10 00
Berlin, Presb. Ch.,	24 00
Kacine, Cong. Ch.,	7 00
Beloit, a friend,	10 00
Center, Cong. Ch., by Rev. E. Bascom,	5 50
Clinton, Evan. Luth. Ch., by Rev. O. Andrewson,	8 00
La Crosse, Rev. J. O. Sherwin,	5 00
Manitowoc, Presb. Ch., by Rev. M. C. Stanley,	11 66
Ridgeway and Blue Mounds, Welsh Cong. Chs., by Rev. David Lewis,	16 55
Waterloo, a friend,	50
Wausau, Presb. Ch., by Rev. C. F. Halsey,	4 00

IOWA—

Algona and Irvington, Cong. Ch., by Rev. C. Taylor,	5 00
Cedar Rapids, First Presb. Ch., by Rev. L. F. Dudley,	21 00

Clermont, by Rev. C. E. French,	3 00
Kossuth, Miss. Soc., of Yellow Spring College, by L. B. Prince,	5 00
Lansing, Cong. Ch., Mon. Con., by Rev. George Bent,	1 53
Millersburgh and White Pigeon, Presb. Chs., by Rev. A. Fairley,	6 50
Muscatine, Ger. Cong. Ch., by Rev. C. F. Veltz,	8 10
Quincy, by Rev. H. Penfield,	4 00
Rockford and Rock Grove, Cong. Chs., by Rev. S. P. La Dow,	3 25
St. Charles, Cong. Ch., by Rev. J. H. Windsor,	10 00
Steamboat Rock, First Presb. Ch., by Rev. M. Robinson,	7 00
Toledo and Irving, Cong. Chs., by Rev. G. H. Woodward,	5 00
West Grove, First Presb. Ch., by Rev. A. Martin,	8 50

MINNESOTA—

Cannon City, First Cong. Ch., by Rev. B. F. Haviland,	5 53
Elgin and Whitewater, Cong. Chs., by Rev. J. Cochran,	9 50
Forest City, by Rev. J. C. Whitney,	8 00
Point Douglas, Rev. Richard Hall,	10 00
Sacramento, Rev. Charles Shedd and family,	10 00

KANSAS—

Grasshopper Falls, Cong. Ch., by Rev. O. L. Woodford,	4 10
Manhattan, Cong. Ch., by Rev. C. E. Blood,	11 00

CALIFORNIA—

Sonora and Shaw's Flat, First Presb. Ch., by Rev. S. S. Harmon,	55 12
---	-------

OREGON—

Kalapooya, First Cong. Ch., by Rev. H. H. Spalding,	25 00
---	-------

CANADA WEST—

St. Catharine's, Martha L. Newcomb, in part, to const. Richard F. Newcomb, a L. D.,	50 00
---	-------

HOME MISSIONARY,	17 00
Anonymous,	4 09

\$69,898 97

Donations of Clothing, etc.

Fall River, Mass., Female Beneficent Soc., of Central Cong. Soc., by Mrs. Elizabeth D. Copeland, a barrel,	72 89
New York, Allen St. Presb. Ch., a box,	403 49
New York, Spring St. Ch., Youths' Miss. Assn., a package of books, by James A. Little,	9 66

Receipts of the Central Agency, Utica, N. Y., from Sept. 1, 1858, to March 1, 1859.

Augusta, Cong. Ch.,	\$16 00
Binghampton, Presb. Ch., \$109.41; Cong. Ch., \$15.02,	124 43
Boonville, Presb. Ch.,	9 50
Cazenovia, Presb. Ch., Mrs. S. Dana, \$5;	
J. L. Bishop Esq., \$5; others, \$77.90,	87 90
Chaumont, Presb. Ch.,	50 00
Clayville, Presb. Ch.,	17 87
Constantia, Presb. Ch.,	21 27
Cooperstown, Presb. Ch.,	35 04
Cortlandville, Presb. Ch.,	20 00
Fort Covington, Presb. Ch.,	17 82
Fulton, Presb. Ch.,	65 21

Gilbertsville, Presb. Ch.,	32 00	Elmira, Presb. Ch., S. Benjamin, \$50;	
Olen's Falls Presb. Ch.,	26 00	others, \$38.50,	53 50
Gulford Center, Presb. Ch.,	15 00	Fairport,	25 00
Homer, Cong. Ch., Sisters' Society, \$82.70;		Frewsburch, by Rev. E. Taylor,	5 54
others, \$63.30,	146 00	Geneva, Rev. M. P. Squire, D.D., \$25;	
Hoosick Falls, Presb. Ch.,	20 50	Rev. H. Winslow, \$5; John Bement,	
La Fayette, Presb. Ch.,	47 00	\$60; S. H. Gordon, \$1; others, \$49.60,	140 60
Laurens, Presb. Ch.,	12 50	Genoa, Presb. Ch., Cayuga Co.,	20 21
Lenox, Presb. Ch.,	5 00	Griffith's Mills, by Rev. E. M. Sandford,	10 00
Lisle, Cong. Ch., by Rev. A. G. Orton, D. D.,	25 00	Havana, Presb. Ch., by Rev. S. M. Day,	21 60
Lowville, Presb. Ch., balance of coll.,	20 00	Honeoye Falls, Presb. Ch., Mrs. Mary Her-	
Malone, Presb. Ch.,	123 00	rick, in part, to const. a L.D.,	50 00
Middle Granville, Presb. Ch.,	21 33	Hornellsville, Presb. Ch.,	11 82
Morristown, Presb. Ch., by Rev. S. Young,	25 00	Howard, Presb. Ch., by Rev. W. R.	
Mount Vernon, Presb. Ch.,	50 00	Downs, collections of several years,	65 00
New Hartford, Presb. Ch., Mrs. H. S.		Hume, Cong. Ch., by Rev. J. D. Lane,	25 00
Butler, \$1; others, \$35,	36 00	Ithaca, Presb. Ch., Hon G. D. Beers, to	
New Haven, Presb. Ch.,	20 46	const. Mrs. Phebe Beers, Ossian G. How-	
New York Mills, Presb. Ch.,	59 02	ard, M. R. Barnard and John Miller, L.	
North Granville, Presb. Ch., Ladies' Dom.		Ms., \$110; Mrs. Sarah Bates, to const.	
Miss. Soc., \$16.50; others, \$12.17,	28 67	Cynthia Wheton, Malvina Higgins and	
North Trenton, Presb. Ch.,	1 00	Cornelia Ackley, L. Ms., \$100; coll.	
Oneida Lake, Cong. Ch., by Rev. G. R.		\$18.87; Mon. Con., \$33.75; by B. S.	
Ritchie,	25 00	Halsey, Treas., by Rev. T. D. Hunt, \$5,	267 62
Oneonta, Presb. Ch., by Rev. W. Baldwin,	12 50	Jasper, by Rev. S. A. Rawson,	7 24
Pompey, Cong. Ch.,	15 00	Livonia, Presb. Ch., by Rev. A. H. Par-	
Rensselaer Falls, Cong. Ch., by Rev. M.		melee,	50 00
Cheeny,	2 10	Lockport, Cong. Ch., Mon. Con., by E.	
Sackett's Harbor, Presb. Ch.,	27 30	Simmons, to const. E. A. Holt, a L. M.,	30 00
St. Lawrence Co. Miss. Soc., by Rev. E.		Lyons, John Gilbert,	10 00
Wood, Treas.,	91 25	Maysville, O. Farwell,	5 00
Sauquoit, Presb. Ch.,	25 00	Medina, Presb. Ch., Nancy J. L. Bayne, in	
Schaghticoke, Presb. Ch.,	46 25	full, to const. Samuel Loomis, of Ypsil-	
Sherburne, Cong. Ch.,	45 00	anti, Mich., a L. M.,	20 00
Springfield, Presb. Ch.,	55 00	Melville, Presb. Ch., by Rev. N. T. Yeo-	
Syracuse, Presb. Ch., Mrs. Canfield, \$5;		mans,	6 00
Miss Huntington, \$5; others, \$55.73;		Naples, by Rev. Mr. Gelston,	17 00
First Ward Presb. Ch., \$50,	115 73	North Bergen, by David Fancher,	12 00
Union Center, Cong. Ch., by Rev. M. C.		Ogden, Presb. Ch., \$11; W. Alling, \$33.55,	44 55
Gaylord,	12 50	Ontario, Cong. Ch., by Rev. W. Youngs,	10 00
Utica, First Presb. Ch.,	174 58	Orange, a friend,	5 00
Verona, Presb. Ch.,	8 00	Penn Yan, Presb. Ch., C. C. Sheppard, to	
Watertown, First Presb. Ch., balance,	1 00	const. Rev. Samuel F. Porter, of Malta,	
Waterville, Presb. Ch.,	30 76	Ill., a L. M., \$30; E. B. Jones, \$20; oth-	
Whitehall, Presb. Ch.,	101 50	ers, \$45.46,	95 46
	\$1,966 54	Phelps,	27 50
		Prattsburg,	19 83
		Pultney,	8 00
		Ripley, by Rev. J. S. Barnes,	7 00
		Bochester, on account of legacy of Hervey	
		Lyon, by C. A. Burr, Exr.,	100 00
		First Presb. Ch., E. Ely, \$50; W. A.	
		Reynolds, \$20; W. Burke, \$10; G.	
		Bu-1, \$10; others, \$53.26,	143 26
		Brick Presb. Ch., H. C. Fenn, in part,	
		\$25; others, \$58,	83 00
		Rock Stream, in part, to const. James A.	
		Wike- and Luther Cleaveland, L. Ms.,	
		by Rev. O. Fraser,	21 00
		Romulus,	26 00
		Rose, Presb. Ch., to const. Mrs. Francis	
		Osborn, a L. M., by Rev. B. Ladd,	30 00
		Seneca Falls, Presb. Ch., in full to const.	
		Mrs. Marinda D. Jennings and Mrs. S.	
		S. Gould, L. Ms.,	55 60
		Sennett, Peter Douglass,	50 00
		Skeneades, Presb. Ch., to const. Mrs. Ma-	
		ria Edwards, a L. M.,	30 00
		Southport, Presb. Ch., by Rev. W. Bement,	13 30
		Trumansburgh, Presb. Ch., Joseph Bradley,	
		\$10; others, \$48,	58 00
		Watkins, Presb. Ch.,	18 54
		Waverly, Presb. Ch., in part to const. Rev.	
		O. Crane, a L. M.,	26 54
		Wayne, Presb. Ch., Rev. L. McGlashan,	10 00
		Wheeler, Presb. Ch., O. F. Marshall,	3 00
			\$2,275 04

*Receipts of the Western Agency, New York, from
Dec. 1, 1853, to March 1, 1859. W. T. SCOTT,
Treas.*

Albion, Presb. Ch., Ladies' Home Miss. Soc., Mrs. E. Heart, Treas., to const. Mrs. E. Herrick, Mrs. Elizabeth Gale and Mrs. S. E. Howes, L. Ms., \$30; others, \$40; O. P. Farwell, in full, to const. Edward P. Farwell, a L. M., \$5; others, \$4.39,	129 39
Arkport, by Rev. E. W. Allen,	7 00
Ashville, by Rev. E. Taylor,	11 70
Auburn, First Presb. Ch., a friend, to const. William H. Mesker, a L. M., \$30; Mrs. Sarah H. Hunt, to const. Josiah T. Wright, of Jamesville, Wis., a L. M., \$30; by J. F. Terrill, Treas.,	60 00
Avon, Presb. Ch., by Rev. N. Elmer,	11 00
Batavia, P. Tracy, Esq.,	10 00
Branchfort, by Rev. A. T. Wood,	5 00
Buffalo— Lafayette, Presb. Ch., by A. Parker, Treas.,	71 94
North, Presb. Ch., to const. Mrs. Cor- nella Dunbar, Mrs. Sarah Whitcomb and Mrs. Susan Tainter, L. Ms., by Mrs. G. L. Hubbard, Treas.,	70 00
Castleton, Presb. Ch., by Rev. Mr. Gray,	17 50
Clarence, Presb. Ch., by Rev. J. M. Ballou,	7 08
Clyde, Presb. Ch., by Rev. R. E. Willson, \$15; by Rev. M. Wilson, \$1,	16 00
Cohocton, Presb. Ch., by Rev. Jeremiah Woodruff,	17 00
Eddytown, by Rev. O. Fraser,	9 00
Eden, John Peck, in full, to const. Mrs. Sarah A. Winslow, of Buffalo, a L.M.,	10 00
Elba, by a friend, in full, to const. Mrs. Elizabeth C. Patterson, and Hon. John McLean, Ohio, L. Ms.,	30 00
Ellington, by Rev. W. D. Henry,	24 37

*Receipts of the Massachusetts Home Missionary
Society, in January, 1859. BENJAMIN PERKINS,
Treasurer.*

Ballardvale, Cong. Soc., to const. Mrs. Mary P. Greene, a L. M.,	30 00
Boston, Rev. H. B. Hooker, D.D., in full, to const. himself a L. D., and Rev. Wil- liam B. Capron and Mrs. Sarah B. Ca- pron, L. Ms., \$110; Nahum Porter, \$2,	112 00

<i>Shawmut Church and Society,</i>	706 89
Bridgewater, 1st Cong. Soc., Mon. Con.,	9 15
Cambridge, Mrs. J. Tyler, \$5; Miss E. Tyler, \$5,	10 00
Dedham, Mrs. Mehitable Gay, to const.	
Elijah Howe and Elijah Howe, Jr., L. Ms.	60 00
Fair Haven, Cong. Ch. and Soc.,	67 15
Fitchburg, Ladies H. M. Soc., in full, to const. Mrs. Abby T. Frost and Miss L. M. Boutelle, L. Ms.,	54 11
Hampden Co., H. M. Soc., H. Brewer, Esq., Treas.,	800 00
Lawrence, S. J. H.,	15 00
Milford, legacy of Miss H. Parkhurst,	25 00
<i>Orthodox Cong. Soc.,</i> to const. Dea. N. Torrey, a L. M.,	81 61
Newburyport, Ladies' Gleaning Circle, \$18.38; Female H. M. Soc., in Rev. Mr. Campbell's Ch., to const. Mrs. Jerusha Tappan, a L. M., \$30.	43 33
Newton, First Ch., Ladies' H. M. Soc., in full, to const. Mrs. Ruth Wiswall and Mrs. Lucy Seaver, L. Ms.	36 00
Plymouth, Third Ch., to const. Mrs. B. Blanchard, a L. M.,	40 00
Roxbury, Eliot Soc., a friend,	20 00
Sudbury, Ladies Miss. Soc., to const. Mrs. H. Brown and Mrs. Walter Rogers, L. Ms.,	60 00
Topsfield, donation of Mrs Judith Perkins, deceased, to const. Robert S. Perkins and Mrs. Mary J. Perkins, L. Ms.,	60 00
Worcester, David Whitcomb, Esq., to const. Mrs. Charlotte Tuttle, a L. M.,	400 00
	\$2,580 24

Receipts of the Philadelphia Home Missionary Society, for the quarter ending February 28, 1899. HENRY PERKINS, Treasurer.

NEW JERSEY—

Bloomfield, Presb. Ch., by Mr. Jos. K. Oakes, Treas.,	\$240 15
A Friend,	50 00
Cedarville, Presb. Ch., by Rev. Charles F. Diver,	81 50
Dover, Presb. Ch., by Rev. B. C. Megie,	102 00
Newark, First Presb. Ch., coll., \$205.63; Mon. Con. coll., \$50; total, by Arch. Woodruff, Treas.,	255 83
Do., Ladies' Missionary Soc., by Miss Anna B. Carter,	60 00
Newark, Second Presb. Ch., coll., \$171.85; Young People's Missionary Soc., \$50; total, by O. S. Ward, Treas.,	221 35
Newark, German Presb. Ch., by Rev. J. U. Gunther,	8 00
Newfoundland, Pres. Ch., by Rev. H. F. Wadsworth,	7 00
Orange, First Presb. Ch., by E. A. Graves, Treas.,	134 36
Orange, Second Presb. Ch., by O. M. Halstead, Treas.,	124 54
Rockaway, Presb. Ch., coll., \$34.11; Mrs. Charissa King, \$15,	49 11
Stanhope, Presb. Ch., coll., by Rev. B. C. Megie,	8 00

PENNSYLVANIA—

Allentown, Presb. Ch., by Rev. Richard Walker,	7 00
Catasqua, Presb. Ch., by Rev. Cor. Earle,	19 00
Coudersport, Presb. Ch., by Rev. Charles M. Blake,	5 38
Dauphin, Presb. Ch., by Rev. John W. Davis,	12 50
East Hawley, Presb. Ch., by Rev. H. Van Houten,	25 00
Erie Board of Agency, by Rev. Geo. Kellogg, Treas.,	50 00
Fairfield and Manchester, Presb. Ch., by Rev. A. Dunn,	25 00
Franklin, Presb. Ch., by Rev. H. A. Riley,	23 53
Germanstown, Market Square Presb. Ch., coll., \$40, also Sunday school, by F. L. Wilder, \$34,	74 00
Hatford, Cong. Ch., coll., \$16.49; C. S. Johnston, \$5,	21 48
Harrisburgh, First Presb. Ch., James W. Weir, \$20; Mrs. E. E. Haldeman, 20; Mon. Con., \$25.88; Mrs. C. Briggs, \$5,	70 88
Harbor Creek, Presb. Ch., by G. W. Cleveland,	25 00
Nicholson, \$7.28; Jackson, \$4.88; total, by Rev. J. O. Boswell,	11 66
Philadelphia— <i>Calvary Presb. Ch.,</i> Miss E. M. Smith, <i>Clinton Street Presb. Ch.,</i> Miss K. M. Linnard,	5 00 10 00
Green Hill, coll., by Isaac Ashmead, \$97.92; Mrs. M. B. Haralson, \$5; total,	102 92
<i>Western Presb. Ch.,</i> Thos. Potter, \$50; W. E. Jenbrook, \$25; George Brown, \$5; J. S. Halloway, \$5; cash \$5; J. U. Stewart, \$5; Mrs. Ryan, \$6; W. S. Ringgold, \$6; Mrs. Robert Adair, \$2.50; W. Allison, \$2; J. F. Cline, \$2; Mrs. Dr. Smith, \$2; E. Doroney, \$1; John Baynett, \$1; J. M. Dallum, M. D., \$1; Mr. and Mrs. Weaver, \$1; Miss S. Ramsey, \$1; box coll., \$8 91; total,	127 41
A female friend of Home Missions,	2 00
Mrs. John Weigand,	5 00
Ref. D. Ch., Sabbath school, by Mr. Voute,	10 00
Providence, Presb. Ch., by Rev. Samuel Whaley,	10 00
Pottsville, Presb. Ch., by Rev. Jos. McCool,	20 00
Reading, Presb. Ch., coll., \$58.75; Sunday school \$31.10,	89 85
Reading, H. M. Journal, per. W. M. Baird,	2 50
West Chester, Presb. Ch., by W. E. Moore, \$50 and \$150,	200 00
White Marsh, Presb. Ch., by A. J. Snyder,	9 25
Williamsport, Presb. Ch., by Wm. Sterling,	100 00
Interest for railroad bonds for six mos.,	267 00
	\$2,752 00

DELAWARE—

St. George's, by Rev. D. H. Emerson,	50 00
Wilmington, Hanover Presb. Ch., coll., \$64.63; Ladies' Miss. Soc., \$14.25; John P. McLearn, Sabbath school, \$16.48,	95 36
Wilmington, Central Pres. Ch., coll., by J. J. W. Day, Treas.,	50 00

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXXII.

JUNE, 1859.

No. 2.

Ten Years in California.

WE have received from the shores of the Pacific two "Historical Discourses," preached at the close of ten years of ministerial labor in San Francisco, by Rev. SAMUEL H. WILEY, pastor of the Howard St. Presbyterian church in that city. We regret that our limits will not permit us to give these eloquent and instructive sermons entire; but we are compelled to content ourselves with a few, too brief, extracts from the first.

Home Missionary Plans.

Among all the facts published with respect to this country, as it was in 1847, not one made a deeper impression than this,—*that in all the territory, there was not a Protestant minister; nor were there any schools, school houses or teachers.*

All these facts became known to the American Home Missionary Society in 1848; and after careful investigation, they became convinced that the time had come to plant a mission on this ground. And they determined that it was their duty to do this, not only for the sake of California and the Pacific coast,—not only for the sake of our common country, but for the sake of the world. They looked at this particular locality on the globe, and were at once impressed with its relative prospective importance. On this point they expressed their views as follows:

"When we look upon a map of the world, it is apparent that the efficiency and intelligence of the human race is lodged mainly in nations lying north of the equator.

"Again: we find the globe marked by four distinct lines, having the general direction North and South. These are the four ocean shores of the Eastern and Western continents. One of these shores is occupied by our own United States, —another by Great Britain, and the states of Western Europe,—the third, that

of Eastern Asia, is covered by China and Japan,—while the fourth, *the North West coast of America, is yet comparatively vacant.*

“Now a moment's consideration shows that upon two of these shores, the European and American sides of the Atlantic, which are nearest together, is concentrated almost all the regenerative elements on the globe. Whatever of science, invention, mechanical skill, commercial or religious enterprise can be brought to bear on the conversion of mankind, is found in the nations of Eastern America and Western Europe; which, considering the frequency and closeness of their intercourse, may be regarded as lying together. Thus the great depositories of means for human improvement are concentrated on this side of the globe; while the mass of heathenism lies as far off as possible, on the opposite side of Asia and the islands of the Pacific. And what more probable than that the next step of Providence towards enlightening the heathen world, will be to take some *advance position*, far on towards the strongholds of paganism, from whence those great auxiliaries of the Gospel, commerce and civilized intercourse, may act with directness and vigor.

“Such an advance position is the vacant coast of Western America. There, on the Pacific coast, are such resources and capabilities of trade as must speedily link the Asiatic and American coasts in friendly intercourse.”*

These were the sentiments of the Society, and of the intelligent christian public, when this mission was projected,—such they believed to be the importance and the prospective influence of the undertaking.

These views and motives they communicated to me as one of two whom they had selected as their missionary explorers, to repair hither by the speediest conveyance and open the way for the carrying out of their enlarged and christian purposes.

The Question and the Decision.

I remember well where the message reached me. It was in a beautiful town in Massachusetts, where, fresh from my studies, I was beginning my ministry, and forming those attachments, and entering upon those pursuits that had ever been most congenial with my tastes. It was a most unexpected call, and summoned me to a kind of work which I had never anticipated, and for which I had little taste, and seemed to myself to have less qualification. At first, it appeared to be an impossible undertaking; but as every objection other than that within my own mind had been removed by friends of the mission, I could not refuse to give the subject a candid consideration.

At a distance from my residence was a hill to which I used to walk for exercise. Its summit commanded a view of a wide surrounding country. It was a richly cultivated region, thickly inhabited by an enlightened, intelligent and christian people. Villages were to be seen on every side, adorned with their beautiful churches, school houses and other public buildings; and off, a little way in the distance, appeared the metropolis of New England, with its spires, and domes, and stately edifices,—a city eminent for its religious, benevolent, and literary institutions. It was a prospect to make one's heart glad, and to surround the idea of a home in such a neighborhood with many and great attractions.

But then came the thought of these far off shores, a part of my country, settling with our own people, and not a single Protestant minister in the territory. A new State soon to spring into existence, and no leaven of christian influence gathering around the preaching of the Gospel any where within its borders.

* Home Missionary, Vol. 21, No. 9.

This consideration decided the question. My leaving could not be material to such a region as that, where scores might be found to fill the place; but it might be specially important for one who could, to come here, a place having few attractions for a minister of the Gospel then—I resolved to come.

And now for a hasty preparation. Two weeks only were to elapse before the first steamer was to sail from New York for the Isthmus, to connect with the line on this side. But hearty good wishes and cheering words meeting me every where took away the keenness of regret, and a commanding motive to a noble and worthy undertaking steadied and inspired the mind. And quickly came the day of departure. The first of December, 1848, found us on our way.

The Arrival.

Ten years ago on Wednesday, the twenty third of February, about ten o'clock in the morning, the pioneer mail steamship "California," on her first voyage up this coast, entered the bay of Monterey; and as she dropped anchor, cheer answered cheer between the crowds on ship and shore.

It was an exciting scene. The morning mists were lifting off the land, revealing scenery of singular and varied beauty. The plains were covered with verdure, the surrounding hills were emerald green, the heights in the distance were crested with trees combing the sky, and there near the shore was the town, nestled at the foot of the hill; while on its summit was the fort, surmounted by those great guns that had spoken us so hearty a welcome. For, when as yet we were barely in sight, and the huge ship was discovered winding up the bay without sail, wind, or tide, as none had ever been seen to do before, we saw the sharp flash from them, and the curling smoke, and then came the booming sound echoing over the water. This was California's welcome to the era of steam on the Pacific, —a power that at once reduced the time of travel from the Atlantic States hither, from six months to less than thirty days. And there, over the fort, was the flag of our country, waving gracefully in the morning breeze,—a flag that had traveled all the way across the continent, and now waved from ocean to ocean! Many a tear fell as five hundred voices shouted it welcome.

But this burst of patriotic enthusiasm over, and the quick and eager inquiry was made of those coming from the shore in boats,—“Is it true? Is it true? Are the gold stories true?” And when an assent was returned by nods and signs, and short replies, the multitude were satisfied. The main question was settled, and the passengers gradually left the deck and made their way ashore, some to gratify their curiosity, and some to appease their appetite, for the ship was to remain there to procure a supply of fuel.

For myself, I was in no hurry to rush on with the crowd. I was busy there with thoughts far different from those that ruled the excitement of the hour. The memory of home came back upon me, and the recollections of early years, with all their promise and hopefulness, as now the first step in life's real and main work was to be taken. And how strange the circumstances amid which it must be taken! How remote and unexpected the place! In what tumultuous times! How different all this from any thing I could have anticipated or would have chosen.

And when indeed I did decide to come to California, when I did consent to embark in the mission to this coast, it was by no means in view of circumstances like these. It was not known or suspected that gold existed here, at the time of that decision. And still, without that knowledge, the country seemed to be of importance sufficient to warrant the decision.

We are forced to omit our author's interesting description of the condition of the country upon his arrival, and the nature of his work, and can only give some of the

Results.

Nearly all the ministers belonging to the Congregational and New School Presbyterian bodies, were commissioned to this field by the Home Missionary Society ; and, though several have left the State, the number at present connected with these bodies is twenty eight. Under their ministry, there are twenty five churches, most of which are furnished with good church edifices, and they contain in all, upwards of a thousand communicants. This number seems at first view, to be small ; but when it is remembered that the population of this country is so scattered, that few comparatively are within reach of any of these churches, and that it is only within three or four years that families have begun to come and settle, and make homes in the country, it does not seem surprising that it is at present no greater. And it should be further said, that this membership, small as it is, is very equally divided among these twenty five churches ; and they are established in the most important and influential places in the State.

As a body, they are united, energetic and faithful christian people, well established in the country ; and they are determined to leave the impress of their christian faithfulness upon it. But the influence of the ministry of which I am speaking for these ten years, is by no means measured by the number of churches established, the buildings erected, or these rolls of membership. This influence has reached far beyond the congregations to whom the ministers have preached, and the places that have been favored with their pastoral services ; it has been a power, silent but efficient in the settling of social order and freeing society from the reign of vice.

In all the places where the Gospel has been steadily preached, a public spirit has been cultivated, schools and libraries and literary societies and benevolent associations have been established, and a general spirit of improvement is plainly apparent. Whether the progress of these two christian denominations here, for the first ten years, has equalled that of the first ten years of other of the newer American States, I have no statistics accurately to determine, but I find the following facts, pertaining to two States, that throw some light upon the question :

In Iowa, during the first twelve years, while the population increased from 50,000 to 400,000, the ministry numbered 60, the churches about the same, and the membership 2,600. In Wisconsin, during the first twelve years, while the population grew from 40,000 to 300,000, the ministry increased to 106, the churches to 159, and the membership to 5,400. In California, in the first ten years, while the population has risen from 50,000 to 500,000, the number of ministers has increased to 25, the churches to 28, and the number of members to 1,000.

In this comparison it is to be noticed that we have two important years yet before us, to make the length of time included in the estimate equal to that covered by the above figures respecting Iowa and Wisconsin ; and that our great distance from the Eastern States, the difficulty and expensiveness of getting here, and the peculiarly unsettled condition of our society, would necessarily forbid the expectation that progress here, reckoned by such statistics as these, would be as great as in those nearer agricultural States, where land titles are good, and families move to make them homes.

Beyond the immediate work of preaching and sustaining the Gospel, these two denominations have taken a leading part with other christian people in promoting the better observance of the Sabbath in the State generally ; in the efforts to ad-

vance temperance, and furnish the Bible and religious tracts to all the people. They have, at the same time, been mainly instrumental in establishing the oldest religious journal on the coast, *THE PACIFIC*, and sustaining it for eight years past, at an expense of at least ten thousand dollars a year.

During all these years it has made its weekly visits to its many thousand readers in all parts of the State; and at the same time has had, and has still, subscribers in almost all the States in the Union. In maintaining this prominent and important christian agency, a very large number of christian people of various denominations unite, and its prospects for permanence and usefulness were never so good as they are now.

At the same time they have borne a similar part in founding the College of California—a work in which they share the labor and the honor with others, who are as heartily interested in it as they—and a work of which a distinguished jurist and christian philanthropist of Massachusetts lately expressed this opinion: “If there is one spot of more interest than another in this vast continent, stretching as it does from ocean to ocean, and exerting an influence already great and rapidly increasing, on the destinies of mankind in all continents, and for ages to come, that spot, in my view, is the first well endowed seat of learning, baptized with religion, which is, or soon will be, established in California.”* In such a work, so highly and justly appreciated by the leading minds of the country, it is a joy and an honor to have part.

And during this ten years, other christian denominations have not been behind us in enterprise, in works of well doing, and in progress; so that now the number of Protestant ministers in the State is put down at 221; the number of churches 153, embracing a membership of 6,652.†

Meanwhile the country at large has made rapid advances in every thing that constitutes a sound and healthful prosperity. It has sprung up from almost nothing, from being foreign and unknown territory, and has become a sovereign and independent State, and a member of the American Union. From its mines it has given to the commerce of the world more than six hundred millions of dollars in gold; from its vast grazing grounds, so long the range of wild herds, there are now fenced, and under cultivation not less than a million of acres; its inhabitants number half a million souls, and of these nearly fifty thousand are children. Schools and literary societies are springing up all over the State, and the public libraries already in existence, contain seventy five thousand volumes. Ten years ago, one weekly newspaper was all we could boast, whereas now it requires very nearly one hundred newspapers and periodicals to satisfy the demands of the reading public. Then, news had to creep along slowly up and down the coast, and to and from the mines, carried on horseback by weekly or semi monthly expresses; but now, our news is quickly communicated by the swiftest steamers, and the most rapid stages, over the whole State, or transmitted over a thousand miles of telegraphic wire, stretching away in many directions, to the remotest parts. And now, at the end of the same ten years, we find ourselves living in a city, sprung up from a mere hamlet, aspiring to be the third commercial city of the Union! A city of 70,000 inhabitants, with schools and churches, with humane and benevolent institutions, literary associations and libraries, and works of art, with noble structures lining our streets for the service of commerce, and tasteful and elegant residences for homes for our people, adorning the hills and valleys around! At the same time our trade is reaching out, as the various resources of the country develop, and finds new channels to the north, and the south, to the east, and the west.

* Hon. S. H. Walley's Speech, Oct., 1858.

† Cal. Register's statistics.

Of course, *ten years*, at the beginning of the existence of a State or a city, is nothing more than its infancy; and if that infancy with us has developed so much of strength, ability, and promise, what may we not anticipate for our youth and maturity! Time is hastening on, and contributing to our advancement as it goes. Our population is increasing, and our institutions are becoming established. The people from many quarters are assembling about us, and are making for themselves homes. In the midst of this movement, so steady and constant, even now in these early years, it needs not the aided vision of any "seer" to enable any one to say:

"I hear the tread of pioneers,
Of nations yet to be;
*The first low wash of waves where soon
Shall roll a human sea.*

"The rudiments of empire here
Are plastic yet, and warm;
The chaos of a mighty world
Is rounding into form!"

And while this is going on, and in the second ten years, now beginning, we will with all diligence preach the Gospel, as the only regenerating and divinely saving power in human society. The influence of the Gospel we will seek to establish and disseminate, that in years to come, when this coast shall teem with a population more numerous than that of the Atlantic shore, it may bless the whole land, and be borne on the tide of commerce and civilized intercourse to the nation of the ancient East.

Missionary Intelligence.

CALIFORNIA.

From Rev. J. H. Warren, San Francisco.

Past Discouragements.

In former letters I expressed a feeling of encouragement concerning the commercial and political future of California. That events, east and west, were all at work bringing about that "good time coming." In regard to its religious interests, the prospect was not so bright. Almost every change for a few years past has worked against the advancement of the Gospel, and has had a tendency to drag down the faith and hope of the brethren. Fires, one after another for years, the constantly changing population, the violation of all moral sentiment and laws by supreme court decisions, together with the constant diminution of ministers, those things, I say, have borne hard upon our work; yet the brethren though cast down are not destroyed.

Good Omens.

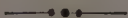
At the last meetings of the General Association and Synod, a report on raising up a ministry for California, called forth most interesting and animated discussions. It awakened a feeling of hope and inspired a zeal as nothing else has done, for a long time. Rev. Mr. Benton, of Sacramento, offered to any young man, who would study for the ministry, his board, and all the instruction in his power; and Rev. Mr. Lacy reported that some four or five young men in his church were turning their attention to the ministry, and that the church would not allow any of her sons to give up the ministry simply for the lack of means to obtain an educa-

Steps were also taken at this meeting, with a view to awakening a greater interest in Home Missions. There is wealth in California which ought to furnish large contributions in behalf of the moral and religious interests of its inhabitants, but which has

hitherto been devoted wholly to secular and, too much, to merely selfish uses. The true nature of the Home Missionary work needs to be held up before the people. Intelligent men, whether at heart Christians or not, are capable of appreciating its value, and, indeed, its indispensable importance, for the present life, whatever may be their thoughts of the world that is to come. But there are thousands who feel its spiritual import, but who need—in the pressure of secular cares—to have this brought frequently to their view, and urged with emphasis upon their conscience. It is a hopeful sign for California, that a beginning is made in this work.

Revival of Confidence.

Since I wrote you last, the most important event has taken place, and which is contributing largely to the good feeling of hope and confidence in the future of this State, is the successful opening of the Tehauntepec route. We are now, in almost daily communication, one way and another, with the Atlantic States. The St. Louis and Memphis mail, via Los Angeles, arrives regularly twice a week; and the Overland mail via Salt Lake, about once a week; there has been communication by steam, fortnightly; and now, we are to be within fifteen days of New Orleans, receiving our news once a week by steam. Throughout the entire country, there is a disposition to *stay* in California. For the first time in four or five years, capital in San Francisco is dipping in speculation. Every thing is looking as if it would "pay" to send even ministers here. We feel as though we, who are on the ground, must make an effort corresponding with the brightening prospects before us.



From Rev. S. S. Harmon, Sonora, Tuolumne Co.

Working Ahead.

I have endeavored to be faithful; and yet, beyond sustaining the regular services here, at Shaw's Flat, and Brown's Flat, according to my best ability, I have nothing of interest to say. Our present place of worship in Sonora, which is very uncomfortable in rainy weather,—in consequence of roof leakage, imperfect ventilation, and scarcely no light,—is al-

ways filled in the morning, and very well filled at the evening service. It however will not hold over one hundred and thirty persons. It is a desolate and gloomy looking place, at the best. The new building commenced in December progressed finely for a few weeks; but work on it has been suspended until warmer and drier weather.

Rain.

We had very cold weather in the winter, by far the coldest that I have ever experienced in the country, and in February, a good deal of rain—a thing very much needed throughout the State, both by the mining and the agricultural districts. This rain, it was felt on all hands, would secure a crop, and all faces seemed to be wreathed with smiles; for men had begun to fear, that we were to have another entire winter of dry weather; which, they thought, would utterly bankrupt the country. What is rain here in Sonora, falls in snow some eight or ten miles above us, and it is there from two to four, and higher up, from five to ten feet deep. And there it will remain till the suns of June melt it. In those "treasures of the snow," is the hope of the miner; which, "long deferred," hath made his heart sick. They contain supplies to satisfy his largest demands till midsummer, at least. And in those mingled "treasures of snow," "ice," and "hoary frost of heaven," are "hid" the thousand silver streamlets that, on these mountain slopes, are ordained "to satisfy the desolate and waste ground, and to cause the bud of the tender herb to spring forth," making the heart of the husbandman to leap for joy.

Wine.

By the by, however heterodox it may be to think or hope so, these foot hills of the sierras, will, in a few years, be covered with *vineyards*, and purpling with clusters more luscious than those of Eschol. The last year, a gentleman of this city, a Frenchman, besides supplying a large demand with grapes, pressed from his vineyard some 600 gallons of *wine*, and this—from vines not four years old.

Probably there is no country in the world where men, according to their numbers, drink so much spirituous liquors as are drank in this. The amount is prodigious; and the effects are truly terrific. Pure wine would be

a relief from the reign of poisoned rum and brandy, that in such floods find their way to this country.

The Sabbath school is in a more promising condition than ever. We have a good superintendent, and a good, though not sufficient, corps of teachers. Five members of the school, by reciting at one lesson, perfectly, the Westminster Assembly's Shorter Catechism, were presented, on New Year's eve, each, with a silver clasped Bible, the gift of a benevolent gentleman in your city. About one dozen of the school have, in the same way, become entitled to the same testimonial. Mrs. Harmon teaches a large and interesting class of young ladies in a Bible class connected with the school. I also teach a class of young men at the same time. There have been connected with it during the year twenty-six young men, though ordinarily there are not half that number present at one time. This recitation, occurring, as it does, immediately after the morning service, finds me in no very fit state to attend to it; but yet I think good is done by it. This class is looked to for the supply of teachers, when needed.

NEBRASKA.

From Rev. Reuben Gaylord, Omaha City, Douglas Co.

The Year's Labor.

This city has been my only regular place of preaching, although a large amount of labor has been performed outside of this particular field. The average attendance upon public worship now is about one hundred. It has been more, most of the year. The whole number of church members, including absentees, is fifty-one—males 25, females 26. There have been added to the church—by profession, seven; by letter, four. The number of Sabbath school and Bible class scholars is about fifty. We lack, very much, efficient, active teachers. I have organized two churches during the year, under review, one on the 23d of March, 1858, at Plattford on the Platte River, which is now languishing for want of care and labor, the other on the 8th of August, at Decatur, on the Missouri River. This is an important point, a promising church, and will do well, if they can obtain a minister. They have had preaching but three times since the organization.

A literary institution has been commenced within the year at Fontanelle. It was opened for instruction about the first of December, and is doing very well. Such is a brief summary of the results of the year. This church is in a depressed state at present but we are hopeful for the future.

I have hoped that the severe reverses and long continued stagnation of business would awaken serious reflection, and promote the spiritual good of this people. But such is not the result. The mass of the people seem more hardened, and farther than ever from the kingdom of heaven. We do not find among professing Christians that sense of their high and holy mission that raises them above the world and leads them in all things to seek *first* the glory of God. We are passing through a spiritual *winter*, but we hope and believe that the season of spring will surely come. The feeling that we are doing the Lord's work here, and that we labor not in vain, gives courage even in discouragement. If we sow in tears we shall reap in joy. We are cheerful and happy in our work, and though it has its trials, yet in it we desire to spend so much of life as yet remains.

Regularly as the Sabbath has returned has the sanctuary been opened, morning and evening, for worship, and the word of God has been preached by your missionary, to attentive and apparently interested audiences. The Sabbath school has been kept up during the winter, and the interest is increasing. Two or three classes of Danish children attend constantly. They are taught to read our language, and instructed in the first principles of religion; and the interest they manifest is truly encouraging. A weekly prayer meeting, and the young people's meeting are sustained with considerable interest.

The Great Change.

God in his providence has been speaking to this people. One of our prominent citizens, an early settler, an able and successful lawyer, is brought apparently near to the verge of eternity. A little less than one year since, all his worldly prospects were exceedingly flattering. With ample means, in the full vigor of early manhood, temperate and correct in his habits, he was looking forward to many years on earth, and was among the last that we should have selected as the victim of disease. Last July, he was laid aside from the activities of life

by illness, and from that time to this, he has been slowly but gradually wasting away. For the last two months, I have visited him regularly, as often as once, and frequently twice, in a week. In my visits, I sought to turn his mind to a consideration of death and eternity. I have had the satisfaction of finding comfortable evidence that the Holy Spirit is doing his office work of convincing of sin. He has given as good evidence as one can, perhaps, in such circumstances of true repentance and faith in Christ. Prayer and reading of Scriptures have been a pleasure to him. He feels that the *great* sin of his life has been living for himself, and in neglect of God. I hope and earnestly pray that this admonition of the uncertainties of life may not be lost upon his former associates, and that its influence will be felt for good by this community.

The Gold Mines.

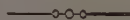
The great subject of thought and conversation among many of our citizens is, the discovery of gold at the eastern base of the Rocky Mountains. For four months, we have been hearing reports, receiving letters, and conversing with persons from the gold region, and the concurrent testimony of all is, that there are extensive gold fields in the western portion of Nebraska and Kansas, as rich as those in California. In those regions where it is found it is diffused everywhere through the soil in the form of scale gold, furnishing ground for the conclusion that farther up in the mountains it will be found in larger quantities. Already some discoveries of shot gold and gold bearing quartz are reported. The result is, that a very large number of our citizens, both good and bad, are preparing to leave for the mines. A large company will start from here, in which will be one of the active members of my church, two Sabbath school teachers, the leader of the choir, and others whom we shall miss. They go, expecting to return in the fall. It will unsettle the work of the church, in a great measure, this season.

Omaha and the Emigration.

This place is so situated, that if expectations are realized, even in part, it will be the first to feel the return of prosperity in business. We are only from 550 to 575 miles from the mines. The road from here runs up the Platte Valley, the great overland route to Cali-

fornia and Oregon, and for nearly 200 miles through a settled region, where there is a weekly line of stage coaches. A large emigration will pass through this place this spring. The agents of large companies are now here, and from every direction we hear of numbers that are preparing to come. The general impression is, that there will be considerable business activity this season; and that by another, the whole aspect of this place will be changed.

There is little doubt now, but that a heavy population will be scattered along the eastern base of the Rocky Mountains within the opening season, and that permanent settlements will be made there. Towns and cities will spring up, and a new demand will be made upon your Society to extend its operations with the ever advancing tide of emigration. There is developed an element of great power that will speedily bring this region into notice, and give it an importance that a few months ago we did not anticipate.



From Rev. E. B. Hurlbut, Fontanelle, Dodge Co.

The Gold Fever.

We are now in the midst of the great gold excitement. The public mind seems to be engrossed in one all-absorbing theme, to the almost entire exclusion of all other subjects—especially of religion. Hundreds are already on their way to the mines, and thousands are preparing to go. The last reports from the gold regions are quite favorable, causing the fever to spread with great rapidity, and making alarming inroads upon our new settlements.

If the Gospel had as much power over the minds of men as gold, a mighty change would be wrought in this territory. The churches will be left in a very weak state for the coming season, from the fact that many of our most prompt and enterprising men are going to the mines.

No Market. No Money.

The times continue to be very hard in this place. We are about forty five miles from market; and farmers can not sell their produce for enough to pay the cost of hauling it. Flour is a luxury which few can afford, and many are compelled to subsist upon the most

frugal necessities of life. We have had scarcely a pound of flour in the house for nearly two months, except a little that we have borrowed from a kind neighbor; still, we have great reason to rejoice that our lot is cast in far more favorable circumstances than that of many who are laboring in the cause of Christ. Money is almost entirely out of the question. Scarcely enough can be obtained to purchase postage stamps; and some have been compelled to deny themselves the privilege of answering letters received from their friends, for want of means!

KANSAS.

From Rev. R. D. Parker, Leavenworth City, Leavenworth Co.

The Gold Fever.

From November, 1857, until March, 1858, your missionary was greatly hindered in his work by political disturbances. Since August, 1858, he has been equally hindered by the gold excitement, and as Spring opens, this detriment becomes more serious. A number of his hearers are already in the mines, and several others are going soon. To-day he bade farewell to two church members and his chorister, a promising young lawyer, who have started for Cherry Creek. This is a serious loss; as one of the members (a lady) was a main dependence in the choir. Other members talk of going; and we feel that some one ought to be commissioned by you at once, to go to the mines, and follow these wandering sheep. The gold excitement is terrible. Several parties start every day, and they go with every imaginable conveyance—ox-teams, mule-teams, horse-teams, and mounted in all sorts of ways, while many travel on foot. Two companies started to-day on foot, with packs on their backs; and some start off alone, carrying nothing but their arms. One company passed here on Friday, with a ton and a half of quicksilver for mining uses. The prospect now is, that the rush will be as great, or greater, for the new territory of Colona (or Jefferson) than it was to California. The "Turners" dedicated a large hall here last week. If it is possible to send a German missionary to this place, it is very desirable. There are over three thousand in the city.

From Rev. R. Cordley, Lawrence, Douglas Co.

The Gold.

Two new congregations, Presbyterian and Episcopal, have been formed here during the year, and each has taken something from us. Some of our more active members have left us for other parts; and several more will leave soon, for the gold regions. Besides this, we have our house of worship to finish, which will cost at least \$500 or more. During the past year, we have expended about \$600 on our house of worship, and removed \$700 of our debt.

Denominations.

Our church is prospering well. No marked religious interest exists; but we have a large and attentive audience, and a steadily increasing membership. We have now over fifty members, having nearly doubled our number during the year. Nine of these additions were on profession of faith. The present is the most trying time that we have had, or probably shall have. We now have *nine denominations* here—all just commencing an existence, and all trying to build houses of worship. There are four unfinished churches in town, and three more in contemplation. Add to this the fact that probably not more than one half our population are religiously inclined at all, and you will see that our young city has as heavy a load as she can bear, in the church building line. We can, of course, expect nothing from the community outside of our own congregation. I do not say this in a complaining spirit, for I believe all these denominations, as far as they are evangelical, are needed here. No one or two could draw out the full christian strength of the place. All the ministers of the different denominations are most excellent men, men of excellent christian character, and have far more than ordinary talent and literary culture. They are all doing a good work, each in his own way, of course, but none the worse for that. All I say is, this is the *dividing season* with us; and hence, a season of weakness, of small things. When all are under full headway, they will be a mutual support to each—in fact, they are now, in a moral point of view. The utmost harmony exists, and a strong desire for coöperation. We have a ministerial association which meets every two weeks, at which we talk over the com-

mon interests of Zion in this city, and concert plans for combined action. The Sabbath schools are all to meet once a month in a "Union Concert."

Want of Ministers.

The cause of Christ seems to be gaining, in the whole Territory. Eleven churches have been formed, during the year, in sympathy with your Society. We need men to guide them and to form others. Several of our most important points, where strong churches might be gathered, are now destitute. We have received no additions to our ministerial force since we came. Why is it? Our population has probably doubled, and has spread over more than double the territory; points are coming to our knowledge every few days where a minister is needed, and where a large share of his support would be raised by the people themselves. Whole counties are destitute, and populous counties too. One of our first towns, a place of 1000 inhabitants, is without a supply. They would be self-supporting churches in two years, at the latest. Another fine town is also destitute. Two churches in neighboring counties need a pastor—one man could supply both. It is a fine neighborhood, settled by religious men; and though only a year old, they offer to raise at least one half of a minister's support. I know of no more promising field in Kansas, and certainly none more pleasant. Other points might be mentioned whose claims are equally pressing.

—•••—
From Rev. J. Brownlee, Brownville,
Shawnee Co.

Toils.

No person, until he experiences it, can conceive of the difficulties which attend making a settlement, and getting a start in Kansas. Timber is limited, and lumber is scarce and very dear, \$35 and \$40 per 1,000 feet; labor is, of course, dear and hard to be obtained, and in addition to all this, during the past year sickness has been general. Late in the summer, we moved into our own house. We were prevented from moving earlier on account of sickness in our family and other circumstances which we could not control. When we did come, we carried three of our children to and from the wagon, and laid them on beds spread upon the floor. But little time

was left us to get ready for winter. The house had to be underpinned and made a little more comfortable—for we went into it when nothing was finished but the frame, with the windows and outside doors, and a loose board floor. All this required much labor and anxiety. Not one young man could be found who was able to work; so that the whole fell upon myself.

Sorrow and Triumph.

But these were the least of our trials. Our Heavenly Father has seen fit, in his infinite wisdom, to cause us to pass through a sorer trial. Death came into our family, and the circle so long unbroken has been severed. Our second daughter—in her 18th year—had been a sufferer some time previous to our removal. We had hoped that a change of climate and of prospects would prove beneficial, and restore her wasted energies; but God, whose mercy endureth forever, had otherwise determined. We have been able to say: "Thy will be done!" Our Heavenly Father had a wiser and better plan for our dear child than we. And she went down to the grave so calmly, so peacefully, so joyously, with such a meek and childlike clinging to the arm of Jesus—her countenance beaming and radiant with light from above. So many and so sweet were the communications of mercy and grace to her in her last hours, from the Savior whom she loved, that it was to our chastened spirits like a visit from an illustrious and honored guest, rather than from the death angel. She frequently spoke of Christ as "very precious;" and clung to him to the last, as her *only* refuge. She died with the words of triumph upon her lips. Some of her last expressions were—"Jesus, I love thy charming name." "Jesus, to thy dear, faithful hands, my naked soul I trust." "Jesus, help me. Oh, I have been such a great sinner; but I am sorry for my sins, and do love the Savior." By her death we have obtained new views of the value of the Gospel, and of the preciousness of Christ. Jesus is truly the antidote of death. "Scarce shall I feel death's cold embrace, if Christ be in my arms."

Progress of the Work.

In consequence of these labors and afflictions my own health has suffered, and I have not been capable of the same activity and exposure as formerly.

have been able to meet my engagements at Brownville and vicinity, excepting on one Sabbath. I have failed several times at Burlingame, it being further off. Our church at Brownville is growing slowly. Five members were added last Sabbath. Several families expected from Indiana, did not get here, in consequence of sickness and death among them. The prospects of our little church here, are encouraging. At Burlingame, our progress is not so apparent, though I think we have made some advance there. Both villages have been disturbed recently by intemperance, and measures have been taken, and are being taken, to promote the cause of Temperance at each place. At my next appointment in Brownville, I am to preach upon the subject. Sabbath schools, Bible classes, and weekly prayer meetings are sustained a part of the time in each field. If the means for maintaining the Gospel can be obtained, we have confidence that these communities will grow up in possession of every moral and religious virtue.

MINNESOTA.

From Rev. I. Tracy, Spring Valley, Fillmore Co.

Revival.

A Wesleyan brother proposed to unite with me, in holding a series of meetings. We have labored harmoniously and happily together. The Spirit of God had prepared the way, and soon it was manifest that he was convincing men of sin, and leading them to Christ. Some of our most active business men were among the first to rise and ask us to pray for them, and to declare their purpose to live a new life. Opposition disappeared; so that it seemed as if there was not a tongue to move against us. Probably every soul here has felt the power of divine truth, in some degree. About fifty, or one fourth of our population in the village, have appeared as inquirers—a few of them having had hopes formerly, though not known as Christians, here. Probably about half that number now hope they have experienced a saving change, and give evidence of it to others. The work is still in progress, we think, and the results of it may be better reported at a future time. Our meetings have been still and orderly, and I believe that the revival will be a great blessing to this

community, by showing that salvation may be expected in such meetings. Many had seemed to think there was no hope of becoming religious in any but the noisy way. It has been manifestly the work of God.



From Rev. J. Cochran, Greenville, Wabashaw Co.

The Pecuniary Pressure.

The pecuniary pressure rests heavily upon the people of this part of our land; and the question, "what shall we eat?" holds a prominent place in the minds of most of them. Many are becoming, in a measure, discouraged; and though they have been here but about three years, and came here at great sacrifices, are talking strongly of braving the hardships and dangers of another removal westward—and "*Pike's Peak*" is the "*Eldorado*" towards which their eyes are turned. Strange, that repeated disappointments, in respect to securing the riches of this world, do but whet the appetite the more keenly to pursue them! But such, I suppose, is poor fallen human nature, and nothing save the spirit of grace will produce a change in it.

I have commenced preaching upon the 4th commandment, with the intention of giving the law of the Sabbath as thorough a discussion as is practicable in a series of discourses of moderate length. This I esteem one of the essential things in laying aright the foundations for future generations.

All good things must go down, if the Sabbath loses its sacredness. Our churches, our religion, our morals, our prosperity, all suffer loss and must, at last, be subverted, if the Sabbath becomes a holiday. Our political freedom and our commercial thrift all rest upon this foundation. There is no salvation for the people, either in things temporal or things spiritual, if God's holy Sabbath day ceases to be hallowed. Well may missionaries whom the Lord has commissioned to lay the foundations of society in the wilderness, preach upon the Fourth Commandment.



From Rev. J. R. Barnes, Cannon Falls, Goodhue Co.

Revival.

For weeks past, one portion of my field has been deeply alive to the great inter-

ests of eternity. Lewiston—the place, where I found it indeed “hard starting,” two years ago—is now a garden of hope. An interest began at Centerville, where I preached during last summer, in connection with a Methodist quarterly meeting; which was followed up with frequent preaching by the brother on the circuit, and by myself, resulting, as we trust, in a goodly number of conversions, and a general revival among Christians for many miles around. The interest extended to Lewiston, five miles off, before any extra meetings were held there. Such had been the indifference, that no place could be had in town for worship, and we had been preaching for two months at a private house, a mile off in the country. But the Lord now moved on the hearts of the people, and a large room was soon provided, and our meetings have been full of interest from the first. For six weeks, I did little else but ride and visit and preach. Every body was ready to talk freely on the subject of personal religion. Many sad cases of backsliding have been brought to light, and many have been awakened for the first time to inquire for the way of life. Rev. Mr. Rounce, of Northfield, has rendered good service by his plain and faithful Bible preaching. The way now seems open to organize a church at this point, Lewiston, of fifteen or twenty members.

From Another Missionary.

Revival.

The past quarter has been a time of deep interest, to me and to the church. The first two months were months of deep anxiety respecting the cause of Christ in this region. Our prayers and preaching were to the end that God might revive his work. We commenced a series of meetings on Saturday, expecting to continue until Monday evening; for Monday was to be kept as a fast day. Much interest was felt upon the Sabbath; and on Monday the interest had so increased that we continued our labors, and *seventeen days* elapsed before we closed, and we still have meetings three times a week. The interest still spreads, and they are sending in for help at other places. From the fruits of these meetings, I have now a class of fifteen in a course of training and re-

ceiving instruction preparatory to admission into the church at our next communion. Some others will perhaps unite with us. The Methodists have had some twenty five accessions, a good many of whom had been members before. We had to labor under great disadvantage, for want of a house. My own house—comprising two rooms sufficient to hold one hundred persons, if well packed—had to be the meeting house, and also the boarding house and sleeping rooms of quite a number of the congregation; for all had not time to go and return. A few striking incidents connected with the revival may be mentioned.

A Father's Prayer Answered at last.

A young man who had just arrived from Scotland attended the meeting with a brother. Both had some prejudice against revivals. The latter was a member of the church. The young man became interested, and on Monday evening rose and asked for prayers, in the following language: “Christian friends, I stand before you as a great sinner, and ask your prayers. I was my father's youngest son, and had many privileges. He sent me to school and to college for ten or twelve years; he then sent me to divinity school three years. But I was a sinner. I went from the divinity school to the army, with another divinity student. We were engineers in the Crimean war. While loading a cannon at Sebastopol, my companion was blown to pieces, and I stood alone. Four of us were ascending the walls together. Three fell dead, and I was again left alone. Many a poor fellow has been sent into eternity while the oath was yet in his mouth. I returned home; but, discontented, I left for America. My old father walked with me two miles, and wept for his prodigal son, fearing that he would get beyond the means of grace; but I find that God is here. I never was in such a meeting before. Pray for me, that God may forgive my sins and save my soul.”

Another man had been a member of the Methodist church, but had become very wicked. He made public confession, went to a man who, two years before, had over-paid him by a hundred dollars, and told him his mistake, and promised to pay him as soon as he could. He then went to the Indian Agent and confessed that he had taken timber off the Indian Reservation. Truly the work was great, and still it goes on.

From Rev. S. G. Lowry, Sumner, Freeborn Co.

Dearth.

I have alluded, at different times, to the embarrassed condition of the people in this section of the State. We got through the winter with less suffering than I had feared. The winter was favorable in every respect; prices, too, were moderate; and besides, the abundant supplies of fish, which a kind Providence sent us, was no inconsiderable addition to the table comforts of many families that would otherwise have had no meat. But the pressure is felt *now* with great severity. Prices have risen; and the money is not. I am filled with distress, in contemplating the condition of the people. How are they to live till a crop can be made? Quite a number of families have left, and will leave. Some go, not to return; others expect to come back after a crop has been raised. Some seven or eight families from one settlement have left. On these accounts, I am not a little perplexed in my ministerial labors. And yet I know of no reason why I should be discouraged. If the season should be propitious the embarrassment will soon be at an end, and some wisdom will have been gained by the trial.

WISCONSIN.

From Rev. J. W. Perkins, New Chester, Adams Co.

The Times.

Our people are almost all farmers; and while their wheat and oat crops were a partial failure, the corn and potatoes were a good crop, both in quantity and quality. As for coffee, we have an abundance; for the reason that our coffee is the burnt crust of "rye and Indian" bread. For sugar, we have a substitute, in some of our families, in the *sorghum* molasses. Our struggle, this year, is not so much to get something to eat and drink as to get money wherewith to pay taxes and interest and procure clothing. Corn and potatoes, almost the only produce our farmers have to part with, command so low a price in our markets that a man may take a load of either to the trader and bring home the proceeds on his feet in the

shape of a pair of boots. Thirty cents a bushel for shelled corn and twelve cents a bushel for potatoes speaks rather discouragingly to the farmer, when he has from ten to twenty dollars taxes, and thirty dollars, or more, interest money to make out. This state of things has driven one of our most industrious citizens to California, and is about to drive one or two more to the Kansas mines. These men are our most liberal subscribers to the support of your missionary, and when at home are constant attendants on his ministry. The minister of the Gospel, therefore, can not expect *money* from the people here, for his services. If they will share with him of their eatables sufficiently to supply, in part, the wants of his family, he has reason to be thankful to the Father of Mercies, while he must depend on the Home Missionary Society for the remainder, and for clothing and for cash to meet a score of other expenses and to pay his taxes.

The Dark and the Bright.

I might speak of the pressure of labor on my physical system—often so exhausting my energies that, for the time, molehills appear in prospect like mountains—and of the exhausted energies of my wife, overborne, as she is, with domestic cares and labors and efforts for the benefit of the people; but we would not complain, but rather rejoice that we are permitted "to bear the burden and heat of the day" in the cause of Christ here. We are endeavoring to discipline ourselves to that divine exhortation—"Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God." All is not shady side. The quarter has not passed away barren of events calling for praise and thanksgiving to God. Our congregations have been larger than during the same season last year, and very attentive; small additions have been made to our churches; incipient steps have been taken toward erecting a house for the worship of God. This object has been before my mind from the commencement of missionary labors on this field; and my experience of the wants of these pioneer churches has confirmed my opinion that, *next* to the Home Missionary cause, the Church Erection cause should receive attention. Soon after I came upon this field I received a donation of \$34 from the church and congregation of my native town.

Lukewarm Christians.

I think the truth is silently making its way in some hearts here; and could I only see those who profess to be converted, acting as Christians, by walking uprightly before the world and taking an active part in sustaining our prayer meetings, I have little doubt that conversions would take place. There are many professing Christians here who seem to think that all that is required of them is, to come to church, give a few dollars towards my support, and have family worship on Sabbath mornings. They act as if there were no responsibility resting upon them, no souls to be won to Christ, and no account to be rendered to God at the judgment. It astonishes me, to see how they can remain as professors of religion, and possess so little, so very little of the spirit of Christ. I would rather labor amongst a people who never heard of a Savior, than among professing Christians whose piety is eaten up by love of the world. I often blame myself, and think my preaching and walk are not what they ought to be.—May my Master make me wise to win them.

Why is it not *as really* the duty of private members of a church to preach the Gospel, as of its minister? Can we suppose that Christ has excused all those from laboring in his cause who are unable to devote their whole time to it, in a formal and official manner? Have the great mass of christian disciples no work to do? Are they permitted to fold their hands, in careless assurance of their safety, and to let the world about them push on to sure destruction?—Never can we expect to see whole communities turning unto God, so long as the majority of the professed disciples, in those communities, are so careless whether their neighbors believe in Christ or not, that they will take no pains to lead them to the cross.

Aid Indispensable.

I am again reminded of the great work your Society is doing for these destitute places. My people, as you are aware, are poor; and this, with us, means something. I hardly know of one who will this year have a bushel of grain to sell, and yet they propose to pay my subscription in produce. I have not received

\$5, in money, during the year, on my subscription, and do not expect any. Were it not for what you do for us, we would have to suffer, or, what is worse, these feeble churches would have to do without the bread of life.

The success that has attended my feeble efforts encourages me still to labor on in hope. I know that my heavenly Father has promised to those who trust in the Lord and do good, that they shall be fed; and I have had such rich experience of his goodness, that I can not doubt his promises.

From Rev. C. C. Cadwell, Bloomfield,
Walworth Co.

A Recruiting Post.

The past quarter has not been without its interest. God has been among us with his converting grace. I have had meetings for inquirers every Tuesday evening, which have been well attended, and with much interest. Inquirers have been mostly confined to the young, and the majority of them have been members of the Institute. Six or eight have entertained hopes, some of whom will go out from us not to return. These, we have good reason to think, will prove a blessing to those communities where they go to reside. This seems to be a kind of recruiting post. Of sixty eight persons received to the fellowship of the Genoa church, but little more than half now remain. This seems discouraging, when viewed from one stand point, such a draining process prevents that growth which seems necessary to independence. But when we contemplate the fact that "the field is the world," we take fresh courage.

From Rev. E. Brown, North La Crosse,
La Crosse Co.

"Lets in the Light."

The Lord seems to be opening the whole La Crosse valley before us and inviting us to occupy it. We have now six Congregational churches—two of them self-sustained. There are also two Calvinistic Methodist churches, one Evangelical Lutheran, and one United Presbyterian church—all these where seven years ago was only a wilderness. At Burns, our prospects look very encouraging. At our last communion we received four new members—three by

letter and one by profession. They are a precious band of choice disciples, now numbering twelve. One of the beauties of pioneer labor is, that we are permitted to see such important results from small efforts. The addition of even two or three members often being the establishing of a church on a permanent basis, while the organizing of a new one, though of but five or six members, has an influence on the whole surrounding region, and determines the future character of the population.

When a youth, I was engaged with my father and brother in clearing up a farm in the dense, dark forests of Ohio. My father would often cheer us in our labor by saying, "Boys! every tree we fell *lets in the light!*" So, in these new lands, whether we preach the Gospel where it has not been before heard, or organize a new church, or receive new accessions, or lay the foundations for a house of worship, each stroke "*lets in the light!*"

— • • —
From Rev. C. H. Marshall, Hudson,
St. Croix Co.

Religious Interest.

It gives me pleasure, at the close of this quarter, to report a very delightful state of religious feeling in my field of labor. About five weeks since, a series of meetings were commenced in the Methodist church. This is the largest audience room in the place, and the best adapted for the throng of people inclined to attend the services. The different denominations meet together; and we can not say that the interest belongs to one more than the other.

The great desire seems to be to have men converted to God, and not to have them brought into any particular church.

The members of the churches seem generally to be greatly revived. A number who had neglected household religion have been led to establish the family altar. Some, who have talents which would make them useful members of the churches, but who have done nothing more than to *hear* the Gospel, have been quickened, so that they promise to be *workers* in the cause of Christ.

Give Letters.

A revival of religion in this Western country brings to light some painful

facts. We then see how many have a religion which will not bear *transportation*.

Men with whom we have been acquainted for months, if not for years, and giving no evidence of being Christians, at such a time, will acknowledge that they have been for years members of churches in other places. Many of this class did not take church letters when about to change their residence. Our experience has very effectually taught us a lesson which we shall remember, if we should again have the charge of a church where members were removing westward, and that is, the importance of seeing that they took *letters* from the church. We wish all pastors would learn it from the facts which the experience of western ministers furnish.

— • • —
From Rev. D. C. Curtiss, Fort Atkinson, Jefferson Co.

Lay Effort.

Some things are quite encouraging among us. We have a deeply interesting Sabbath school. The children do not all belong to our congregation. Many of them are from Methodist families, some from Universalist, some from the Dutch, and some from Irish Catholics. We have started a system of lay-effort, designing to get the members of the church in the way of visiting families and laboring directly for the spiritual good of others. We are succeeding better than we anticipated, and quite a number are trying this way of doing good. They have organized themselves into an association, under the direction of a superintendent, and mean that all the families in the village shall be visited as often as once in two months. They meet once a week for prayer and consultation.

We have many things to try us. Our special trial now is, that the Universalists here, disturbed by what we are trying to do, have got a preacher to come each Sabbath and preach once. They have a large hall fitted up for the purpose. It being a new thing in this community, a multitude flock there, and many who have been accustomed to go with us. But we feel that the Lord is on our side, and that if we are faithful in preaching and living the Gospel, he will give it success.

Of course, our brethren succeed better than they expected. This is apt to be the way

with those who try to do good. We hope that they will permit no obstacle or disappointment to damp their ardor in this new enterprise. If once the churches were thoroughly warm in this work, we should begin to see results, both within and outside their own membership, which have been rarely witnessed. Christ's command to ALL is, Go preach my Gospel. While disobeying this command, his disciples can not expect to prosper. When they obey it, they will find that Christ is with them still, as with the Apostles of old.

NEW ENGLAND.

From Rev. H. J. Lamb, Poquonnock, Conn.

The Revival and the Hard Times.

The congregation in Poquonnock, has been aided by the funds of your Society, more or less, since the enterprise was commenced. Rev. T. H. Rouse, the only pastor, labored here several years successfully, being much occupied, however, in "serving tables," or the outdoor works of the church. A good meeting house was erected in 1853, and soon after, a parsonage. I came here two years ago, and found the people rather disheartened, feeling that they had made heavy contributions, and that their work was not yet done. At my request they purchased more land and commenced improvements among the church and the parsonage. Just as our committee was contracting for horse sheds and for a stable for the parsonage, the manufacturing business of the place was suddenly stopped; and hardly a wheel has moved since. One result of this was, the removal of a number of the families of our congregation, diminishing the means of sustaining the means of grace. And this disaster came upon us while there was still a debt of about \$1,500 due on the parsonage. A revival soon commenced, however, and, as one of its results, I am happy to report the payment of that debt. It has cost some self denial; but the congregation is now relieved and free.

The revival was extensive, and strongly marked, bringing into the service of Christ about *all* the young men of business and influence. Fourteen converts have been admitted to the church, while six or eight more have not yet confessed

Christ. About one year ago, there was not an individual who was willing to take part in religious meetings;—now, we have remarks and prayers from a dozen or more. One year ago, it was almost impossible to maintain a prayer meeting, now, they are full and animated.

From Rev. N. Miner, Salem, Conn.

Revival.

The fruits of the revival of last spring have been gathered in, and the accessions to the church are of such a character as to promise increased strength and stability to the cause of Christ for years to come. On one Sabbath fourteen persons made public profession of their faith; which event was regarded with the greater interest, as there had not been so many received, at one time, for many years. These persons were before members of the congregation—some of them having worshiped with the people of God here from their childhood; and hence their uniting with the church, does not add much to our pecuniary strength, or our ability to maintain religious institutions; though they will, no doubt, feel disposed to do more for the cause of Christ, than hitherto, and their presence in the church, will afford great encouragement to its older members. Our meetings on the Sabbath are ordinarily well attended; and yet there is mingled with us a large population, who worship stately with no religious denomination, and who, to our great grief, and beyond our power to prevent, are confirmed Sabbath breakers.

From Rev. J. R. Cushing, East Taunton, Mass.

Debt Paid.

The year past has been one of great anxiety. It began at a season of great depression in the manufacturing interests of the place. The most trustful were timorous and doubtful. To the most hopeful the issues of the year were hid in dark clouds. The workmen in the different departments of the iron manufacturing, from whence we receive the greater part of the support of the Gospel, were out of work nearly half of the time. Our prospects did indeed look gloomy; and the more so as we had

a nominal debt of over \$750, towards our meeting house, on our hands.

But, "casting all our cares upon God," who careth for us, we went forward, "faint yet pursuing," and God has been far better than our fears. "We still live;" and have increased in moral strength. My salary has been raised and paid with commendable promptness. The business of the village is beginning perceptibly to revive; and the Committee of the Society assure me, that our prospects for the ensuing year are better, decidedly, than for that which has past. As already stated, we entered upon the past year with a nominal debt of over \$750. Our opposers were making use of this greatly to our disadvantage. To meet the demands against us, we held a pledge of \$200 from the Church Building Fund, and an amount of unpaid subscriptions, unpaid, mainly, on account of the financial embarrassments affecting the whole country. As was feared, a large part of those subscriptions have proved worthless. But our extremity has proved God's opportunity. For our encouragement, we shared to some extent in the general revival of the spring; and the determination to rid ourselves of debt was strengthened. The result has been, that I am able to report our meeting house our own, free from all encumbrance. Taking all the facts into view, especially the fact of our being overtaken at the most critical juncture of our pecuniary affairs by the financial crisis, and the consequent failure of a number of our subscribers to make their payments, together with our own limited resources as a society, it seems miraculous that we have in our possession so good a place of worship and free from debt! *How* it has been done I can hardly tell; but that it has cost me days and nights of anxiety, and large pecuniary sacrifices I can never forget.

Prejudices and Opposition.

When I came here under your commission, I found prejudices existing against orthodoxy, such as I had no idea existed out of predition. All the stories about our believing, "Hell was paved with infants' skulls not a span long," and the phrases of the ignorant, such as "you can and you can't, you shall and you shan't, you will and you won't, and you'll be damned if you don't," were on the lips of young and old. I have succeeded in setting the mind right; but the heart—that, God alone can rad-

ically change; and for that decisive influence which makes the sinner willing in the day of his power, there is earnest prayer offered up daily.

As if our patience must have its perfect work, and our faith must be thoroughly tried, during a few months past, the Spiritists have been desperate in their exertions to spread their polluting sentiments. The open infidel grounds they have recently taken, with their utter rejection of the Bible, as a revelation from God, places them in a more assailable position than when simply believers in necromancy. They may draw away a few of those who have worshiped with us, but, it is thought, not many.



From Rev. W. Sewall, Lunenburg, Vt.

Full of Promise.

Since I sent my last annual report, God has been pleased graciously to visit us with the outpouring of the Holy Spirit. Thirty three, mostly young people, have hoped in Christ. With one or two exceptions, they have all "run well"—indeed, all who united with the church seem to be earnest and devoted Christians.—Some who did not thus come forward have grown cold and indifferent. The young converts established a weekly prayer meeting on Monday evening, March 28th, last year. It has never, in a single instance, been omitted, and has been conducted wholly by them. I have frequently been present, for a few minutes, making remarks and offering prayer. Of course, the numbers present have varied with the seasons of the year. Farmers can not always have their evenings at command. Some of the young men, also, have been away teaching; and three or four have begun a course of study, with the hope of eventually reaching the ministry. I induced two young men, last fall, to enter Phillips' Academy, at Andover, Mass. They are not able to go through the whole course, (pecuniarily, i. e. ;) but, as I thought would be the case, they there acquired a taste for study and gained some ideas of what real study is, so that they now mean to keep along with their class, and by all means spend the last year of the course at Andover. There are three others whom ill health alone prevents from going on, in the same course. But I feel sure that they will be earnest workers for their Master, wherever, in

His providence, they may be placed. There seems to be a spirit of fervent prayer, in the church, and there are not a few already quietly seeking Christ. The Young Convert's Prayer Meeting is now full and very solemn.

In the Methodist church and society there is now a good deal of interest; and several heads of families have recently begun family worship. They have had a most devoted and excellent man with them for the year past, who has left them with the intention of spending his life in India.

A Bible Society was formed in the county last July, through whose agency nearly every family in the county has already been visited and supplied with the Scriptures. The work is not quite completed.

— • • —

From Rev. G. Hayes, East Arlington, Vt.

Climbing up.

During the time that I have been in East Arlington, which will be three years on the 6th of May, 1859, the congregation on the Sabbath has steadily increased. The average attendance during the present winter has been much larger than during the corresponding months of the previous years, equaling the attendance in summer. Our weekly meetings for prayer and conference have been attended better than we could have anticipated, though not characterized by conversions. We have but one member of the church of even moderate wealth, and our subscriptions are made up mostly by those who do not profess religion, and, to a considerable extent, by those who rarely, if ever, attend public worship. The Sewing Society has

been very energetic. Last year they raised some \$75, for blinds for the church and other repairs. Next, with much misgiving, they started for a church bell; and they have now \$125, in cash, and some articles yet untold. Another year of equal success will accomplish their object. This is the brightest spot in the community. Some six weeks since, a Temperance society was formed, embracing both the Episcopal and Congregational societies. It has already over two hundred names, embracing a number of young men, whose habits had already rendered them subjects of deep solicitude. We anticipate much good from this movement.

The Burthen.

But there is a dark, as well as a bright side to the state of things here. The influence of Hosea Ballou, and others of even a worse type, has left its impress, not only upon the past, but the present generation in this region, of country. Not *half* of the male heads of families in this community ever attend church on the Sabbath; and only a small fraction of them attend regularly. Hence, religion struggles with a strong, though silent, opposing influence; and its success is rendered the more doubtful by the want of unity in its supporters. Our congregation is composed of a diversity of sects. Accordingly, there is but a feeble centralizing influence. The truth wants that impressive power, which it derives from a prevalent unity of faith. But while this is necessarily so, this congregation deserve much credit for their active coöperation in public worship, in the Sabbath school, sewing society, prayer meetings, and subscriptions for sustaining the Gospel, without regard to sect.

Miscellaneous.

A Scottish Sabbath.

The temptation is irresistible, to sketch the interior Sabbath arrangements of a Scottish christian family, as an illustration of the blended holiness and happiness of the home day, as a refutation of the alleged connection of "gloom" with sacred hours. My friends have a large household, with children ranging from

infancy to early manhood. They are in affluent circumstances, and occupy a high and social position. While actively concerned in the various schemes for benefitting their country and the world, the duties of domestic life are discharged with remarkable system, fidelity, and success.

Saturday is spent as peculiarly a *social* day, when the parents interest them-

selves in the amusements of their children, and seek to cultivate their affections. At night, the little ones collect their tools and noisy playthings, and put them aside till the Sabbath is past. But the smaller children have the use of the newest and most attractive of their quiet toys—the mother deeming it inexpedient to remove the means of diversion from the hands of those who are not old enough to enter into the spiritualities of the day, and to whom some form of amusement is as necessary as food or sleep. These amusements, however, are to be quiet, so as not to disturb those of maturer years, who have Sabbath occupations appropriate to their age. By means of dissected pictures, a large letter-box, drawing diagrams of missionary and Bible scenes, and like devices, the tenants of the nursery are interested by the hour. The older children attend their mother for their morning prayers and texts—praying in their own language, followed by her petitions in their behalf—always remembering to pray for the Sabbath. At morning family worship, which is attended by children and servants, only the narrative parts of Scripture are read—the portion for the day having been explained to the children by the mother on the previous evening. After breakfast, the children go in turn, beginning with the youngest, to the library, where they meet their father, who has been furnished with the daily record of their conduct and progress in study, and who prays and converses with each child. The topics on conversation during the day are drawn from the various objects of benevolence in which the family are interested—the Sabbath schools in which they teach; the religious services they attend; the books they are reading, etc., leaving no need of resorting to the worldly matters of the secular days. All is cheerful and free from constraint or “cant.” The “charity purse,” replenished from week to week by rewards for good conduct or self-denials, is opened on Sunday morning, and the decisions of the previous evening as to the amount to be contributed to one or more of the twelve objects embraced in their benevolence are carried out. The missionary cause is a favorite, four boxes having been added, at the request of the children, to the one originally procured for India. Missionary maps, pictures, and curiosities add interest to their family meeting for missions.

After public worship and dinner, each child tells a story, a hymn is sung, and

the texts learned during the week are repeated; but no lessons are learned on the Sabbath, even by rote; it is in no sense to be a *task* day. When the younger children have retired, the more advanced read the notes of the sermons they have heard (I can testify to the accuracy of some of their reports); and later in the evening the servants assemble for family reading, and exposition of the Scriptures, with the aid of maps and diagrams, closing with prayer. This service lasts an hour or more, and is prized highly by those for whose benefit it is designed.

Such is the routine for the Sabbath in one of the christian households of Scotland. Can one expect to witness a more beautiful or instructive sight till he reaches heaven? The influence of such a Sabbath is as visible as light—it will be lasting as eternity. The order of the family is perfect. The affectionate obedience of the children is admirable. Unrestrained familiarity with their parents, easy grace in their intercourse with strangers, quick intelligence alike in secular and sacred things, an unselfish interest in all around them, a disrelish for every thing mean and vulgar, a cheerful and even frolicsome temper—such are the fruits of this Sabbath training. Religion is inwrought with all the associations of a happy childhood and youth, and hallows and ennobles every joy. Ask one of the inmates of Gretna Hall about the “asceticism” and “gloom” of the Sabbath, and they will tell you the words have no place in their vocabulary—that it is the

“Day of all the week the best—
Emblem of eternal rest.”

I am aware that such an example of Sabbath observance can only be imitated fully by families somewhat similarly blessed with means and leisure. But every Christian parent may gather profitable hints, and may be incited to the more perfect improvement of the precious hours for personal and domestic culture in spiritual things. And those to whom the Sabbath is a weariness may see how immeasurable is the loss to a family in foregoing the priceless privileges and neglecting the high duties illustrated in the preceding sketch.

I may add that my friend, whose residence is remote from churches, has fitted up his stone barn as a place of worship for the neighboring peasantry. When I parted with him, two colporteurs were receiving their outfit from the stores of religious books and tracts

in his parlor, for a "fair" in a neighboring town. It is to his Christian zeal that Scotland is mainly indebted for the introduction and successful operation on a large scale of the system of colportage. He is now on a brief visit to this country.—*Document of Sabb. Com.*

Giving upon Principle.

I was passing the place of business of a member of my congregation, when he came out and called me, and asked if the time for the presentation of the missionary causes in our church was near at hand? I told him, not for some Sabbaths. "Well," says he, "I am as able to give now as I ever shall be, and as I make it a matter of principle to give to

those Societies yearly, I may as well do so at once. If you will just step in I will hand you ten dollars a piece for the Home and Foreign Societies."

So I send you your share, with the conviction that if all church members would only act in a manner similar to the donor of these ten dollars, the treasuries of all our benevolent societies might soon have "enough and to spare." What a sad thing, that such spontaneous gifts are so uncommon, and that giving for benevolent purposes is esteemed so little of a privilege, and so little a matter of principle, that the members of our churches usually have to be brought up to it by agents, and sermons, and exhortations and collection boxes, just as the unwilling ox has to be goaded along the furrow.

Appointments by the Executive Committee of the American Home Missionary Society, in April, 1859.

Not in Commission last year.

Rev. A. A. Baldwin, Pella and Summit, Iowa.
Rev. N. M. Crane, Indiantown, Iowa.
Rev. Erastus Ripley, Durant, Iowa.
Rev. Henry Avery, Stevens Point, Wis.
Rev. John Davis, Oshkosh and Rosendale, Wis.
Rev. Dana Lamb, Springvale, Wis.
Rev. Timothy Williston, Oconomowoc, Wis.
Rev. Jonathan A. Woodruff, Allison, Mich.
Rev. Samuel R. Thrall, Summer Hill and Rockport, Ill.
Rev. A. T. Reese, Brockville, Ind.
Rev. Q. M. Bosworth, Sullivan, O.
Rev. E. B. Chamberlin, West Williamsfield, O.
Rev. A. R. Clark, Huntington, O.
Rev. J. F. Downey, New Bethel and Cross Roads, Ohio.
Rev. Edward E. Lamb, Roseville, New Lexington, and Unity, O.
Rev. David C. Perry, Barlow, O.
Rev. Luther Newcomb, La Fayette and Marshburgh, Pa.

Recommissioned.

Rev. William A. Tenney, Dalles, Or.
Rev. James Thomson, Mankato, Minn.

Rev. G. D. A. Hebard, Clinton, Iowa.
Rev. Henry D. King, Magnolia, Iowa.
Rev. Joseph Mather, Red Rock, Iowa.
Rev. Elijah P. Smith, Wayne, Iowa.
Rev. John R. Upton, Wolf Creek, Iowa.
Rev. Samuel E. Miner, Monroe, Wis.
Rev. Josephus Morton, Plymouth and Lyndon, Wis.
Rev. Harvey Grattan, Matherton and Hubbardston, Mich.
Rev. Hazael Lucas, Newaygo, Mich.
Rev. Lucius I. Root, Lower Saginaw, Mich.
Rev. Levi Wheelock, Boston and Easton, Mich.
Rev. William B. Atkinson, Round Prairie, Ill.
Rev. H. W. Cobb, Atlanta and Lincoln, Ill.
Rev. Cyrus L. Watson, Spring Creek, Ill.
Rev. Dean Andrews, South and West Vigo, Ind.
Rev. J. B. Allen, Parma, O.
Rev. E. P. Clisbee, Olmstead O.
Rev. Nehemiah C. Coffin, Piqua, O.
Rev. Theodore M. Dwight, Franklin, O.
Rev. Hugh C. McBride, Reynoldsburgh and Jefferson, Ohio.
Rev. Henry Shedd, Mt. Gilead, O.
Rev. William C. Turner, Fostoria, O.
Rev. William K. Platt, Somers, N. Y.

Receipts of the American Home Missionary Society, in April, 1859.

MAINE—

Brown's Corner, Josiah Fairfield, \$1 50

NEW HAMPSHIRE—

Sandwich, Miss E. P. Sampson, 1 50
Westmoreland, legacy of Miss Mary Car-
hle, by D. Livingston, Ex'r., 25 00

VERMONT—

Grafton, Ladies' Benevolent Society,
by Mrs. M. M. Bradford, 13 00
Hartland, Miss Anna H. Cutts, 5 00
Manchester, legacy of Elizabeth Love-
land, by Abner Loveland, 100 00
North Pownal, Congregational Church,
by John Bascom, 12 00

Thetford, First Cong. Ch., Mon., Con.,
by Rev. Leonard Tenney, 11 36

MASSACHUSETTS—

Massachusetts Home Missionary Society, by Benjamin Perkins, Treasurer, 3,000 00
Chicopee Falls, Ladies' Benev. Soc., by Mrs. Elias Carter, 3 00
Hadley, First Soc., Ladies' Sewing Circle, to const. Mrs. Samuel Cooke a L. M., by Mrs. Edwin Smith, 55 00
Hampshire Miss. Soc., by E. Williams, Treas.,
Haydenville, Cong. Soc. 40 00
Northampton, First Parish, Elijah Allen, \$5; Thomas Pomroy, \$5, 10 00
Southampton, 44 00
Westhampton, 57 25
Other sources, 48 75
Additional, 50 200 50
Haydenville, Cong. Ch., Quarterly Coll., \$58; Mrs. Rebecca Warner, \$2, by Dea. Elam Graves, Treas., 50 00
Longmeadow, E. C. Hunt, 5 00
Millbury, legacy of Hannah L. Goodell, in full, by Lyman Goodell, Ex'r., 346 13
Oxford, legacy of Elnathan Jones, by Hon. Alexander De Witt, Administrator, 1,000 00
Pittsfield, legacy of John Weller, Benjamin F. Hale, Ex'r., \$100; Mrs. Walter Tracy, \$10, by Rev. Dr. Todd, 110 00
Wrentham, Miss Cynthia Hawes, 80 00

CONNECTICUT—

Bethany, legacy of Polly Peck, by Jason W. Bradley, Ex'r., 404 00
Bridgeport, First Cong. Ch., Miss. and Beneficent Soc., by E. E. Hubble, 74 62
Canterbury, legacy of Mrs. Calista D. Wolcott, by Solomon Payne, Esq., Ex'r., 200 00
Cheshire, Cong. Ch., by William A. Brooks, Treas., 25 60
Central Village, Cong. Ch., by Rev. William E. Bassett, 28 00
East Windsor Hill, Cong. Ch. and Soc., by Erastus Ellsworth, 36 36
Fair Haven, Rev. David Smith, D.D., 4 00
Madison, legacy of David Crittenden, by J. W. Dudley, Ex'r., 100 00
Middletown Ladies' Home Miss. Soc., by Sarah C. Sumner, 4 00
New Haven, West Consociation, by Amos Townsend, Treas.,
Milford, First Cong. Ch. and Soc., 158 66
Prospect, Cong. Ch. and Soc., 15 00 173 66
New London, legacy of Ebenezer Learned and William L. Learned, Ex'rs., \$1,000; First Cong. Ch. and Soc., by William C. Crump, \$322.20, 1,328 20
New Milford, Miss Gratia M. Merwin, to const. Mrs. James Hine, a L. M., 30 00
North Branford, James F. Linsley, to const. Charles Linsley, a L. M., 30 00
North Guilford, Cong. Ch. and Soc., by Samuel W. Dudley, 31 00
North Stonington, Cong. Ch. and Soc., of which, \$30 is from D. R. Wheeler, to const. Charles Hermon Wheeler, of Norwich, N. Y., a L. M., 65 50
Norwich Town, First Cong. Ch., by Lewis A. Hyde, 40 10
Roxbury, Cong. Ch. in full, to const. Dea. Aaron W. Fenn, and Dea. Sheldon Camp, L. Ms. 48 20
Sharon, legacy of Isaac Lyman, by Chas. Sears, Ex'r., 100 00
South Norwalk, Ladies of Cong. Ch., by L. N. Austin, 5 00
South Woodstock, Ladies' Home Miss. Soc., to const. Miss Cynthia F. Davis, a L. M., by Sarah T. Lyon, 30 00

Stamford, First Presb. Ch., by Alexander Milne, 162 80
Torrington, Cong. Ch. and Soc., to const. John C. Barber, a L. M., by Rev. Chas. Newman, 40 00
Waterbury, Second Cong. Ch., by Nelson Hall, 58 76
West Killingly, Cong. Ch. and Soc., by George Danielson, 23 60

NEW YORK—

Bath, Col. G. Loomis, by O. R. Kingsbury, 5 50
Berkshire, First Cong. Soc., by A. P. Belcher, 18 54
Brainard, to const. Miss Mary Eveline Hastings, a L. M., 30 00
Brooklyn—
First Presb. Ch., \$243.79; Mon. Con., \$8.65, by Henry Ide, 252 64
South Presb. Ch., Mon. Con., by N. Lane, 18 78
Westminster Presb. Ch., by J. Milton Smith, 91 30
Canandaigua, legacy of William S. Warner, by Hon. Henry W. Taylor, Ex'r., 945 71
Carlisle, James Boughton, 5 00
Comac, Cong. Ch., by Rev. W. S. Clark, Coventry, Second Cong. Ch., of which, \$22 is from J. B. and E. A. Hoyt, to const. a L. M., by W. D. Porter, Treas., 42 00
East Beekmantown, Presb. Ch., by Joel Smith, Treas., 9 00
Fishkill, Samuel A. Hayt, to const. him a L. M., 30 00
Harlem, Presb. Ch., Mon. Con., by E. Ketchum, 12 80
Haverstraw, Central Presb. Ch., \$30; Sab. Sch., \$20; by Rev. A. S. Freeman, 50 00 13 00
Irrington, Presb. Ch., Mon. Con.,
Jamestown, Cong. Ch., to const. Rev. Thomas H. Rouse, a L. M., by A. Hazeltine, 85 60
Jefferson, First Presb. Ch., by Rev. P. Robinson, 10 00
Kortright, Benev. Soc., by Joseph Rowland, Treas., 3 00
Lewis, Cong. Ch., by Rev. Cyrus Hudson, 35 00 1 60
Milton, a friend,
Mount Sinai, Cong. Ch. and Soc., by Rev. Thomas Harries, 18 61
New Haven, Rev. Ralph Robinson, 5 00
New Rochelle, a friend, 3 00
New Windsor, Presb. Ch., Mon. Con., by Rev. J. I. Osrom, 6 00
New York, a friend, to const. Miss Julia E. Green, and Miss Lydia P. Green, L. Ms., \$60; a lady, \$2, 62 00
Fourteenth St. Presb. Ch., J. H. Ransom, 100 00
Fourth Av. Presb. Ch., Ladies, by Mrs. Eastman, 50 00
Madison Square Presb. Ch., F. Bacon, \$25; A. O. V. L., \$15; Greene C. Brouson, \$10; T. B. Gunning, to const. William Jessup Gunning, a L. M., \$50; Mrs. William Adams, \$10; E. P. Cowles, \$5; W. A. Cauldwell, \$25; J. A. McGaw, \$20; N. E. Russell, \$10; J. M. Swift, \$10; R. M. King, \$10; Prof. Hitchcock, \$10; G. C. Wetmore, \$5, 205 00
Mercer St. Presb. Ch., Mrs. A. E. Bronson, \$200; H. B. Washburn, \$100; J. B. Sheffield, \$50; Roe Lockwood, \$50; G. R. Lockwood, \$50; W. W. Chester, \$50; Norman White, \$30; Richard Bigelow, \$25; W. A. Butler, \$25; E. G. Howe, \$10; Mon. Con., by J. H. Sprague, Treas., \$7.52, 597 52
Poughkeepsie, First Presb. Ch., Mon. Con., by James Bowne, Treas., 20 23
Rochester, E. P. Humphrey, 1 00
Southold, Presb. Ch., Miss Polly Wells, by Rev. Ephra Whitaker, 3 00

Stockholm Depot, Jehiel Stevens, \$1; Martin Smith, \$1; Mr. Wells, \$1, Troy, on account of legacy of S. W. Dana, by E. D. Silliman, Utica, John Hulbut, Walton, First Cong. Ch., in full, to const. John Meade, a L. M., by Rev. J. S. Pattengill, West Durham, Presb. Ch., \$11; Mon. Con., \$5, in part, to const Rev. S. H. Fellows, a L. M., Windham Centre, Young Peoples' Miss. Soc., \$10.76; a Friend of Missions, \$5, by George Robertson,	8 00 60 00 5 00 5 00 16 00 15 76	St. Joseph, Cong. Ch., by Rev. Edward Anderson, Wyandotte, Presb. Ch., by Rev. James Nail,	7 00 23 63
WISCONSIN—			
Genoa, Cong. Ch., by Rev. C. C. Cadwell, Neanah, Cong. Ch., by Rev. J. E. Pond, Pleasant Prairie, Cong. Ch., by Rev. Francis Lawson, Richford, Cong. Ch., by Rev. D. A. Campbell, Sun Prairie, Cong. Ch., by Rev. C. W. Matthews,	12 50 10 00 1 75 2 22 9 75		
IOWA—			
Received by Rev. J. Guernsey— Davenport, Cong. Ch., Durant, Cong. Ch., Gilbert, E. S. Gilbert, Janesville, Presb. Ch., by Rev. James Harrison, Old Man's Creek, Welsh Cong. Ch., by Rev. M. M. Jones,	4 00 8 96 2 00 12 00 5 00		
MINNESOTA—			
Clinton Falls, Cong. Ch., by Rev. O. A. Thomas, Monticello, Cong. Ch., by Rev. F. A. Griswold, Preston, by Rev. J. E. Burbank, Sumner and Moscow, by Rev. S. G. Lowry,	2 50 13 00 9 23 8 25		
KANSAS—			
Minneola, Cong. Ch., by Rev. Warren Mayo,	3 86		
NEBRASKA—			
Fremont, Cong. Ch., by Rev. I. E. Hea- ton,	3 00		
OREGON—			
Albany, Cong. Ch., by Rev. Thomas Condon, Oregon City, First Cong. Ch., by Rev. G. H. Atkinson,	13 00 9 00		
HOME MISSIONARY,			80 50
			\$11,637 71
<i>Donations of Clothing, etc.</i>			
Chicopee Falls, Mass., Ladies' Benev. Soc., a half barrel, by Mrs. Elias Carter, Elyria, O., Ladies' Home Miss. Soc., three boxes, Grafton, Vt., Ladies' Benev. Soc., by Mrs. M. M. Bradford, a half barrel, Great Falls, N. H., Ladies of Cong. Ch., by Rev. George R. Anthony, a cask, Middletown, Ct., Ladies' Home Miss. Soc., by Sarah C. Sumner, a box, New Haven, Ct., Center Ch., Home Miss. Soc., by Miss E. North, three barrels, New York, West 23d St. Presb. Ch., by Rev. F. G. Clark, a box, South Norwalk, Ct., Ladies of Cong. Ch., by Mrs. L. N. Austin, a barrel, Williamsburgh, N. Y., Ladies of First Presb. Ch., a box,	36 50 205 10 26 00 150 00 108 00 804 62 145 39		
<i>Receipts of the Western Reserve Agency at Cleve- land, O., from Jan. 1, 1859, to April 1, 1859. T. P. HANDY, Treas.</i>			
Bellevue, Cong. Ch., Bloom, Presb. Ch., Chester, Presb. and Cong. Ch.,	1 50 8 00 10 00		

NEW JERSEY—	
Newark, H.,	2 00
PENNSYLVANIA—	
Cherry Ridge, M. Darling, Meadville, James Sackett,	2 00 10 00
KENTUCKY—	
Paris, legacy of Lucy D. Thornton, by H. W. Thornton, Ex'r.,	50 00
OHIO—	
Mason, Cong. Ch., by Rev. W. H. Rogers, Mount Gilead, First Presb. Ch., \$13.35; J. S. Trimble, \$5; Rev. Henry Shedd, \$5, Reynoldsburg, Presb. Ch., by Rev. H. C. McBride,	4 00 23 35 12 88
INDIANA—	
Received by Rev. J. W. Cunningham— Attica, Presb. Ch., in part to const. Mr. S. Stowe, a L. M., Columbus, Presb. Ch., additional, Fort Wayne, Presb. Ch., by Rev. Mr. Curtiss, Laporte, Presb. Ch., James Lewis, to const. Miss Kate Lewis, a L. M., \$50; Julius Barnes, to const. Mrs. Catharine B. Bar- nes, a L. M., \$30; Rev. J. W. Cunningham, to const. Mrs. Elizabeth Cunningham, a L. M., \$30; others, \$14, Michigan City, Cong. Ch., in part, to const. Rev. John Sailor a L. M., Mishawaka, Presb. Ch., Mr. Jud- son, in part, to const. Mrs. Judson a L. M., \$10; in part, to const. Mrs. Kellogg a L. M., \$11.25 Williamsport, Pres. Ch., to const. William Kent and Curtis New- ell, L. Ms. Crawfordsville, Center Ch., a few young Ladies, by Rev. Erastus Chester, Zoar and Palmetto, Presb. Ch., by Rev. F. E. Sheldon,	15 00 2 00 30 00 124 00 18 60 21 25 60 00 6 15 50 00
ILLINOIS—	
Ottawa, First Cong. Ch., coll. for 1858 and 1859, by R. O. Black, Payson, a friend of Home Missions, Piano, Cong. Ch., by Rev. B. S. Baxter, Shelbyville, Presb. Ch., by Rev. Joseph Wilson, Vienna and Gardner, Presb. Chs., by Rev. S. H. Waldo,	91 40 5 00 9 00 8 50 20 15
MICHIGAN—	
Northville, H. S. Bradley, Richland, Presb. Ch., to const. William Doolittle and Dea. Dauphin Brown, L. Ms., by Rev. H. A. Read,	10 00 60 00

NEW JERSEY—

Newark, H., 2 00

PENNSYLVANIA—

Cherry Ridge, M. Darling, 2 00
Meadville, James Sackett, 10 00

KENTUCKY—

Paris, legacy of Lucy D. Thornton, by H.
W. Thornton, Ex'r., 50 00

OHIO—

Mason, Cong. Ch., by Rev. W. H.
Rogers, 4 00
Mount Gilead, First Presb. Ch., \$13.85;
J. S. Trimble, \$5; Rev. Henry Shedd,
\$5, 23 35
Reynoldsburg, Presb. Ch., by Rev. H. C.
McBride, 12 88

INDIANA—

Received by Rev. J. W. Cunningham—
Attica, Presb. Ch., in part to
const. Mr. S. Stowe, a L. M., 15 00
Columbus, Presb. Ch., additional, 2 00
Fort Wayne, Presb. Ch., by Rev.
Mr. Curtiss, 30 00
Laporte, Presb. Ch., James Lewis,
to const. Miss Kate Lewis, a L.
M., \$50; Julius Barnes, to
const. Mrs. Catharine B. Bar-
nes, a L. M., \$30; Rev. J. W.
Cunningham, to const. Mrs.
Elizabeth Cunningham, a L.
M., \$30; others, \$14, 124 00
Michigan City, Cong. Ch., in part,
to const. Rev. John Sailor a L.
M., 18 60
Mishawaka, Presb. Ch., Mr. Jud-
son, in part, to const. Mrs.
Judson a L. M., \$10; in part,
to const. Mrs. Kellogg a L. M.,
\$11.25 21 25
Williamsport, Pres. Ch., to const.
William Kent and Curtis New-
ell, L. Ms. 60 00
Crawfordsville, Center Ch., a few young
Ladies, by Rev. Erastus Chester, 6 15
Zoar and Palmetto, Presb. Ch., by Rev.
F. E. Sheldon, 50 00

ILLINOIS—

Ottawa, First Cong. Ch., coll. for 1858 and
1859, by R. O. Black, 91 40
Payson, a friend of Home Missions, 5 00
Plano, Cong. Ch., by Rev. B. S. Baxter, 9 00
Shelbyville, Presb. Ch., by Rev. Joseph
Wilson, 8 50
Vienna and Gardner, Presb. Chs., by Rev.
S. H. Waldo, 20 15

MICHIGAN—

Northville, H. S. Bradley, 10 00
Richland, Presb. Ch., to const. William
Doolittle and Dea. Dauphin Brown, L.
Ms., by Rev. H. A. Read, 60 00

Clarliden, Cong. Ch.,	3 00
Cleveland, Second Presb. Ch.,	9 00
Dover, Cong. Ch.,	2 50
East Cleveland, Cong. Ch.,	15 29
Elyria, Ladies' H. M. Soc., to const. Rev. F. A. Wilber, a L. M., by Mary M. Hall, Sec.,	30 00
Euclid, First Presb. Ch., balance,	12 50
Fostoria, Presb. Ch., \$35.50; Rev. W. C. T. and family, \$4.63; others, \$9.87,	50 00
Fowler, A. E. A., \$2; A. S., \$2; D. A., \$1; others, \$1.35,	6 35
Franklin Mills, Cong. Ch.,	1 90
Fremont, Presb. Ch., by Rev. E. Bushnell,	29 10
Gustavus, Presb. and Cong. Ch.,	10 00
Hartford, S. H., \$5; A. A., \$5, E. B., \$1; others, \$2.95,	16 95
Huntington, Cong. Ch., \$10.51; Rev. A. R. C., \$5,	15 51
Independence Cong Ch.,	20 00
Johnston, Presb. Ch.,	18 50
Kinsman, balance of legacy of Dea. Elina- than Galpin, by Samuel Galpin, Ex'r.,	50 00
Kirtland, Cong. Ch.,	8 88
Lyme, Presb. Ch.,	22 00
Mansfield, Cong. Ch., to const. Mrs. Sarah G. B. Smith, a L. M.,	33 96
Mantua,	50
Maumee, by Rev. C. Richards,	25 00
Mecca, Cong. Ch.,	11 50
Milan, Cong. Ch.,	88 92
Monroeville, Cong. Ch., balance,	1 25
Newbury, Cong. Ch., \$4.50; Mrs. S. Tyler, \$10,	14 50
North Madison, Cong. Ch., by Rev. L. S. Atkins,	2 00
Norwalk, Presb. Ch., by Rev. E. Newton,	52 00
Oberlin, Cong. Ch., in part,	25 00
Perrysburgh, Presb. Ch., to const. James W. Ross, a L. M.,	30 00
Republic, Presb. Ch., \$6; Rev. S. Mont- gomery, \$1,	7 00
Rockport, Presb. Congregation,	13 83
Vienna, Cong. Ch., by Rev. X. Betts,	12 00
Avails of Axes,	2 00
	\$610 43

*Receipts of the Massachusetts Home Missionary Society, in March, 1859. BENJAMIN PERKINS, Treasurer **

Andover, Old South Ch., Mon. Con., \$16.50; a friend, \$2,	18 50
Boston—	
Bowdoin St. Ch. and Soc., annual coll.,	643 00
Central Ch. and Soc., " "	412 25
Park St. Ch. and Soc., " "	1,002 84
Braintree, Rev. Dr. Storrs' Soc., quarterly coll.,	23 00
Buckland, Cong. Ch. and Soc.,	30 00
Dartmouth, South, Cong. Ch. and Soc.,	23 28
Dedham, Rev. Dr. Burgess' Soc.,	86 23
Dorchester, Village Ch., \$24; Ladies' H. M. Soc., \$57.04,	91 04
Franklin Co. H. M. Soc., S. S. Eastman, Treas.,	
South Deerfield, Monument Soc., \$19;	
Barnardston Orthodox Soc., \$3.40;	
Conway Cong. Soc., \$2; Montague	

(*In the acknowledgment of receipts by Mass. H. M. S., in the last number, for "January" read "February.")

Cong. Soc., to const. Edmund Demond, a L. M., \$33.27, (less printing minutes, \$20.)	42 67
Gill, gift of Mrs. Sarah C. Wilder, deceased,	5 00
Hopkinton, Cong. Ch. and Soc.,	41 20
Longwood, E. and E.,	3 00
Lynn, Central Cong. Ch. and Soc.,	31 00
Middleborough, First Ch. and Soc.,	52 57
Rutland, First Cong. Ch. and Soc.,	17 06
Sherborn, Evangelical Cong. Soc.,	30 86
Southbridge, Cong. Soc., \$94; Ladies' Benev. Soc., \$20; two ladies, \$1,	115 00
South Deerfield, First Cong. Ch. and Soc.,	25 00
South Weymouth, Rev. Mr. Terry's Soc., Female Praying Circle,	17 25
Stoneham, Ladies' Benev. Soc., to const. Mrs. Sally Buck, a L. M.,	47 00
Taunton, Trin. Cong. Ch. and Soc., to const. Mrs. Eliza A. Atwood and George M. Woodward, L. Ms.,	76 49
Ware Village, Cong. Ch. and Soc., to const. Wallace C. Sheldon, John Yale, Mrs. David Ellis and Mrs. Sarah Hitchcock, L. Ms.,	360 50
Warren, Cong. Ch. and Soc.,	110 68
Westborough, Evan. Ch. and Soc., Mon. Con.,	19 89
West Newbury, First Ch. and Soc.,	21 00
West Roxbury, South Evan. Soc., to const. Francis W. Hazlewood, Charles S. Blake, D. H. Chamberlain, Mrs. E. Esty, Charles O. Tufts and Mrs. L. J. Hartshorne, L. Ms.,	175 75
Whately, Cong. Ch. and Soc.,	81 00
Worcester, Union Ch. and Soc.,	80 12
Wrentham, First Ch., Ladies' Domestic Miss. Soc.,	25 00
	\$3,663 18

Receipts of the Connecticut Missionary Society to May 1, 1859. E. W. PARSONS, Treas.

Barkhamsted, Ch. and Soc., by G. Barber,	20 23
Bolton, by Rev. L. Hyde,	12 50
Eastford, Cong. Soc., in full, to const. Rev. Charles Chamberlain, a L. M.,	25 00
East Hartford, a friend, to const. David L. Williams, a L. M., \$30; Martin Stanley, to const. Walter S. Pitkin, a L. M., \$30,	60 00
Enfield, H. M. Soc., to const. John Sheldon, a L. M., by J. P. Converse,	46 00
Hitchcockville, Cong. Soc., to const. Wil- liam Davis, a L. M., by Rev. L. H. Barber,	41 07
Middle Haddam,	7 00
Newtown, Ch. and Soc., by Rev. W. H. Moore,	23 00
Pomfret, H. M. Soc., by Dr. L. Williams,	163 00
Seymour, First Cong. Ch., M. Culver, Treas.,	8 03
South Windsor, Second Cong. Ch. and Soc., by Rev. W. Wright,	83 20
Satfield, First Cong. Ch., by Rev. J. R. Miller,	82 05
Wauregan, by E. F. Brooks,	15 00
Wethersfield, Ch. and Soc., by J. Loveland, \$84; Ladies' Asso., by Mrs. E. S. An- drews, \$47.25,	131 25
Windsor, First Cong. Ch., by J. B. Wood- ford,	51 90
	\$766 25

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXXII.

JULY, 1859.

No. 3.

Thirty Third Anniversary.

THE AMERICAN HOME MISSIONARY SOCIETY held its Thirty Third Anniversary in the Church of the Puritans, on Union Square, New York, on Wednesday evening, May 11th, 1859.

REV. WILLIAM T. DWIGHT, D.D., of Portland, Me., one of the Vice Presidents, occupied the chair, and the exercises were opened with prayer by Rev. WILLIAM PATTON, D.D., of New York.

The Treasurer's Report was read by Mr. CHRISTOPHER R. ROBERT, the Treasurer of the Society.

An Abstract of the Annual Report of the Executive Committee was presented by Rev. MILTON BADGER, D.D., one of the Secretaries.

On Motion of Rev. LEONARD BACON, D.D., of New Haven, Ct., seconded by Rev. JAMES H. NEWTON, of Cleveland, O.,

Resolved, That the Reports now presented be adopted, and published under the direction of the Executive Committee.

On motion of Rev. EDWARD S. LACY, of San Francisco, Cal., seconded by Rev. JOHN H. PETTINGELL, of Albany, N. Y.,

Resolved, That the all-pervading influence of the Gospel is indispensable to the conservation of the institutions of our free country.

On motion of WILLIAM CURTIS NOYES, Esq., of New York, seconded by Rev. CALVIN CLARK, of Chicago, Ill.,

Resolved, That a diligent and successful prosecution of the Home Missionary Work is essential, not only to the continuance and improvement of our religious character and privileges, but also to the extension and perpetuity of the civil institutions which secure to us the blessings of liberty.

On motion of Rev. HENRY M. DEXTER, of Boston, Mass., seconded by Rev. JOHN SPAULDING, of New York,

Resolved, That as personal holiness is the necessary fruit of Christianity, within the

soul, so Missions, (first Home, then Foreign,) are but its natural development in the world without.

Addresses were made by Messrs. LACY, NOYES, and DEXTER, in support of the Resolutions which they respectively offered; and the music of the occasion, by the Choir of the Church of the Puritans, was conducted by Mr. JOHN JAMESON.

The exercises were closed with the benediction, by Rev. JOSEPH P. THOMPSON, D.D., of New York; after which the Society proceeded to the election of officers for the ensuing year.

The following officers were then chosen:

PRESIDENT.

ARISTARCHUS CHAMPION, Esq., of Rochester, N. Y.

VICE PRESIDENTS.

Rev. Albert Barnes, Philadelphia, Pa.
 Rev. Lyman Beecher, D.D., Boston, Mass.
 Rev. Nathan S. S. Beman, D.D., LL.D., Troy, N. Y.
 Rev. John P. Cleaveland, D.D., Lowell, Mass.
 Rev. Samuel H. Cox, D.D., LL.D., Le Roy, N. Y.
 Hon. William Darling, Reading, Pa.
 Rev. Jeremiah Day, D.D., LL.D., New Haven, Ct.
 Rev. George Duffield, D.D., Detroit, Mich.
 Rev. William T. Dwight, D.D., Portland, Me.
 Rev. Ralph Emerson, D.D., Newburyport, Mass.
 Hon. Theodore Frelinghuysen, LL.D., President of Rutgers College, N. J.
 Rev. Chauncey A. Goodrich, D.D., Theol. Sem., New Haven, Ct.
 William M. Halstead, Esq., New York.
 Rev. Joel Hawes, D.D., Hartford, Ct.
 Hon. Joseph C. Hornblower, LL.D., Newark, N. J.
 Rev. Heman Humphrey, D.D., Pittsfield, Mass.
 Hon. William Jessup, LL.D., Montrose, Pa.
 Rev. Nathan Lord, D.D., President of Dartmouth College, N. H.
 Rev. Simeon North, D.D., LL.D., Clinton, N. Y.
 Rev. Eliphalet Nott, D.D., LL.D., President of Union College, N. Y.
 William Curtis Noyes, Esq., New York.
 Rev. Samuel Osgood, D.D., Springfield, Mass.
 Rev. Edwards A. Park, D.D., Theol. Sem., Andover, Mass.
 Rev. Absalom Peters, D.D., New York.
 Rev. George E. Pierce, D.D., Hudson, Ohio.

Douglas Putnam, Esq., Harmer, Ohio.
 Rev. Samuel S. Schmucker, D.D., Theol. Sem., Gettysburgh, Pa.
 Rev. Thomas H. Skinner, D.D., LL.D., New York.
 Rev. Richard S. Storrs, D.D., Braintree, Mass.
 Hon. Lewis Strong, Northampton, Mass.
 Rev. Benjamin Tappan, D.D., Augusta, Me.
 Rev. John Thomson, Crawfordville, Ind.
 Rev. Mark Tucker, D.D., Vernon, Ct.
 S. V. S. Wilder, Esq., Elizabeth, N. J.
 Rev. Charles Walker, D.D., Pittsford, Vt.
 Rev. Charles White, D.D., President of Wabash College, Ind.
 Hon. Thomas S. Williams, LL.D., Hartford, Ct.
 Rev. William Wisner, D.D., Ithaca, N. Y.
 Rev. T. D. Woolsey, D.D., LL.D., President of Yale College, Ct.

DIRECTORS.

Rev. William Adams, D.D., New York.
 Rev. William Allen, D.D., Northampton, Mass.
 Rev. Leonard Bacon, D.D., New Haven, Ct.
 Rev. Zedekiah S. Barstow, D.D., Keene, N. H.
 Rev. Alvan Bond, D.D., Norwich, Ct.
 Rev. Edward Beecher, D.D., Galesburgh, Ill.
 Rev. Constantine Blodgett, Pawtucket, R. I.
 Rev. Thomas Brainerd, D.D., Philadelphia, Pa.
 Rev. Horatio N. Brinsmade, D.D., Beloit, Wis.
 Hon. William A. Buckingham, Norwich, Ct.
 Rev. William Carter, Pittsfield, Ill.
 Rev. Aaron L. Chapin, D.D., President of Beloit College, Wis.
 Rev. George B. Cheever, D.D., New York.
 Rev. Joseph S. Clark, D.D., Boston, Mass.
 Rev. William R. De Witt, D.D., Harrisburgh, Pa.
 Rev. Samuel W. S. Dutton, D.D., New Haven, Ct.
 Rev. Ansel D. Eddy, D.D., Chicago, Ill.
 Rev. Albert Hale, Springfield, Ill.
 Rev. Edwin Hall, D.D., Theol. Sem., Auburn, N. Y.
 Samuel Hamilton, Esq., Rochester, N. Y.
 Eurosas P. Hastings, Esq., Detroit, Mich.
 Rev. Laurence P. Hickok, D.D., Union College, N. Y.
 Rev. Mark Hopkins, D.D., President of Williams College, Mass.
 Rev. Ova P. Hoyt, D.D., Kalamazoo, Mich.
 Rev. Mancius S. Hutton, D.D., New York.
 Rev. Aratus Kent, Galena, Ill.
 William J. King, Esq., Providence, R. I.
 Rev. Harvey D. Kitchel, D.D., Detroit, Mich.
 Rev. Benjamin Labaree, D.D., President of Middlebury College, Vt.
 Rev. Joel H. Linsley, D.D., Greenwich, Ct.
 Rev. William H. McGuffey, D.D., President of Athens College, Ohio.
 Rev. John J. Miter, Beaver Dam, Wis.
 Joseph Montgomery, Esq., Philadelphia, Pa.
 Rev. Henry A. Nelson, D.D., St. Louis, Mo.

Rev. Joel Parker, D.D., New York.
 Benjamin Perkins, Esq., Boston, Mass.
 Rev. Swan L. Pomroy, D.D., Boston, Mass.
 Rev. Enoch Pond, D.D., Theol. Sem., Bangor, Me.
 Rev. David H. Riddle, D.D., Jersey City, N. J.
 Rev. Henry A. Rowland, D.D., Newark, N. J.
 Rev. Henry Smith, D.D., Lane Sem., Cincinnati, O.
 Rev. Miles P. Squier, D.D., Beloit College, Wis.
 Rev. Richard S. Storrs, Jr., D.D., Brooklyn, N. Y.
 Rev. Julian M. Sturtevant, D.D., President of Illinois College.
 Jeremiah Sullivan, Esq., Madison, Ind.
 John Tappan, Esq., Boston, Mass.
 Rev. Asa Turner, Denmark, Iowa.
 Ambrose White, Esq., Philadelphia, Pa.
 Rev. Samuel H. Willey, San Francisco, Cal.
 Edward J. Woolsey, Esq., New York.

TREASURER.

Mr. Christopher R. Robert.

AUDITOR.

Mr. Caleb O. Halsted.

SECRETARIES FOR CORRESPONDENCE.

Rev. Milton Badger, D.D.
 Rev. David B. Coe, D.D.
 Rev. Daniel P. Noyes.

RECORDING SECRETARY.

Mr. William C. Gilman.

MEETING OF THE BOARD.

The Board of Directors met on Thursday, May 12th, at the Society's Rooms, Bible House, Astor Place, and appointed the members who, in connection with the officers designated by the Constitution, compose the

EXECUTIVE COMMITTEE.

Mr. Abijah Fisher.
 Rev. William Patton, D.D.
 Charles Butler, Esq.
 Alfred C. Post, M.D.
 Rev. Edwin F. Hatfield, D.D.
 Mr. Simeon B. Chittenden.
 Rev. Asa D. Smith, D.D.
 Rev. Richard S. Storrs, Jr., D.D.
 Rev. Joseph P. Thompson, D.D.

Members Ex-Officio.

Mr. Christopher R. Robert, *Treasurer*.
 Rev. Milton Badger, D.D.,
 Rev. David P. Coe, D.D., } *Secretaries for*
 Rev. Daniel P. Noyes, } *Correspondence*.
 Mr. William C. Gilman, *Recording Secretary*.

ASSISTANT TREASURER.

Mr. Benjamin G. Talbert.

THIRTY THIRD REPORT.

[We lay before our readers, this month, the substance of the Report of the Executive Committee presented at the Annual Meeting of the Society, in May last. It is, as usual, a record of mingled adversity and prosperity; but, to a very unusual degree, the adversity has been in temporal things, and the prosperity in spiritual things. The work of peopling the continent and the work of sanctifying the people do not always advance with equal pace; and it is comforting to remember that God makes the weakness, the loss, the sorrow of man to praise him; and out of the ruins of human hopes, rears a temple of immortal beauty, upon eternal foundations. The lesson of the year is one

of encouragement. But the thoughtful reader will find, in the facts here brought before him, admonition and warning also. Who can contemplate the wide destitutions that still remain in all our newer States, without feeling, that the churches need a great increase of zeal and of liberality, if they are to prove equal to the demands of the times; that the forces of the ministry must be multiplied, and the Missionary Society must be endowed with larger resources, or whole communities must be given over to the Destroyer, and thousands of precious souls be left in the embrace of iniquity. Will not Christians remember these things when they approach the Throne of Grace?]

We are admonished with peculiar impressiveness, as we commence the review of another year, of the shortness and uncertainty of our time of service in our Master's vineyard. Fellow-laborers and patrons, in the midst of their toil and at an unexpected moment, have been called to an account of their stewardship.

Rev. BENNETT TYLER, D.D., one of the Vice Presidents of the Society, and eminent for his services in the Church of God, departed this life early in the year. He had sustained official relations to the Society from its organization, had been a firm supporter of its policy, and an able and endeared instructor of young men who have borne the burden and heat of the day in the open field of the Society's labors.

Hon. BENJAMIN F. BUTLER, LL.D., another of the Vice Presidents, has also been removed from the spheres of usefulness, which he adorned and blessed, to his reward on high. He was an early friend and patron of the Society; his attachment to its objects, his valuable counsels, his eloquent pleadings, and his liberal benefactions for the accomplishment of them, were continued, with remarkable consistency, to the peaceful close of a christian life.

Two of the Directors of the Society—AMOS M. COLLINS, Esq., and ANSON G. PHELPS, Esq.—have also been removed by death. Intelligent and warm-hearted christian men, appreciating the opportunities which God gave them for the furtherance of his kingdom, ready to every good work and contributing of their substance with liberality and cheerfulness of heart for its accomplishment, we doubt not they have their reward in the assurance of their Savior, that inasmuch as they did it unto one of the least of his brethren they did it unto him.

Eight of the Missionaries of the Society have also died during the year—Rev. *Nathaniel Chapman*. Rev. *Benjamin Smith*, and Rev. *Henry White*, in Maine; Rev. *Ora Pearson*, in Vermont; Rev. *Thomas P. Hunt*; Rev. *James H. Rice*, and Rev. *Lawrence Streit*, in Pennsylvania; and Rev. *Luther H. White*, in Iowa. Some of these brethren were veterans in the missionary work; some of them had just entered upon it, in the vigor of youth and the ardor of first love; and all of them fell with their armor on, to receive, we doubt not, the recompense of him that overcometh.

God has in mercy spared our lives and crowned our labors with his blessing—made the year a year of prosperity, in

the means furnished for the prosecution and enlargement of our work, and especially in the gathering of souls into his kingdom; and we would here render to him devout ascriptions of praise and consecrate ourselves anew to his service.

[The details of the Society's operations, including the names of the missionaries, their fields of labor, the amount appropriated in their support, additions to the churches, etc., are exhibited in a General Table in the full Report.]

SUMMARY OF RESULTS.

The number of ministers of the Gospel in the service of the Society the last year, whose names are found in the General Table, together with those engaged in superintending the work, and whose names are mentioned in connection with the respective Auxiliaries and Agencies, is 1,054.

Of these, 804 were in commission at the date of the last Report, and 250 have been since appointed.

They have been distributed in 22 different States and Territories, as follows: in Maine, 92; New Hampshire, 45; Vermont, 97; Massachusetts, 88; Rhode Island, 8; Connecticut, 39; New York, 135; New Jersey, 12; Pennsylvania, 53; Delaware, 1; Kentucky, 1; Ohio, 77; Indiana, 29; Illinois, 93; Michigan, 65; Wisconsin, 102; Iowa, 102; Minnesota, 34; Kansas, 14; Nebraska, 4; California, 6; Oregon, 7.

This distribution gives to the New England States, 319; Middle States, 201; Western States and Territories, 534, including 13 on the Pacific coast.

Of the whole number in commission, 559 have been *pastors* or *stated supplies* of single congregations; 345 have ministered to two or three congregations each; and 150 have extended their labors over still wider fields.

The advantages of a permanent and an itinerant ministry are thus happily combined. The Society seeks to accomplish whatever is practicable by a general exploring agency, by the arrangement of circuits more or less extensive, where the circumstances call for them, for itinerant laborers, and by the encouragement of churches to secure, each for itself, the entire services of a pastor. From one eighth to one sixth of the mis-

sionaries, each year since the organization of the Society, have been employed in itinerant labors, preparatory to the more permanent establishment of gospel institutions.

The aggregate of *ministerial labor* performed is 810 years.

The number of *congregations* and *missionary districts* which have been fully supplied, or where the Gospel has been preached at stated intervals, is 2,125.

Ten missionaries have been in commission as pastors or stated supplies of churches of *colored people*; and 41 have preached in foreign languages—20 to *Welsh*, 18 to *German* congregations, and 3 to congregations of *Swedes*, *Norwegians*, and *Frenchmen*.

The number of *Sabbath school scholars*, connected with the missionary churches and stations, is not far from 67,300.

The *contributions to benevolent objects*, reported by 581 missionaries, amount to \$20,846.92.

Seventy six churches have been organized, in connection with the labors of the missionaries, during the year; and *thirty* have become *self-sustaining*. *Fifty* houses of worship have been completed; *fifty one* repaired or improved; and the *building of sixty one* commenced. *Ninety seven young men*, in connection with the missionary churches, are reported as in preparation for the gospel ministry.

The *additions to the churches*, as nearly as can be ascertained, have been 8,791, viz.: 5,878 on profession of their faith, and 2,913 by letters from other churches.

This is a larger addition than has ever before been made in any one year of the Society's labors. It is the fruit of the *revivals*, which it was our privilege to report as in progress at the last anniversary, and which have spread their happy influence over the year, awakening joy in the presence of the angels of God over the repentance of sinners, and giving strength and beauty to Zion, in the enlargement of her borders, and the more joyful and unwearied activity of her sons

and daughters in building up her walls. *Four hundred and seventy two* missionaries report 4,971 hopeful conversions in connection with their labors during the past year, and there are instances where the presence and power of the Spirit have been most strikingly manifest, in which 80, 90, and even 100 have given evidence of having been born again. This is the Lord's doing; it is marvelous in our eyes!

THE TREASURY.

RESOURCES.—The balance in the treasury, April 1, 1858, was \$6,488.07. The *receipts* for the succeeding twelve months have been \$188,139.29; making the resources of the year \$194,627.86.

LIABILITIES.—There was due to missionaries at the close of the last year, \$11,046.47. There has since become due, \$186,493.95; making the total of liabilities, \$197,540.42.

PAYMENTS.—Of this sum, \$187,084.41 have been *paid*; leaving \$10,456.01 still due to missionaries for labor performed. Towards canceling these claims and redeeming additional pledges on commissions daily becoming due—amounting in all to \$80,635.21—there is a balance in the Treasury of \$7,542.96.

PROGRESS.

A comparison of the leading items in the results of the last year, with those of the year previous, is full of encouragement. The *receipts* exceed those of the year preceding, by \$12,167.92; \$10,722.12 of the increase have come from legacies, and \$1,445.80 from the contributions of the living. *Forty two more missionaries* have been in the service of the Society; *one hundred and one more congregations* have received the ministrations of the Gospel; *one thousand and eight hundred more children and youth* have been instructed in *Sabbath schools*, and *two thousand and three more communicants* have been added to the churches.

Should not such evidences of the Divine favor inspire our hearts with thanksgiving and praise, and enkindle within us holier and firmer purposes, stronger faith, more importunate entreaty, and a more absolute consecration with reference to the work which is still committed to our hands—a work of increas-

ing magnitude and amazing import, and to the accomplishment of which nothing but the arm of Omnipotence is adequate? Giving doth not impoverish our Infinite Patron, our Almighty Helper, nor withholding enrich him. The silver and the gold and the cattle on a thousand hills are his. The hearts of all men are in his hands, and the residue of the Spirit is with him. He can send forth laborers into his harvest, and gather it all into his garner. The cause for which we labor is infinitely more precious in his sight than it can be in ours; and he is far more ready to grant us the largest desires of our hearts, with reference to it, than we are to utter them before him. What responsibilities rest upon us, then, in regard to the future! And with what encouragement and hope may we put forth our humble efforts to discharge them, strong in the Lord and in the power of his might!

GENERAL COMPARATIVE RESULTS.

The following Table gives a comparative view of the amount of receipts, expenditures, number of Missionaries, new appointments, congregations and missionary districts, years of labor performed, additions to the churches, and pupils in Sabbath schools, for each year since the organization of the Society. It also exhibits, in the tenth column, the *average expenditure, each year, for a year of missionary labor*, obtained by dividing the sum total of the expenditures for the year, by the number of years of labor performed. And in the eleventh column, by dividing the sum total of the expenditures of each year, by the number of missionaries employed, is shown what the *average to a missionary* would be, if the expenditures were equally apportioned among them.

Society's Year.	Receipts.	Expenditures.	No. of Missionaries.	Not in comm. the preced- ing year.	No. of Congrega- tions and Missionary Districts.	Years of Labor.	Additions to Churches.	Sabbath Schools and Bible Classes.	Aver. expen. for a year's labor.	Aver. for a Mis- sion'ry.
1—1826-27	\$18,140.76	\$13,984.17	169	68	196	110	not rep	not rep	\$127	\$83
2—1827-28	20,035.78	17,849.22	201	89	244	133	1,000	306	134	89
3—1828-29	26,997.31	26,814.96	304	169	401	186	1,678	423	144	88
4—1829-30	33,929.44	42,429.50	392	166	500	274	1,959	572	155	102
5—1830-31	48,124.73	47,247.60	463	164	577	294	2,532	700	160	102
6—1831-32	49,422.12	52,808.39	509	158	745	361	6,126	783	146	104
7—1832-33	68,627.17	66,277.96	606	209	801	417	4,284	1,148	159	109
8—1833-34	78,911.44	80,015.76	676	200	899	463	2,736	Pupils.	172	118
9—1834-35	88,863.22	83,394.28	719	204	1,050	490	3,300	52,000	170	116
10—1835-36	101,565.15	92,188.94	755	240	1,000	545	3,750	65,000	169	122
11—1836-37	85,701.59	99,529.72	810	232	1,025	554	3,752	80,000	180	123
12—1837-38	86,522.45	85,066.26	684	123	840	438	3,376	67,000	194	124
13—1838-39	82,564.63	82,655.64	665	201	794	473	3,920	58,500	175	124
14—1839-40	78,345.20	78,533.39	680	194	842	486	4,750	60,000	162	115
15—1840-41	85,413.34	84,864.06	690	178	862	501	4,618	54,100	169	123
16—1841-42	92,463.64	94,300.14	791	248	987	594	5,514	64,300	159	119
17—1842-43	99,812.24	98,215.11	848	225	1,047	657	8,223	68,400	149	116
18—1843-44	101,904.99	104,276.47	907	237	1,245	665	7,693	60,300	157	115
19—1844-45	121,946.28	118,360.12	943	209	1,285	736	4,929	60,000	160	126
20—1845-46	125,124.70	126,193.15	971	223	1,453	760	5,311	76,700	166	130
21—1846-47	116,617.94	119,170.40	972	189	1,470	713	4,400	73,000	167	123
22—1847-48	140,197.10	139,233.34	1,006	205	1,447	773	5,020	77,000	180	132
23—1848-49	145,925.91	143,771.67	1,019	192	1,510	808	5,550	83,500	178	141
24—1849-50	157,160.78	145,456.09	1,032	205	1,575	812	6,682	75,000	179	141
25—1850-51	150,940.25	153,817.90	1,065	211	1,820	853	6,678	70,000	180	144
26—1851-52	160,062.25	162,831.14	1,065	204	1,948	862	6,820	66,500	189	153
27—1852-53	171,734.24	174,439.24	1,087	213	2,160	878	6,079	72,500	199	160
28—1853-54	191,209.07	184,025.76	1,047	167	2,140	870	6,025	65,400	212	176
29—1854-55	180,136.69	177,717.34	1,032	180	2,124	815	5,634	64,800	218	171
30—1855-56	193,548.37	186,611.02	986	187	1,965	775	5,602	60,000	241	189
31—1856-57	178,060.68	180,550.44	974	201	1,985	780	5,550	62,500	231	185
32—1857-58	175,971.37	190,735.70	1,012	242	2,034	795	6,784	65,500	240	188
33—1858-59	188,139.29	187,034.41	1,054	250	2,125	810	8,791	67,300	231	178

Remarks.—*1. The total of receipts for thirty three years, is \$3,644,220.11.

2. The total of years labor is 19,681.

These years are reckoned in each Report, by adding together the number of months of labor which the missionaries have actually performed.

3. The whole number of additions to the churches is 159,066. The largest additions were made in 1843, and in 1859.

4. The average expenditure for a year of missionary labor includes the entire cost to the Society, of obtaining the missionary, defraying his expenses to his field, and sustaining him on it, as well as the average proportion of all the expenses of conducting the Institution. The increased average of recent years has been occasioned by the greater number of those who have held full commissions, the expensiveness of more distant missions, and the larger appropriations that have become necessary, as the expenses of living have increased,

to secure to the missionary a comfortable support.

5. The difference between the annual average expenditure to a missionary and the average of a year's labor, is occasioned by the fact that a missionary is named and counted in a Report, though in some cases he may have labored but a fraction of a year.

6. The fifth column—that of new appointments—shows how many have to be called in each year, to supply the places of those whose support is assumed by the people, the vacancies occasioned by death, sickness, removals, and other changes, and to make the increase, if there be any, over the number of the preceding year.

DISTRIBUTION OF MISSIONARIES, NO. 1.

The following Table gives the number of missionaries, each year of the Society's operations, in the Geographical Divisions of *Eastern, Middle, Southern, and Western States*; and also in Canada.

SOCIETY'S YEAR.	New England States.	Middle States.	Southern States.	Western States & Territ's.	Canada.	Total.
1—1826-27	1	129	5	33	1	169
2—1827-28	5	130	9	56		201
3—1828-29	72	127	23	80	2	304
4—1829-30	107	147	13	122	3	392
5—1830-31	144	160	12	145	2	463
6—1831-32	163	169	10	166	1	509
7—1832-33	239	170	9	185	3	606
8—1833-34	237	201	13	169	6	676
9—1834-35	289	216	18	187	9	719
10—1835-36	319	219	11	191	15	755
11—1836-37	331	227	11	195	22	810*
12—1837-38	288	198	8	166	24	684
13—1838-39	284	198	9	160	14	665
14—1839-40	290	205	6	167	12	680
15—1840-41	292	215	5	169	9	690
16—1841-42	305	249	5	222	10	791
17—1842-43	288	253	7	291	9	848
18—1843-44	268	257	10	365	7	907
19—1844-45	285	249	6	397	6	943
20—1845-46	274	271	9	417		971
21—1846-47	275	254	10	433		972
22—1847-48	295	237	18	456		1,006
23—1848-49	302	239	15	463		1,019
24—1849-50	301	228	15	488		1,032
25—1850-51	311	224	15	515		1,065
26—1851-52	305	213	14	533		1,065
27—1852-53	313	215	12	547		1,087
28—1853-54	292	214	11	530		1,047
29—1854-55	278	207	10	537		1,032
30—1855-56	276	198	8	504		986
31—1856-57	271	191	6	506		974
32—1857-58	291	197	3	521		1,012
33—1858-59	319	201		534		1,054

* Of these, 24 labored in France and Switzerland, under the direction of the Evangelical Societies of Paris and Geneva.

Society's YEAR.	Eastern States.					Middle States.					Southern States.					Western States and Territories.										TOTAL, Canada											
	ME.	N. H.	VT.	MAS.	R. I.	CT.	N. Y.	N. J.	P. A.	DEL.	MD.	D. C.	VA.	N. C.	S. C.	GA.	AL.	LA.	AR.	FL.	TX.	TEN.	KY.	O.	IND.		ILL.	MO.	MIC.	WIS.	IA.	MIN.	KAN.	NEB.	CAL.	OR.	
1-1826-27	1		1				120	1	7				1				1				2	2	4	16	3	2	3	4								1	169
2-1827-28	40	2	2				120	1	9				2	3			1				1	2	4	27	9	3	5	5								2	201
3-1828-29			29	1			117		10				3	6			3	2			2	3	3	43	12	8	6	5								3	309
4-1829-30	47	29	27				133	1	13				4	4				3			1	7	5	6	18	12	6	10								2	392
5-1830-31	54	31	35				148	2	10				2	3			2	1				1	5	9	7	4	12	5	12							3	463
6-1831-32	62	40	32	1			156	2	11				2	3			3	1				7	13	7	24	23	17	16								1	549
7-1832-33	66	50	38	55			161	3	16				2	1			4				1	11	13	80	26	23	12	20								3	606
8-1833-34	83	63	42	62			177	3	20	1			4	3			6					10	9	68	29	24	13	16								6	676
9-1834-35	87	49	42	68			185	6	22	3			4	3			2				1	13	7	85	26	29	10	16								9	719
10-1835-36	90	59	53	71			183	5	20	2			3	1			1				7	12	9	80	24	32	12	17	1	2						15	755
11-1836-37	107	63	50	74			186	6	34	1			5	1			3				12	7	72	31	31	9	29								22	810	
12-1837-38	71	56	52	76			161	7	29	1			2				1				7	6	56	26	31	12	22	3	3							24	684
13-1838-39	70	48	47	80			148	8	41	1			3				1					6	1	56	26	31	12	22	2	1						14	665
14-1839-40	71	55	51	73			163	12	27	1			2	2			1					7	5	54	25	39	9	24	6	3						12	680
15-1840-41	74	47	50	82			167	11	35	2			2				1					8	53	21	42	5	26	8								9	690
16-1841-42	73	50	54	83			187	11	49	2			1								1	6	1	75	33	65	20	46	28	16						10	791
17-1842-43	68	47	53	78			193	10	47	3			1	1			1					4	3	91	36	87	21	63	30	29						9	848
18-1843-44	75	42	40	64			201	10	44	2			1	2			1				1	3	7	99	46	95	20	65	34	28						6	943
19-1844-45	82	45	39	66			188	10	51				1	4			1				1	6	6	103	51	98	25	67	36	24						2	971
20-1845-46	80	45	45	56			211	6	53	1			1				1					6	8	95	59	92	21	77	44	29						2	972
21-1846-47	86	44	43	60			198	7	47	2			3	1			1				1	7	9	102	52	101	21	80	49	35						2	1,006
22-1847-48	91	46	45	62			187	4	45	1			5	1			1					7	7	9	51	110	25	73	58	33						2	1,019
23-1848-49	89	41	50	67			186	4	49				7	1			1				1	6	7	94	50	114	33	74	63	37						2	1,032
24-1849-50	92	40	58	60			173	6	47	2			9				2					6	6	93	59	119	29	80	72	41						4	1,065
25-1850-51	91	46	61	61			170	11	42	1			11				1					5	6	93	63	117	29	77	84	50						4	1,087
26-1851-52	96	44	60	54			157	10	44	2			7	2			1				1	3	6	96	58	118	30	80	83	65						5	1,047
27-1852-53	101	46	58	54			158	9	45	3			6				1				1	4	110	43	105	24	76	87	56							12	1,032
28-1853-54	93	44	57	46			154	10	44	2			7	8							2	4	1	80	36	93	21	72	87	73						8	986
29-1854-55	92	48	45	42			146	11	49				8								2	1	1	101	35	102	24	71	100	63						13	974
30-1855-56	97	43	42	43			137	13	48				7				1				2	1	1	76	33	88	16	68	84	87						8	1,012
31-1856-57	91	43	53	38			133	12	46	1			6	6							1	1	1	76	38	82	5	65	93	96						7	1,054
32-1857-58	91	45	77	34			133	14	49				3									1	1	77	29	93		65	102	102						4	
33-1858-59	92	45	97	38			135	12	53																											6	

TABLE OF RECEIPTS.

Exhibiting, as far as known, the amount received from each State and Territory into the Treasury of the American Home Missionary Society during the year, and the amount expended by each larger Auxiliary within its bounds constituting also a part of the receipts of the Parent Society.

States and Territories.	Receipts.
Maine,.....	\$35 32
" Miss. Soc. expended,.....	10,709 57.....\$10,744 89
New Hampshire,.....	704 84
" Miss. Soc. expended,.....	6,696 85.....7,401 69
Vermont,.....	1,317 06
" Dom. Miss. Soc.,.....	9,098 12.....10,415 18
Massachusetts,.....	52,904 89
" Home Miss. Soc. expended,.....	5,957 91.....58,862 80
Rhode Island,.....	125 74
" Home Miss. Soc. expended,.....	1,700 50.....1,826 24
Connecticut,.....	23,396 71
" Miss. Soc. expended,.....	4,664 08.....28,060 79
New York,.....	41,340 33
New Jersey,.....	980 99
Pennsylvania,.....	184 65
Delaware,.....	300 00
Maryland,.....	30 00
District of Columbia,.....	80 00
Phila. Home Miss. Soc. expended,.....	8,069 73.....9,645 37
South Carolina,.....	57 50
Alabama,.....	1,200 00
Florida,.....	24 00
Kentucky,.....	7 50
Ohio,.....	5,907 51
Indiana,.....	1,586 76
Illinois,.....	3,875 53
Michigan,.....	2,186 66
Missouri,.....	30 75
Wisconsin,.....	1,648 86
Iowa,.....	1,278 54
Minnesota,.....	571 85
Kansas,.....	33 10
Nebraska,.....	38 00
California,.....	358 62
Oregon,.....	305 60
Washington,.....	5 00
Canada West,.....	50 00
Sandwich Islands,.....	30 00
Other sources,.....	646 22
	<hr/>
	\$188,139 29

PRINCIPAL AUXILIARIES, AGENCIES, AND MISSIONARY FIELDS.

Maine Missionary Society.

Rev. WILLIAM T. DWIGHT, D.D., President; JOHN HOWE, Esq., Treasurer; Rev. BENJAMIN TAPPAN, D.D., Secretary. Office at Portland.

The receipts of this Society, for the year ending March 1, were \$10,854.12. There were paid from the State into the Treasury of the American Home Missionary Society, during its financial year, \$35.32; making a total of \$10,889.44,—less than the preceding year by \$228.72. The expenditures within the State were \$10,709 57.

Ninety two missionaries have been in commission during some portion of the year, whose fields of labor comprise one hundred and six churches, and twenty five stations where no churches exist. The average number of souls in attendance on the Sabbath instructions of these missionaries is twelve thousand; and the members of their Sabbath schools and Bible classes number seven thousand. The last year has been one of uncommon religious interest. At the date of the last returns to the Auxiliary, five hundred and six had been added to the churches, and nine hundred and forty four reported as hopefully converted to Christ,—a larger number than in any one year before since the Society was instituted.

The Home Missionary cause loses none of its interest in Maine; but that interest increases year by year. "We do not maintain," say the Trustees, "that it presents the only claims upon our benevolence that ought to be regarded. We will not assert even that they are paramount to all others. But we do contend that this cause makes a very urgent demand upon the love of Christ, and upon the love of country. To us it is obeying the command to "begin at Jerusalem." It is providing for our own in a matter of urgent necessity, of primary importance. In looking attentively over this broad land, or even over this eastern portion of it, even now, who does not rejoice with trembling? Who does not feel the need of increased, untiring effort to stem the ever swelling tide of evil, and to deepen and widen the channels, and to do all that man can do for the progress and diffusion of the pure river of the water of life? Surely

the only conservative and reforming influence to be relied upon is the Gospel of the Son of God—its principles, its precepts, in all the length and breadth of them, faithfully dispensed in every divinely appointed method, and accompanied, in answer to the prayer of faith and of intense desire, by the quickening influences of the good Spirit of God. How unutterably important, then, is the more thorough evangelization of Maine, and of our whole American home-
stead!"

New Hampshire Missionary Society.

Hon. WILLIAM HAILE, President; Rev. BENJAMIN P. STONE, D.D., Secretary and Treasurer. Office at Concord.

The receipts of this Society for the year ending March 1, were \$5,976.20, of which \$347.87 were designated by the donors for the Parent Society. There were also received, from individuals and churches and in payment of legacies, into the Treasury of the National Society, during its financial year, \$356.97; making the total to the cause \$6,333.17,—less than last year by \$307.56. The expenditures within the State were \$6,696.85; and the amount paid into the Treasury of the National Society was \$704.84.

Forty five missionaries have been in commission during some portion of the year. Rev. William Clark has also prosecuted the work of a general missionary agency in the destitute portions of the State. Forty five churches, and ten congregations where no churches have been gathered, have received the benefit of these missionary services; and three thousand one hundred and forty children and youth, in connection with the congregations, have been instructed in Sabbath schools. Showers of divine grace have greatly refreshed a large portion of the field, and made it more fruitful in the conversion of souls than in any other year since 1843. Revivals of greater or less power and extent have been enjoyed in twenty six churches and congregations; and the number of hopeful conversions reported from them is three hundred and ninety five.

These rich blessings from on high greatly encourage the Society to go forward in their endeavors to sustain the preaching of the Gospel wherever it is needed among them, though they know not whence the pecuniary resources are to be derived for the accomplishment of

the work. "God has blessed the labors of the New Hampshire Missionary Society," they say, "these fifty seven years; and his blessing has always been the most abundant when its necessities have been the greatest and its conductors and friends have most felt their own helplessness and their dependence upon the throne of his grace. To lose confidence in the God of our salvation now, and to become weary in our work, would be a dishonor to his name, unfaithfulness to our divine Master, and an unnatural and cruel withholding of our sympathies and charities from the destitute and perishing. * * * The victory is sure—a victory measured by our faith and devotion. God calls us to be instruments, not to be inventors nor creators. He alone has the residue of the Spirit. We have no apology for observing the wind or regarding the clouds, but should go forth in the morning sowing the seed, and in the evening withholding not our hand, for we know not whether shall prosper either this or that, or whether they both shall be alike good."

Vermont Domestic Missionary Society.

HON. ERASTUS FAIRBANKS, President; C. W. STORRS, Esq., Treasurer; Rev. JOHN F. STONE, Secretary. Office at Montpelier.

The *receipts* of this Society for the year ending March 1, were \$8,673.42. There were also received into the Treasury of the American Home Missionary Society, during its financial year, from individuals and congregations in the State, \$456.61, and in payment of legacies, \$860.45; making a total for the cause of \$9,990.48, which is \$405.25 less than the amount reported last year. The *expenditures* within the State were \$9,098.12, and the amount forwarded to the National Society, \$1,817.06.

The number of *missionaries* employed is *ninety seven*, including forty seven licentiates, whose course of theological study was not completed, but who rendered short terms of service during their vacations. Thirty three churches have already been aided in the support of pastors or stated supplies, and forty two towns and communities besides have received the benefit of these missionary labors. Not far from three thousand children and youth have been instructed in Sabbath schools. Many of the missionary fields have been scenes of more than usual religious interest. Churches have been quickened and ren-

dered more earnest and prevalent in prayer; congregations have improved in respect to numbers and punctuality in attendance; and two hundred and fifty one souls are reported as having hopefully passed from death unto life—a larger number than has been returned in any one year before, since the missionary work in this State began, and twice the number that has been reported in any year but one for the last ten years.

The Secretary of the Society says of the service rendered by licentiates whose course of preparation was not fully completed, "Though the period of it has been brief, they have generally performed more labor, in the way of visiting the people at their homes, conversing with individuals, and lecturing in different neighborhoods during the time covered by their commissions, than they, or even older and stronger ministers would be able to perform on an average as permanent laborers. This plan was never thought of as a substitute for more permanent supplies, but mainly as a temporary expedient to be adopted where no better arrangement was immediately practicable, and with a view of preparing the way for a settled ministry. And among the results of such labors we are happy to find, not only an increased desire for preaching, but a strong wish to secure a permanent ministry. And not less than ten churches which have been destitute, most of them for years, previous to being visited by these laborers, now have stated supplies or settled pastors."

Massachusetts Home Missionary Society.

Rev. RICHARD S. STORRS, D.D., President; BENJAMIN PERKINS, Esq., Treasurer; Rev. HENRY B. HOOKER, D.D., Secretary. Office in Boston.

The *receipts* of this Society, for the year ending March 1st, were \$31,207.63. The *expenditures* within the State were \$5,597.91; and the amount forwarded from the Treasury, to the American Home Missionary Society, during its financial year, was \$26,000. There was also received into the Treasury of the Parent Society: from legacies, \$20,610.91; from the Hampshire Missionary Society, \$1,298.08; from congregations and individuals, \$5,445.90—in all \$26,904.89; making the amount to the cause from Massachusetts, \$58,112.52. The total of receipts exceeds the amount of

the preceding year by \$12,938.69, and of any previous year by \$629.45. The whole amount expended through the Parent Society, is \$52,904.89,—exceeding the amount of the preceding year by \$11,848.64, and of any previous year, by \$2,645.66

The number of *missionaries* in the service of the Society, is *thirty eight*; the aggregate average attendance on their public ministrations, is over four thousand, while more than three times that number come more or less under their religious influence. The churches to which they have ministered, contain one thousand three hundred and eighty seven members, and the Sabbath connected with them, more than two thousand children and youth.

"An important event," says the last report of the Society, "has marked the missionary year. While the churches have been straitened in pecuniary matters, they have not been straitened in regard to spiritual blessings. We are permitted to record, and rejoice over the fact, that the land, and almost the whole land, has been blessed with a more bountiful effusion of the Spirit of God, than has been granted, in the same time, and over such an extent of country, since the world began. And while our strong churches have been in such numbers strengthened, our feeble churches have had gracious visits from the Infinite King, fulfilling gloriously ancient prophecy: 'He shall judge the poor of the people, he shall save the children of the needy, for he shall deliver the needy when he crieth, the poor also, and him that hath no helper.' Many of the mission churches of our own particular field have been greatly blessed. In proportion to the numbers in the congregations, there have not been elsewhere greater manifestations of the Spirit's power. From these churches we have reports of the conversion of one hundred and fifty five individuals during the year, and revivals are yet in progress among them. Thus have these neglected corners of the Lord's vineyard been objects of his special kindness and care, and when his servants had toiled on, disheartened and desponding, they have had occasion to say, 'The Lord hath redeemed Jacob, and glorified himself in Israel.'"

Rhode Island Home Missionary Society.

Rev. THOMAS SHEPARD, D.D., President;
GEORGE G. RICHMOND, Esq., Providence,

Treasurer; Rev. A. HUNTINGTON CLAPP, Providence, Secretary.

The *receipts* of this Society, for the year ending March 1st, were \$1,403.29, exclusive of \$500 from the Connecticut Missionary Society. There were also received into the Treasury of the Parent Society, during its financial year, \$125.74; making the total to the cause \$1,529.03,—exceeding the amount of last year, by \$383.66. The *expenditures* within the State were \$1,700.50.

Eight missionaries have been in commission during some portion of the year, and the churches to which they have ministered, have shared in the work of grace which has blessed the land. "Yet, all these churches," says the Secretary, "remain pecuniarily feeble, nor do they promise early self support. Still, the Society feels that not one of them can be spared, and has acted on the principle of rendering the liberal aid essential to their existence, in the trying time through which they have passed."

The Society, in the death of its Treasurer, GILBERT RICHMOND, Esq., has lost one of its firmest supporters, as well as the Church of God a humble, earnest, and self sacrificing laborer for the advancement of the Redeemer's kingdom.

Connecticut Missionary Society.

Rev. HORACE HOOKER, Secretary; E. W. PEARSON, Esq., Treasurer. Office at Hartford.

The *receipts* of this Auxiliary for the year ending March 1st, were \$6,694.52. The *expenditures* within the State were \$4,664.08. The amount forwarded from the Treasury to the Parent Society, during its financial year, was \$3,400, and to the Rhode Island Home Missionary Society, \$500. There was received by the Parent Society: in payment of legacies, \$8,002.04; from congregations and individuals, \$11,494.67—in all \$19,496.71; making the total from the State, \$26,191.20; which is \$211.41 less than the amount of the preceding year. The amount expended beyond the limit of the State, was \$23,396.71, exceeding the amount of the previous year, by \$1,240.00.

The number of *missionaries* in commission, during some portion of the year, is *thirty nine*. The main characteristic feature of the year, in reference to the churches aided, is their enjoy-

ment, to an almost unexampled degree, of the renewing and sanctifying influences of the Holy Spirit. The number of hopeful conversions, in some of these churches, has rarely been exceeded during any year since the organization of the Society. No inconsiderable part of the converts, however, are children in the Sabbath schools, or young persons who have slight resources separate from their parents, so that the pecuniary ability of these churches has not been greatly increased. Their peculiar circumstances will make them longer dependent on their brethren, whose encouragement and assistance have been to them so great a blessing.

"There does not, indeed," says the last report of the Society, "appear to be any valid reason for expecting that religious institutions will, for many years, be enjoyed in this or any other community, in due extent and vigor, without the intervention of Home Missions. From gradual decay, originating in local changes—if not from sudden shocks caused by more culpable instrumentality—even in millennial days there will, perhaps, be members of the christian confederacy needing the sympathy and beneficence of their more favored associates. When there is no more room for the exercise of benevolence, in extending the Gospel where Christ has not been preached, this relation of strength and weakness, of abundance and necessity, may be essential to the healthy action of the Church. At any rate, the employment of a part of its means, in 'strengthening the things that remain,' is proved by the fruits to be 'well doing,' and we should no more be 'weary' in this work than in making new conquests."

Philadelphia Home Missionary Society.

JOHN A. BROWN, Esq., President; HENRY PERKINS, Esq., Treasurer; Rev. ROBERT ADAIR, Secretary. Office at Philadelphia.

The receipts of this Auxiliary, for the year ending March 1, were \$7,474.22. There were also received from this field, at the office of the Parent Society, during its financial year, \$1,575.54, viz.: from New Jersey, \$980.99; from Pennsylvania, \$184.05; from Maryland, \$30; and from the District of Columbia, \$80. The total contributions, therefore, from this region to the cause of Home Missions, have amounted to \$9,049.76; or less, by \$594.53, than those of the previous

year. The expenditures of the Auxiliary, during the year, have been \$8,069.73, and the balance in the Treasury, on the 1st of March, was \$815 93.

Fifty eight missionaries have been sustained by the aid of this Auxiliary since the last Report, viz.: 8 in New Jersey; 49 in Pennsylvania; and one in Delaware. Though the missionary congregations have suffered, in common with others, from the prevailing pecuniary embarrassment of the country, yet most of them report more or less of material, as well as spiritual progress. Three have undertaken the support of their pastors; one has completed a church edifice; and several others, by relieving themselves of pecuniary burdens, or providing themselves with improved accommodations, have conquered obstacles which have hitherto retarded their growth and prosperity. Upon several missionary fields, copious showers of grace have fallen, and on others rich harvests have been gathered which were the result of seasons of refreshing enjoyed during the previous year. Two new fields have been occupied, within the period now under review, and the number of those still uncultivated is smaller than formerly. Three missionaries, however, have, since the last Report, been called to their rest and reward on high. Who will enter into their labors?

The Executive Committee, in their last Report, present the following cheering summary of the results which have been achieved, through the agency of this Auxiliary, since its organization: "This Society was organized, July 1, 1840. It existed a few years prior to this, as an agency of the Parent Society at New York. Through the instrumentality of this organization, many a wilderness has been made fruitful, and many a languishing church revived, and thousands of souls converted to God. Its missionaries have regularly preached the Gospel at from 75 to 125 missionary districts; 45 churches have been organized, and 50 Sabbath schools; 47 churches, under its fostering care, have been raised to a position of self-support, several of which are now large and efficient organizations—radiating centers of moral and religious influence; 66 church edifices have been erected by the congregations, during their partial dependence on the Society; and these buildings, with few exceptions, are free from debt. Over 5,000 souls have been hopefully converted, and 10,000 persons

supplied with the means of grace on the Sabbath. The churches have contributed, during this period, over \$33,000 to the various objects of christian benevolence. Several young men, trained in them, are now preaching the Gospel, either at home or in the foreign field. These churches, in various ways, have been sending forth a healthful moral influence, not only where they are located, but by the removal of active members to other parts of the Lord's vineyard. Many larger churches, at the East, have received valuable accessions from these feeble churches, and their influence has been felt in *the far West*. A Society that can produce such credentials, surely ought to enjoy the cordial sympathy, and generous patronage, of our ministers and churches."

Central Agency New-York.

Rev. THEODORE SPENCER, Secretary; J. E. WARNER, Esq., Treasurer. Office at Utica.

The *receipts* into the Treasury of this Agency, during the year ending March 1st, were \$3,201.55. Contributions have also been sent from this field to the Treasury of the Society in New York, to the amount of \$2,183.63, making the aggregate for the year \$5,385.18, which is less than the amount raised in the previous year by \$1,160.17. The *disbursements* of the Agency for missionary operations on this field have been \$3,585.78.

Twenty eight missionaries have labored within the bounds of this Agency during the period covered by this Report. They have ministered stately to thirty seven churches, and have reached not far from four thousand and five hundred souls with the word of life. "Their labors," says the Secretary, "have been arduous, abundant and effective; and their zeal in every good work is worthy of high commendation. The work of collecting the children and youth into Sabbath schools and Bible classes has been prosecuted with much success. The cause of temperance has been kept before the people; and though the public mind is less impressible on this subject than formerly, it is believed no ground has been lost. In many communities the traffic in intoxicating drinks has entirely ceased. Several of the missionaries report special visitations of the Holy Spirit, by which the graces of Christians have been revived, and, in some instances, large numbers

have been hopefully converted to Christ." The net increase in the membership of the churches, however, is but small, in comparison with the accessions made to them; and in some the losses have exceeded the gains.

The trees which were the first planting of the Lord on this field, are falling with age; and those of a later growth have been transplanted to bloom and bear fruit on the prairies of the West. This process still continues, and nothing but the earnest toil of the husbandman, sustained by the sympathy and aid of Christians in more favored regions, can save these *nurseries* from running to waste. For the sake of the fruit which may ripen on the soil, as well as of that which will be borne away, to be gathered from distant fields, this work must not be neglected.

In former Reports mention has been made of the vast physical and moral wilderness of Northern New York, which forms a part of the field now under review. The Agency, and the ecclesiastical bodies covering this territory, have done what they could to ascertain its condition and supply its necessities; and many of the scattered sheep have been visited and gathered into churches. But though the laborers in the field have extended their ministrations over wider regions than they could adequately cultivate, yet multitudes remain as sheep having no shepherd. A missionary who has eight stations in Franklin and Clinton counties, mentions as many other points in those counties where ministers are needed, and adds: "If these places were all supplied, there would still remain, in the southern part of these counties, a district more than forty miles by seventy, as destitute and needy, if not as promising, as any portion of the West." This section of the State is rapidly increasing in population, and in all the elements of importance. Its adaptation to grazing, and its exhaustless treasures of lumber and iron, are attracting enterprise and multiplying facilities of communication with the markets of the seaboard. Along its northern and western border, railroads are already in operation, and another, in process of construction, across the great plateau between the head waters of the Hudson and Black rivers, and passing through the heart of this vast wilderness, will accelerate immigration, which will soon transform these now dreary solitudes into fruitful fields. The Committee would unite with the

local Agency in inviting attention to this portion of the State, and will cheerfully coöperate with their brethren there in sowing, over all those hills and valleys, the good seed of the kingdom.

Western Agency, New York.

Rev. JOHN A. MURRAY, Secretary; W. T. SCOTT, Esq., Treasurer. Office at Geneva.

The amount paid into the Treasury of this Agency, within the year ending March 1st, is \$6,944.90; and the amount sent by the donors from this field to the office of the Society in New York, is \$11,402.07, making the aggregate of contributions to the cause \$18,347.07, or \$588.40 more than those of the previous year. Of this sum, \$9,800 were the avails, in part, of the noble legacy of the late Deacon Jabez Goodell, of Buffalo. The disbursements of the Agency have amounted to \$7,798.78, of which \$7,298.78 were expended for missionary purposes on this field, and \$500 were remitted to the Treasury of the Society. It appears, therefore, that of the amount contributed the past year to Home Missions from this section of the State, \$11,048.29 have gone to supply the wants of other portions of the missionary field. The whole sum raised in Western New York for this Society, since its organization, is \$358,667, of which \$167,488 have been expended in building up its own institutions, and \$191,179 have been applied to the support of the general cause.

During the year just closed, *sixty one missionaries* have held commissions to labor within the bounds of this Agency, and have supplied sixty nine churches with the stated means of grace. In respect to the material interests of the feeble congregations, the past year has been one of severe trial. Much labor has been expended to prevent churches that had declared their independence, from falling back upon the hands of the Society, and to induce others still dependent, to apply for a less instead of a greater amount of aid. These efforts have been attended with gratifying success; and one evidence of the Society's efficiency is in the fact that no larger outlay is reported. Its success is to be measured, not merely by the number of churches it counts on the list of its beneficiaries, but also by the number it takes, and keeps off. Notwithstanding the circumstances referred to, several church edifices have been erected, others

have been repaired, debts have been canceled, and it is confidently expected that a few of the churches assisted will not renew their requests for aid.

But the most cheering result of the year's labors is seen in the spiritual fruits that have been gathered. Nearly every church has received important accessions from the world, and full one fourth of them report revivals of religion, several of which have been of remarkable interest and power. Forty, fifty, and even sixty have been added to a single church, and the previous membership of several has been more than doubled. Thus, while the year we are reviewing has witnessed much outward adversity and trial, it has been, to many a feeble flock, a year of the right hand of the Most High.

In reference to the recent history and present aspect of this missionary field the Agent says: "For several years it has been increasingly difficult for a portion of our feeble churches to sustain the Gospel. The failure of the crops for several years in succession, the steady stream of emigration to other parts of the country, and the late wide-spread financial revulsion, have seriously affected this region, and made the struggle more earnest and desperate for the continued life of our missionary churches. Western New York has hardly begun to recover from these disasters. They are even now occasioning an unprecedented emigration. Thousands of families are forced by pecuniary reverses to seek a change of residence. The churches know not how to spare them, and their standing lamentation is, that their members are leaving them for the 'regions beyond.' Some of the missionaries, with wise forethought of their coming trial, and animated with the spirit of their Master, are making special effort to reach with the Gospel the multitudes who are habitual neglecters of the sanctuary. In some towns where an exploration has been made, it has been ascertained that full one half of the families belong to this class. They are literally heathen in the midst of us. If all our Home Missionaries will regard them as under their own charge, and accept the responsibility involved, a wide and effectual door of usefulness will be opened to them, and, with the blessing of God, a glorious harvest may be gathered to the praise of his great name."

The whole amount of contributions to the Society from the State of New York,

during the past year, is \$40,110.77, exceeding those of the previous year by \$762.81; and the number of *missionaries* who have labored in this State, is *one hundred and thirty five*, or two more than were reported at the last Anniversary.

Western Reserve Agency, Ohio.

Rev. JAMES H. NEWTON, Secretary; T. P. HANDY, Esq., Treasurer. Office at Cleveland.

The *receipts* of this Agency, during the year ending March 1st, were \$2,431.46, falling short of the amount received during the preceding year by \$305.54. Contributions amounting to \$337.54 were sent from this field to the Treasury of the Society at New York, making the whole amount raised for Home Missions on this field, during the year, \$2,769.00, or \$265.84 less than during the previous year. The *amount expended* by the Agency since the last Report, is \$2,506.96, which exceeds the disbursements of the preceding year by \$54.17.

The number of *missionaries* sustained within the bounds of this Agency, is *thirty four*, or five more than were reported the year previous. They have supplied steadily thirty nine congregations. Considerable accessions have been made to several of the missionary churches, and nearly all the missionaries have had cheering proof that their labor has not been in vain in the Lord. Nine churches are reported as having assumed the support of their ministry within the year. In several cases, however, this has been accomplished by the union of two churches for this purpose. This policy is enforced, not only by considerations of economy, but by the scarcity of laborers; and must be adopted to a much greater extent than hitherto, until the time when the Lord of the harvest shall send forth more laborers into his harvest.

A large number of churches on this field still remain destitute of the ministrations of the Word, and are in a feeble and languishing state. Others, from the effect of emigration, and other causes, sustain the means of grace with great difficulty, and may be compelled to resume their dependence upon this Society. "On the whole," says the Secretary, "the year has been one of spiritual progress on the reserve; and in many respects the moral and religious

aspect of the churches is encouraging and hopeful. Yet there must be a vast amount of faithful and self-denying labor performed, before this portion of the Lord's vineyard will yield the appropriate fruits of righteousness in such measure as it ought. We still have much ground unoccupied. There is needed more permanency in the pastoral relation, and less fastidiousness, not to say fickleness, on the part of the people, if not, indeed, on the part of the ministry itself."

In this region, as in the Eastern States, the missionary work has reached that stage when its principal office is, to strengthen the things that remain that are ready to die. The currents of emigration have borne away the pillars of once vigorous churches, that they may be wrought into the foundations of other similar structures in the more distant West; while immigration supplies their place with materials which furnish an increased demand for missionary labor, but no assistance in sustaining it. The population has thus become heterogeneous, and more minutely subdivided, than in most other places, into religious sects. A few years ago it was ascertained that not less than forty three sects, all professing to derive their creeds from the Word of God, were found within the bounds of this Agency. From such a variety and conflict of beliefs, has naturally sprung a plentiful harvest of unbeliefs and disbeliefs, presenting a formidable opposition to the progress of evangelical truth. In some instances the sanctuary of God, surrendered into the hands of the enemy, has become a synagogue of Satan; the incense of prayer and praise has ceased to ascend from the public altar; and the faithful few, in their exile, have wept as they remembered Zion. To encourage and aid them in rebuilding their decaying altars, in recovering the ground that has been lost, and in making an aggressive war upon the forces of error is no unimportant office of this Society. Each year witnesses old fortresses retaken, and advanced positions gained. These achievements are less striking, perhaps, than those which are witnessed in the newly settled portions of the country; but, as conquests of truth over organized and established error, they are even more difficult, if not more important. If this whole continent is to be subdued to Christ, we must fortify and defend the posts already won, and reclaim those

already lost, as well as push our conquests into new and distant fields. In this view we can hardly estimate too highly the importance of the work which this Society is performing on the field of this Agency; and he in whose name, and for whose glory it is undertaken, will not fail to crown it in the future, as he has crowned it in the past, with his signal favor and blessing.

Marietta Agency, Ohio.

Rev. THOMAS WICKES, Secretary. A. T. NYE, Esq., Treasurer. Office at Marietta.

The receipts into the Treasury of this Agency, during the year ending March 1st, were \$263.04. This is less by \$16.18 than the amount received the preceding year. The amount sent from this field directly to the Treasury of the Society, is \$257.86, making the total contributions to the Home Missions, \$520.93, or \$46.93 less than the contributions of the previous year. The disbursements of the Agency have been \$285.00.

Seven missionaries have labored on this field during the past year. Two of them have been sustained by the funds of the Agency, and the others by direct appropriations from the Treasury of the Society. One missionary, in consequence of domestic affliction, has been compelled to abandon the field where God was crowning his ministry with much success, and it still remains vacant. The other laborers have been permitted to prosecute their work without interruption, and with unusual tokens of the divine favor. To some of them, after a long night of toil, the dayspring has appeared, bringing a rich reward of their labors. The feeble churches have been much strengthened, and visible inroads have been made upon the domain of error and sin. One point is particularly noted, where a missionary has been accustomed, on alternate Sabbaths, to preach an evening discourse, his *fourth* for that day. "There was no church there," says the Secretary, "and very little religious influence. The people, however, became interested in his preaching and personal labors, which were abundant. A prayer meeting was established, and ere long there were indications of the workings of God's Spirit. There have been thirty or more hopeful conversions, and the whole aspect of the community has been changed. Steps have been taken to organize a church of thirty or forty members,

and to erect a house of worship, which work will be accomplished with very little help. This church will occupy a central and commanding position in reference to the population of this region."

But while, in this portion of the State, the harvest is great, and the whitening fields invite the sickle, the laborers are few. The husbandmen in the moral, as in the natural field, are attracted to the broad and fertile prairies of the remoter West. Yet this hill country of Ohio has resources and attractions which will insure to it a vigorous and intelligent population, and which will constitute it an important field of ministerial labor. It is, indeed, "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills, a land of wheat and barley," "a land whose stones are iron, and out of whose hills thou mayest dig"—coal and salt. The present rapid development of its material resources, and its multiplying facilities of communication with other parts of the country, invite increased attention to its claims, both as a field of secular enterprise and of religious culture. The children of this world, in their generation, will be wise and prompt to gather its material harvests, and exhume its buried treasures. Shall the children of light keep pace with them in the work of converting its moral deserts into fruitful fields?

Western Ohio.

Rev. LYSANDER KELSEY, Columbus, Agent.

The amount contributed to the Society, the past year, from this portion of Ohio, is \$2,520.12, being an advance of \$778.26 upon the contributions of the preceding year.

The number of missionaries who have labored in this portion of the State, during the year, is *thirty six*, or five less than the number reported a year ago. This fact does not imply any delinquency on the part of the Society, nor does it arise by the abandonment of missionaries of their fields of labor; for the feeble churches of this region are more generally supplied than at any former time. It is an indication of the success of the missionary work. Two churches, within the year, have undertaken the entire support of their ministers, and five others, by uniting with neighboring churches, have been enabled to relinquish foreign aid. The missionaries under commission have

preached the Gospel, stately, at seventy five stations, and have carried the heavenly message into many long neglected neighborhoods, bringing under the influence of the truth multitudes whose faces are never seen in the house of God. More than twenty of the missionary churches on this field, have enjoyed a season of revival within the year, in connection with which not less than two hundred and fifty souls have passed from death unto life.

"The pecuniary affairs of this part of the State," says the Agent, "are in a very depressed condition. Business has not recovered from the shock of the last year, and an extensive failure of crops has occasioned much embarrassment to missionary congregations. Yet both they, and the missionaries laboring with them, have toiled on in hope, practicing severe self denial, sowing the good seed, and, in many cases, reaping a plentiful harvest. I am happy to bear my testimony to the faithfulness and diligence with which they have labored under their many discouragements, and to magnify the grace which has crowned these endeavors with such a measure of success. But much missionary labor will be required in this part of our State for many years to come. There are many destitute regions where devoted and self denying men might plant churches, and lay, broad and deep, the foundations of many generations." We are happy to add that the stronger churches of this region are feeling, more and more, their responsibility for the spiritual culture of the desolations around them, and we confidently expect a large annual increase in their pecuniary contributions for this object. We doubt not the Agent expresses the general sentiment and purpose of the churches, when he says: "The progress of the past year encourages us to look forward to the time, as not far distant, when this part of the State will become self-sustaining in its Home Missionary operations. At this we are steadily aiming; and though new fields among us will be constantly opening, and demanding missionary culture, and others, now occupied, may continue to require our aid, we believe the time is not distant when Ohio will not only supply her own spiritual destitutions, but will also contribute largely to send the blessings she enjoys to the regions beyond."

The whole number of *missionaries* employed in Ohio, during the year is

seventy seven, and the entire *contributions* from the State to the funds of the Society, amount to \$5,214.62. This sum is less than that contributed during the previous year, by \$129.94.

Indiana.

Rev. JOHN W. CUNNINGHAM, La Porte, Agent.

The number of *missionaries* in commission in Indiana, since last Report, is *twenty nine*, which is less by nine than the number reported a year ago. The *contributions* of churches and individuals in this State, to this Society, have amounted to \$1,586.76, or \$515.91 less than those of the previous year.

The missionary churches in this State have not escaped the pecuniary difficulties which have embarrassed all religious enterprises at the West, during the past year. Some of them have suffered severely, and the missionaries have suffered with them. Yet no previous year, it is believed, has witnessed greater progress in the missionary work. Several fields have enjoyed special seasons of revival, and all give evidence that the missionaries have not labored in vain, nor spent their strength for naught. They have extended their labors into many regions long neglected, and on some deserted public altars the fire has been rekindled. Three or four churches have been gathered; as many pastoral relations have been formed; several sanctuaries have been completed, and dedicated to the worship of God. Eight churches have passed from a state of dependence, and are now sustaining, unaided, the ministrations of the Word.

Early in the year, Rev. HENRY LITTLE, having been urgently solicited to undertake an important service in behalf of Lane Seminary, resigned his office as Agent of the Society for Indiana. Mr. Little was appointed to this office in 1833, and for twenty five years, with the interval of a single year, performed its duties, with eminent fidelity and zeal. During most of this period, the principal part of Ohio as well as Indiana was comprised in the field of his agency, and for a time his labors extended into Kentucky and Tennessee. He has borne a prominent part in planting the religious institutions of these States, especially of the two former, and bears with him, into his new sphere of action, the affectionate regard of his fellow laborers in the mis-

sionary work, and of the churches he has so long and so efficiently served.

The post was filled, in the autumn, by the appointment of Rev. JOHN W. CUNNINGHAM, pastor of the Presbyterian Church of Laporte. He was already favorably known among the churches, and has been cordially welcomed as the representative of this Society. During the last six months, he has been mainly occupied in ascertaining the religious condition of the State, and he represents, in strong terms, the want of additional laborers, and the encouragements which the field presents. After speaking of the vacant churches which should be immediately supplied, he adds: "In the great harvest field of Indiana, more than half of the counties of which have no minister, of our faith and order, we want more than a dozen ministers who, according to the grace of God given unto them, as wise master builders, shall lay the foundations of churches which shall remain long after their founders shall have entered into their everlasting rest. The faithful labors of such enterprising and cross bearing men, would soon cause many a moral wilderness in our State to rejoice and blossom as the rose. It is confidently believed that no State in our Union now presents a more inviting field of usefulness than Indiana. Some others may present more encouragement, from accessions made by immigration, but none from the new creations of the Holy Ghost. To this important, but too long neglected portion of the Lord's vineyard, we invite the attention of wise and devoted ministers who are seeking a field of useful labor. Come, and we cordially greet you, counsel with you, labor with you, pray with you, suffer with you, rejoice with you, die with you, and reign with you in glory!" And soon, this State, in the full maturity of christian growth, shall become a co-laborer with the older States, in the spiritual education and training of the young and dependent members of our great national family."

Illinois.

Rev. ARATUS KENT, Galena, Agent for Northern Illinois; Rev. ELISHA JENNEY, Waverly, Agent for Central and Southern Illinois.

Ninety three missionaries have labored in this State, under commission from this Society, during the past year. This exceeds by eleven the number reported one year ago. The *contributions* to the funds of the Society from this State

since the last Report have amounted to \$3,875.53, or \$934.11 more than the sum contributed in the preceding year.

In the field assigned to Rev. Mr. Kent, comprising the twenty four northern counties of the State, *forty eight missionaries* have been employed, who have supplied statedly sixty seven congregations, and have preached occasionally at a large number of out-stations. Nine churches have been organized within the year, and four have become independent of missionary aid. Others, which hoped to reach this point, have been disappointed in this respect, and have been embarrassed in all their financial affairs by the unprecedented stagnation in business which has prevailed during the year. Only four or five churches on this field have reported seasons of revival, though nearly all the others have gathered some fruit of the harvests enjoyed during the preceding year.

The Agent for this part of the State alludes to the fact that just thirty years have elapsed since he commenced his labors as a missionary of this Society at Galena, which is still the place of his residence. On the 19th of April, 1829, after an unusually rapid journey of eighteen and a half days from New York, he reached his place of destination. Galena was then a small village of 200 houses, the center of the "lead region." All the territory now comprising northern Illinois, Wisconsin and Iowa, with the exception of the mining district, was yet an unbroken wilderness. No steamer had yet plowed the waters of Lake Michigan. On the site of Chicago stood Fort Dearborn; and where Milwaukee now stands, a single trader was trafficking among the Indians. No church of Christ existed, and no sermon had yet been preached to white men west of Lake Michigan, and north of the middle of Illinois. During these thirty years, how great the change! Within that time this region has become the home of not less than 2,000,000 souls, and not far from 600 churches have been gathered there through the agency of this Society alone. Where else on the face of the earth, and in what other equal period of time, have such material changes and such spiritual achievements been witnessed?

In Central and Southern Illinois, *forty five missionaries* have been in commission the past year. That they have labored and have not fainted, amid the

manifold discouragements that have surrounded them, implies no ordinary measure of faith and heroism; that but little visible progress has attended their labors, is a cause for lamentation, but not for surprise. The paralysis which has rested upon all departments of secular enterprise, has prevented most of the missionary congregations not only from assuming increased responsibility for the establishment and support of their religious institutions, but from fulfilling the pledges already made. The missionaries, consequently, have suffered not a little embarrassment. Nor do the worldly trials which have fallen upon the community seem as yet to have borne much spiritual fruit. Very few revivals have been reported, and the additions to the membership of the churches have been small. Yet something has been accomplished. One congregation, within the year, has become self-sustaining. Eight or nine churches have been gathered on new fields, and the seed has been widely and faithfully sown, which will yet spring up and bring forth fruit an hundred fold.

The Agent of the Society in this part of the State commenced his official labors in May last; and though a residence of nearly thirty years on this field had made him familiar with its general features, he has, during the year, made an extensive and careful examination of its present condition and wants. His statements, and the reports of other laborers, show that this field has never held out greater encouragement to missionary culture than at the present time. Says one of the missionaries: "That *aboriginal* element of society, in Central and Southern Illinois, which has ever been inaccessible and hostile to missionary effort, is becoming, relatively, if not actually, less every year. It emigrates as others immigrate. And when the enterprise and industry of the older States shall have seized upon these vacant prairies, unsurpassed in fertility, climate, and healthfulness, as is now fast being done, this element will be but as a drop in the bucket; and that drop, even, must soon be assimilated to the surrounding and master forces of society." To accelerate this process, and seize the advantages it affords to the prosecution of the missionary work, a large reinforcement of missionary laborers is requisite, and we hope will be speedily supplied. The Executive Committee have long felt a deep interest in this portion of the missionary field, and

in supplying its necessities some of their most liberal outlays have been made. It is their wish and purpose, if they have the cooperation of the stronger churches in this region, to carry forward their operations there with renewed vigor and on a more extended scale.

Michigan.

Rev. HERBERT A. READ, Marshall, Agent.

The number of *missionaries* in commission in this State within the year covered by this Report, is *sixty five*. The *amount contributed* to the Society, during the same period, is \$2,186.66.

There are in Michigan about two hundred and twenty one churches connected with the denominations coöperating in this Society, and about one hundred and forty six ministers, including those who have retired from the active duties of the sacred office. These churches have about fifteen thousand members. Eighty two of them sustain the ministrations of the Gospel without missionary aid. In some instances, however, this is secured only by the union of two or more to support of the same minister. Thirty five churches are vacant; and some of these are so feeble as to afford but faint hope of permanency. Eight churches have been organized during the year; six have become self supporting; eleven new houses of worship have been dedicated.

Although revivals have been less frequent than they were the year before, there has been an increase upon previous years; additions upon profession of faith have been numerous, a growing interest in religious things is manifest, and, generally, the missionary churches have been strengthened and established. The benefits of previous revivals are still most sensibly felt.

In temporal affairs the past year has been a very trying one. The last harvest was every where below the average; and in some portions of the State the crops were to a great extent cut off. As a consequence, many of the missionary churches have found it extremely difficult to fulfill the pledges made to their ministers; many of the ministers have been compelled to practice self denial, while some have endured great hardships, and under a crushing burden of care and privation have manfully struggled on, with truly christian heroism refusing to abandon their work.

This State, in common with other portions of the field, needs an addition to its missionary force. Of the thirty-five vacant churches, nearly twenty are located in places of prospective importance—most of them in villages surrounded by a good agricultural country, some of them in county seats that will ere long be centers of wealth and of influence. Now, in their infancy, these towns need a faithful christian ministry, that the foundations of many generations may be laid in the fear of God. The churches in these localities may at present be feeble, but they are surrounded with the elements of strength, and devoted, self-denying, able ministers would be sure, with the divine blessing, within a few years to make them centers of a permanent and varied usefulness. There are also important points where churches could be formed, with good promise of success.

Of the eighty two self sustaining churches in this State, all but some eight or ten were either organized by missionaries of this Society, or were once dependent on its funds. Many of them are now in possession of commodious, tasteful, and costly edifices, wherein large congregations are wont to assemble, from Sabbath to Sabbath, for the worship of God. Strangers to the Home Missionary work would be little likely, when contemplating the throngs of worshipers, in these spacious temples, or when hearing of their munificent contributions, to conjecture that these very churches were once dependent on missionary aid. But cisterns filled with the living waters become well-springs of life, and continue to flow for many generations. Were the churches that have already risen to a position of independence in this State to be the only fruit of the Society's labors there, the money and the toil had not been spent in vain. These churches have, doubtless, already paid back to various objects of christian benevolence more than has been expended on them; and they stand to-day, and will stand for years to come, in the largest cities and villages of the State, fountains of universal blessing. What these are, those now dependent may be expected to become; until at last, all the people shall have been brought under the influence of the divine word.—Many fields are white for the harvest; other fields are green with promise; but laborers to care for them are not to be found.

Wisconsin.

Rev. DEXTER CLARY, Beloit, Agent for Eastern Wisconsin; Rev. JOHN W. SHERWIN, La Crosse, Agent for Western Wisconsin.

In this State, *one hundred and two missionaries* have held commissions from this Society, during the past year, and \$1,648.86 have been collected for the cause of Home Missions.

Wisconsin has been divided, for Home Missionary purposes, into two parts, the one including the eastern and southern portion, which was earliest settled, the other the newer regions of the northwest.

In Western Wisconsin, *eighteen missionaries* have been sustained within the past year, who have ministered to twenty five churches. Six churches have been organized; three new houses of worship have been dedicated; two are in process of erection, and preparations are begun for building several others. This portion of the State has felt the pecuniary pressure in a peculiar degree. Only two of its churches have reached the point of self support. A year of good harvests would materially change the aspect of the field. But the missionary work, although compelled to struggle with many embarrassments, has yet made most encouraging progress. Less than eight years ago, this whole region was an almost unbroken wilderness. Now, twenty seven churches have gathered round the banner of the cross, and with cheerful courage are bearing it on to further victories. Some of them have recently been blessed with revivals; all are working harmoniously in promoting the cause of Christ. New fields are continually opening before them as they advance; and the call for more laborers is still heard from counties wholly destitute of ministers of either denomination.

In Eastern Wisconsin, the Society has aided in the support, during the year, of *eighty four missionaries*, who ministered to one hundred and six churches, and preached statedly at forty stations where no churches had been formed. Eight of these missionaries are Welsh ministers, and one is a Norwegian. Upon this field there are forty one self sustaining churches; three have reached the point of self support during the year; and two, reported as independent last year, have found themselves compelled to apply for renewed assistance. Thirteen churches have been organized.

Nineteen are unsupplied with ministers, most of them being quite feeble, and some nearly extinct. Four houses of worship have been completed, two have been enlarged, and eight are now building. Ninety six churches have meeting-houses, and sixty six have none. Revivals have been enjoyed in not less than forty churches on this field—inclusive of those in self-supporting congregations; quite a number are now in progress; and members have been received on profession of faith into almost all. The whole number added to the churches embraced within the coöperative denominations, as nearly as can be ascertained, is 1,340 on examination, and 825 by letter, in all, 2,165—making the whole number of church members in the two denominations, 9,088.

The past twelve months have been a season of great pecuniary embarrassment. The failure of crops for two years in succession, the general prostration of business, the heavy liabilities incurred in the construction of railroads, together with a general loss of confidence, have deeply affected the ability of churches to support the Gospel. Consequently, the amount of Home Missionary aid required has been increased, rather than diminished; the contributions to causes of benevolence have been less, and, in many instances, the missionaries have themselves been brought into great embarrassment.

But while God, in his wise providence, has been pleased thus to cloud the temporal prospects of the people and of the churches, in spiritual things he has given them light; and the effects of the great revival of last year are still most manifest. They are recognized in an increased spirit of prayer, and a growth in grace, in clearer views of the Bible standard of christian experience and activity, and in a more entire consecration to God. A new interest is manifested in Sabbath schools and Bible classes, a deeper conviction has settled on many hearts that God has a great work for laymen to do, which has hitherto been sadly neglected; and a larger number of christian young men are turning their attention to preparation for the ministry. There has been progress in supplying destitutions and occupying wastes; valuable accessions have been made to ministerial strength and influence, and the churches are better supplied than at any previous time; new outposts have been established, and the boundaries of Christ's visible kingdom

have been extended. And yet, large *destitutions* reported last year are destitutions still. In twelve of the northern counties of this field there are but thirteen ministers, and only fourteen churches. New settlements have been formed, during the year, and those that had been previously commenced have received large accessions, so that the calls for missionary labor are still urgent.

"The patrons and friends of Home Missions," observes the Agent for this portion of the State, "have much to encourage them. The history of Wisconsin, though brief, is full of interest. The expenditure of money and labor, in planting and watering churches, in establishing christian institutions and promoting reforms, are, in comparison with the results already witnessed, but as a handful of acorns to waving forests." But Wisconsin, as a Home Missionary field, is yet in its early youth. Coming years must witness a great multiplication of churches, or else vastly increased destitutions, and a lamentable growth of irreligion and immorality. Large numbers of its inhabitants are of alien birth, amounting, at the time of the last national census, to thirty six per cent of the entire population. The presence of so large a foreign element increases the difficulty of the missionary work, and makes its necessity more imperative. It would be indeed a strange negligence if, while sending missionaries abroad, to proclaim the word of life, we were to withhold it from the stranger within our gates; and while giving it to the people of China and Japan, were to leave our own neighbors and our kindred to the tender mercies of the Destroyer. These immigrants from foreign lands, who have settled in such numbers within the State of Wisconsin, have not only come within our reach—they have planted themselves by the side of those who are bone of our bone and flesh of our flesh; and if we neglect the households of the stranger, we neglect our own.

Iowa.

Rev. JESSE GUERNSEY, Davenport,
Agent.

The number of *missionaries* in the service of the Society on this field, during the past year, is *one hundred and two*; who have ministered to not less than one hundred and eighty congregations. Three of these missionaries have

preached in the German and one in the Welsh language. Twenty three churches have been organized; three pastors have been installed; six houses of worship have been dedicated, and arrangements are making for the erection of several others. One church has become self sustaining. *Contributions* have been made to the Treasury of the Society, amounting to \$1,278.54.

It is probable that no portion of the country has felt the pressure of the times more severely during the past twelve months, than Iowa. Ministers and people have suffered together; and have, in many instances, exhibited a fortitude and generosity worthy of imitation. Notwithstanding the unparalleled scarcity of money, in many localities amounting to an almost total absence of any circulating medium, the voluntary pledges from a large proportion of the missionary fields are slightly in advance of those of last year; while the amount of aid applied for these same fields is *less* by some hundreds of dollars. That the missionary churches should thus hold their own, amid such universal stagnation of trade, and while suffering from the almost utter failure of the staple crops upon which the farming population relies for its support, is a fact that is full of promise for the future; for, although some of those who have thus given their subscriptions are owners of valuable lands, they are yet "so entirely destitute of money and of present means of raising it, that they may emphatically be said to have given of their penury." "Nothing else than the revivals with which the churches have been blessed," adds the Society's Agent, "could have begotten a spirit of self denial adequate to such an emergency." For it must be remembered, that in almost all the towns and villages of this State are to be found families, not a few, who are temporarily reduced to a condition of dependence; and that their more fortunate neighbors are, in some instances, heavily taxed for their relief—a tax which has been most cheerfully paid. "I think," observes the Agent, "that no similar number of Christians anywhere, give more, according to their means, or give more conscientiously, or with more willing hearts, than do the members of the churches planted by the American Home Missionary Society, in Iowa." This liberality of christian laymen find its parallel on the part of the ministers. The hundreds of dollars saved to the cause of Missions, by their voluntary relinquishment of a portion of

salaries already too small—rather than ask from an overburthened Treasury an increased amount of aid—furnish an example of cheerful sacrifice worthy to be remembered by all patrons and friends of the Society.

The revivals which many churches in Iowa were enjoying at the time of the last Report, with others subsequently developed, continued for several months, and resulted in a large number of hopeful conversions. Definite information has been received from not less than forty five congregations; in some of which the manifestation of God's saving grace was wonderful and glorious. In many places the religious interest still continues; and most of the churches are enjoying some of its fruits.

Church debts have increased rather than diminished during the year; for subscriptions that were relied on with confidence have failed. A few thousand dollars judiciously bestowed, at this juncture, in aid of congregations that are struggling to provide sanctuaries for the people, would greatly promote the spiritual efficiency of the churches, and hasten the day of their self support.

Notwithstanding all the efforts made in behalf of this State, destitutions continue to stare us in the face. Twenty four counties are unsupplied with even a single missionary; and there is scarcely one of the four score counties of Iowa in which one or more additional laborers could not be profitably employed. Some eight or ten fields, in particular, need an immediate supply. Looking back only six years, we find but fifty five missionaries on this field, where now there are a hundred. The contributions to the Society's Treasury were then considerably less than one half those made during the year of commercial distress just ended. Only one missionary had then reached the Missouri; now, six missionaries are laboring along the extreme western frontier of this State, and four have crossed into Nebraska. Then, there were but six ecclesiastical bodies in the two coöperating denominations; now, there are twelve. Then, the rail-car had not come within eighty miles of the Mississippi; now, five railroads, connecting the lakes with the river, touch its shore opposite to Iowa, and seven roads are in operation within the State, and are all, notwithstanding the embarrassments of the times, pushing their lines toward completion. Along these lines villages spring into being, and the regions which they penetrate fill up

more densely with population. It is manifest, therefore, that the Society has only begun its work in Iowa, and that it has not seen a tithe of the fruits that shall be gathered there.

Minnesota.

REV. RICHARD HALL, Point Douglas, Agent.

Since the last report, *thirty four missionaries* of this Society have labored in Minnesota, supplying some thirty seven churches and twenty out-stations with regular preaching. Twenty four of these congregations have enjoyed services every week, and thirty three, once in two weeks. Eight missionaries have labored in fields where, as yet, no churches have been formed. Six new fields have been occupied. Seven churches have been organized. Two houses of worship have been dedicated; within the past nine months, four have been completed, and one is now in process of erection. *Contributions* amounting to \$571.85 have been paid into the Treasury of the Society.

The amount pledged by the congregations towards the support of their missionaries, is something over \$6,000, and that pledged by the Society amounts to more than \$9,000. Important aid in church erection has been received from the Building Funds of the two denominations; and yet many congregations have so felt the pressure of the times, as to be compelled to postpone the execution of their plans for building, till a more favorable season. Of the thirty seven churches, only ten have houses of worship finished; four meet in commodious halls hired for the purpose, while the remainder are obliged to share with other denominations the small school houses of the country, or to retire to private dwellings. Three young men have been licensed, during the year, to preach the Gospel, and are now doing good service under the patronage of the Society. Seven of the churches have been blessed with special influences of the Holy Spirit; but, at no time, during the last two years, has a general religious interest pervaded the State, such as has prevailed in some other portions of the country.

It is now ten years since the first missionaries of this Society came to Minnesota. During that period, there have been gathered by the coöperating denomina-

tions, and mostly by the Society's missionaries, fifty seven churches, which have now a membership of about fourteen hundred souls, and over twenty houses of worship—including those near completion. Almost all this is Home Missionary fruit. For of the five churches that have reached the point of self-support, three have been aided by the Society. It is obvious, that without such assistance very little could have been done, in these ten years, towards planting religious institutions in Minnesota. With all the help given, they have been years of unceasing toil and hardship—years too, in which the difficulty of missionary operations has been sorely enhanced by the very great variations and reverses to which the general affairs of the State have been subjected. These checks have, indeed, been temporary, but they have been severely felt in every department of business, and in none more than in the Home Missionary enterprise. During the ten years, of which we have spoken, Minnesota has experienced no less than three important interruptions of its prosperity. The first was, the great and sudden diversion of the tide of emigration to California; the second, the visitation of the grasshoppers, laying waste a district of some two thousand square miles, during two successive seasons, with an intervening winter of great severity over the whole territory, and the Indian panic near its southern border; and now, the universal financial embarrassment, aggravated by short crops, has paralyzed business and brought multitudes into distress. Very few towns have made any progress during the year. The immigration has been very small. From portions of the State, more have gone out than have come in, and the Kansas gold fever is now carrying off not a few. It is in the face of such obstacles and reverses, that the encouraging progress which we report, has been made.

Such embarrassments, however, only postpone, they can not prevent, the growth of Minnesota. For in her climate and soil, in her abundant natural resources, in the character of her present inhabitants, and in the educational and religious institutions which they have already planted, Divine Providence has laid sure foundations for a great and prosperous State, the home of a hardy, enterprising, intelligent, free and religious race. And ere long there will be another beyond. For the next wave of immigration will doubtless break in the valley of the Red River of the North,

and will divide itself upon the prairies that stretch far away, across the national boundary, into the British possessions; so that missionaries and churches will soon be needed two hundred miles north-west of the Sauk Rapids. Meanwhile, in the parts of the State already occupied, six promising churches, two of which are provided with houses of worship, are without pastors; and five other important points need immediately to be occupied by capable and devoted missionaries. The work presses. Where shall the laborers be found?

Kansas.

The number of *missionaries* sustained in this Territory, during the year now under review, is *fourteen*; who have preached regularly to more than twenty congregations, and to several others, occasionally. Nine churches have been organized; and of these, four have already acquired considerable strength. Four churches enjoy the ministrations of the Gospel but a part of the time, and two are wholly destitute. Five church edifices are near completion. The contributions for the year have amounted to but \$33.10.

In this, as in other portions of the missionary field, the recent financial disasters have put a serious check upon all social movements. During much of the past winter, also, continuous rains have made traveling well nigh impossible, and have greatly interfered with attendance upon religious meetings. In a few of the churches, there have been evident tokens of the Holy Spirit's presence, and souls have been born again. But the people seem to have acquired an appetite for excitement, which the course of events continually stimulates; so that, often, when men have begun to give an earnest attention to religious things, some fresh occasion has furnished new fuel to the flames of worldly passion, and spiritual interests have lost their hold upon the mind. The scenes of violence, which so long agitated this community, have left their mark. The population of the Territory was from the first characterized by an unusual intelligence and energy; and the hard discipline through which it has passed has strengthened these traits, and developed them into forms not always the best. Many of the peculiarities of Western life exist here in an intense degree. Individual character, good or evil, stands out in bold relief. The force of early teachings and of old habits is much relaxed, and a ten-

dency to skepticism shoots into sudden growth; the eagerness for gain stirs up bad passions; the Sabbath loses its sacredness; and various forms of immorality manifest a rank energy. The sickness, indeed, which was very prevalent in the autumn of 1858, and the pecuniary pressure which still continues, have put a certain check upon some of these evil tendencies, but have created embarrassments of another kind.

Notwithstanding all these distracting influences, however, the churches are manifestly progressing, both in numbers and influence. The field is continually widening; applications for the organization of new churches are frequent, and of an encouraging tenor. The Territory is full of enterprise, and will be full of thrift, so soon as the business of the country has recovered a healthy tone; and with this must come a great increase of population, and larger demands upon the Society, both for men and money. The late discoveries of gold in the mountains upon the western frontier of this State, have started a sudden and a very extensive emigration thitherward, not only from Kansas itself, but from all portions of the country. Large numbers are reported as having passed the winter in the new mines; and ere the present year closes, the population of Western Kansas will be counted by thousands, or, possibly, by tens of thousands. Should present hopes be realized, permanent settlements will at once be made throughout the mining region, and over all the lands in its neighborhood that are suitable for cultivation or for pasturage, as well as along the principal routes connecting the mountains with the Missouri. The Society may speedily be called upon, to assist in laying the foundations of another State, among the fountain heads of the Kansas, the Platte, the Colorado, and the Columbia.

Nebraska.

During the past year, *four missionaries* have been employed in this Territory, each occupying a field of importance and promise. Of the seven churches now in existence, two have been organized within the year, and three are destitute of the regular ministrations of the word. Only one house of worship has been completed; but preparations are making for the erection of two more. The *contributions* to the Society's Treasury have amounted to \$88. Sabbath schools have been maintained in connection with most, if not all, of the

churches, even where there has been no regular preaching.

In the face of difficulties that seemed almost insurmountable, the brethren upon this field have succeeded in laying the foundations of what, we trust, will prove a literary institution of high character; a building has been erected, and the Preparatory Department of the "Nebraska University" has been in operation at Fontanelle, since the first of December, 1858. An enterprise like this, begun in faith and prayer, and in the name of God and his Church, is full of promise for the future, and a fruit of Home Missions that can not fail, if it attain a healthful maturity, to bear, in its turn, most precious results, sowing far and wide the seeds of light.

In temporal things, the past year has been one of sore trial. Most of the members of the churches have been without money, and in straitened circumstances. The wonder is, not that so little, but that so much, has been accomplished. What has been achieved by the small number of laborers on this field, illustrates what might have been done, had a missionary force entered the Territory sufficient to occupy all its growing points. Wherever a minister has put forth faithful, persistent efforts, he has become the center of an influence which gathers to itself all the appliances of the Gospel, and becomes a controlling element in the budding up of society.

Only three counties have yet been occupied by missionaries of this Institution. Of these, two are on the Missouri, and one is on the Platte and Elkhorn rivers. Nine other counties border on the Missouri, having a population of from six hundred to five thousand each. Three of these contain feeble churches in great need of the regular ministrations of the Gospel; and in others, churches could easily be gathered, but there are none to do the work. Adjoining these counties upon the West are others, at present but sparsely settled, but destined soon to grow into importance, and to be calling for additional laborers. Along the Platte river a line of settlements extends for two hundred miles, and several counties are already organized, though their population is yet but small.

For the last two years, various causes have interfered with the growth of Nebraska; but the discovery of gold at the base of the Rocky Mountains will now tend to hasten its settlement. The region near the Missouri, and along the rich valley of the Platte, presents as

inviting a field for agricultural enterprise as can be found in the great West. With a healthful climate, a productive soil, and an abundance of pure water, there is nothing wanted but a market near at hand, and facilities for reaching the centers of trade farther east, to make this one of the most attractive portions of the continent, and to secure for it a rapid settlement. Should the gold mines prove productive, the year which now commences must witness great changes; and, with all that can be done, may exhibit, at its close, a vast increase of spiritual destitution.

California.

No additional laborers have been sent to this field since the last Report; and the Society has aided in the support of only *six missionaries*. The amount contributed to the cause of Home Missions by churches and individuals, is \$358.62, a slight advance upon the previous year.

It is now ten years since the first home missionary set foot on the soil of California. Nearly all the ministers in the State, connected with the two co-operative denominations, have borne the commission of the Society. Their present number is twenty eight. Under their ministry, twenty five churches have been gathered in the most important centers in the State, most of them furnished with good houses of worship, and upwards of a thousand communicants, who are very equally divided among the several congregations. This little band of Christian disciples has been a power in the land, "efficient in settling social order, and freeing society from the reign of vice." "In all places where the Gospel has been steadily preached, a public spirit has been cultivated, schools, and libraries, and literary societies, and benevolent associations have been established, and a general spirit of improvement is plainly manifest."

For several years, California has been suffering the reaction consequent upon its premature prosperity. Immigration received a sudden check; droughts have disappointed the hopes of miners; desolating fires have laid whole towns in ashes; commercial crises have hurried merchants into bankruptcy; conflicting claims to farming lands have sorely delayed the development of agricultural resources; while the madness for gain, which has so raged in the hearts of the people, has, in many places, rendered social and religious progress impossible.

The reaction has, however, been most salutary. The tone of California sentiment has greatly improved. Moderate expectations have taken the place of the wild dreams that so recently intoxicated the multitude, and sober industry is systematically developing the immense natural resources of this young "empire" of the Pacific. "In almost every respect," says a late missionary, whose opportunities enable him to form a reliable opinion, "the prospects of California are improving. The signs of permanency are of the most cheering character. The reaction of the Fraser River excitement is filling the State with men, families, and homes. The overland mails predestinate a Pacific railroad. The feeling of isolation is passing away. Our State and County Agricultural Fairs are conclusive evidence of our agricultural and horticultural resources—resources, perhaps, superior to those of any other State in the whole Union. Our Industrial Exhibitions show that we can make our own tools, as well as we can raise our own wheat. The recent opening of China, the wealth of whose trade has built up nations into empires of the world, now points to the Golden Gate as the chief emporium of the vast commerce of the East. We feel these things coming on. We are beginning to realize that our position is changing fast from that of an outpost to a center." The opening of the Tehautepec route has brought San Francisco within twenty days of New-York; while by the various lines of steamships, and the new mail wagon-roads through Arizona and through Utah, the Pacific coast is in almost daily communication with the Atlantic. Throughout the entire population of the State there is a growing disposition to make it their permanent home; and a new life blood of courage and hope is felt in all enterprises, both secular and religious.

In the missionary work, however, the upward tendency is only beginning to be felt. For a long time almost every change seemed to work against its advancement; and the faith and hope of both ministers and churches have been very severely tried. Fires have destroyed their sanctuaries; amid shifting populations, congregations have melted away; the rumors of a richer Eldorado in the north sent 80,000 men from their homes upon a barren pilgrimage, throwing whole communities into confusion; decisions of important courts have been inconsistent with Scriptural principles, and unfavorable to the progress of

Christianity, of good morals, and social order; while several useful and honored missionaries have found themselves compelled to return to the Atlantic States, and it has been, hitherto, impossible to fill their places. Instead of new churches springing up in the wilderness and solitary places, churches already established have remained unsupplied. At the present moment, three congregations that are able to support pastors without missionary aid, are destitute; and other important points are pining for the ministrations of the Word.

But under the pressure of all these difficulties, neither the missionaries nor their churches have lost heart and hope. Churches, when deprived of their ministers, have devoted the money which would otherwise have gone towards salaries to the payment of debts; and ministers have toiled and counseled together with unflagging zeal and determination—laying plans for a more efficient Home Missionary organization; making arrangements for the education of young men for the ministry on their own soil; endeavoring to bring the public mind to correct views of the Sabbath, of marriage obligations, and the use of the Bible in schools; establishing at favorable points educational institutions of a high order; and laying, with careful hand and with many prayers, the foundations of a Christian University; in short, while feeding their own flocks with the Word of Life, they have contended, on this side and on that, against various forms of immorality, meeting the adversary under whatever form he has shown himself, turning their hand to every good work, pushing ever on the banner of the cross.

Great labors, however, are in prospect, before we can see California brought even so far under Christian influences as are the States of the East. Of the 300,000 nominal Protestants within its bounds, only 7,000 have professed the name of Christ; and far the greater part of the wealth in their hands is not accessible in aid of religious uses. The State is still filled with multitudes animated with that love of money which is the root of all evil; and these can not be effectively reached without a very considerable increase of the missionary force. The times are now ripe for a fresh effort. The high order of abilities and of character, indeed, which the true economy of his work demands, renders the supply of the requisite number of suitable laborers a difficult task. But

we will not cease to trust in that Providence who has led us hitherto, or to believe that God will raise up apostles to carry his Word to the ends of the earth. Nor can we forget that the Romish See claims California as of old her property; and that, with 108,000 souls already enrolled under her banner, and abundant pecuniary resources, she is pushing forward with great energy, and not unsuccessfully, her schemes for education and control, determined, if possible, to stamp the rising generation with her seal, and to regain her old predominance. While we have no fears of the realization of these bold dreams, we can not but feel that God is demanding of us greater courage and energy in the prosecution of his work. With His blessings upon our labors, California shall yet become a garden of the Lord.

Oregon.

Seven missionaries have labored in this State, during the past year, under commission from this Society; and the churches have contributed to its Treasury \$305.60.

Although this portion of the missionary field has risen, since the last Report, from a position of Territorial dependence to the dignity of a State, the real change in the number and condition of its people and of its churches has not been great. The immigration has been very small, and the financial embarrassment which has visited the East has made itself felt on the banks of the Columbia, and in the valley of the Willamette. The excitement occasioned by the discovery of gold upon Frazer's River, aggravated rather than relieved existing evils. When good men had begun to hope that society was about to become settled on a firmer basis, and to advance thenceforward in regular steps of improvement, this sudden *furor* came over the community, and foiled their expectations. Multitudes were hurried away in eager pursuit of gain; fields and workshops were deserted; and churches felt the loss of some of their most enterprising members. In the midst of such excitements, the whisperers of conscience lose their power, and hearts become hardened against the truth.

Although, taking the year together, some increase of religious interest is perceivable, yet the progress in spiritual things has not been great. Few have been added to the churches by immigration, and the wave of Divine mercy

which has been flowing over the churches of the Atlantic shore has not reached Oregon. The sparseness of the population interferes with the growth of churches, and the development of their power, and frequent changes and removals tend to diminish their strength, and to repress their spirit of enterprise. Preachers, indeed, are numerous; and in a certain district, where an estimate was made, there was found to be one for every two hundred and eighty five souls. Most of these, however, were uneducated men, mainly devoted to secular employments, and rarely spending much labor upon any one field. None but a permanent and an educated ministry can do the work which needs to be done in Oregon.

The progress of the missionary work in this State has, it must be owned, been slower than was at one time anticipated; but it nevertheless affords grounds for encouragement. Churches have been organized, and their membership has increased; a female seminary has been established—in part by the labors of the missionaries of the Society—which has effectually dislodged a Papal seminary from its position of influence. A college has been founded, which, if it can but secure the funds that it is now seeking at the East, promises to be an institution of great and permanent value; the common school system has been fostered; intemperance, and all immorality, has been checked; the observance of the Sabbath has been promoted—in one word, an indispensable foundation work has been accomplished, the results of which must become more and more evident as years advance.

"It was a great thing," observes a missionary, "to settle this territory with an American population. It was a grand passage in God's Providence, to give us a share in the wealth of California, while compelling us to cultivate our own soil and establish *homes* in Oregon. It was an overruling and gracious power, which held back the hand of the combined savage foe, two years since; for it is now well known that they were enlisted to exterminate the whites. Another great step ordered for us, evidently to a higher end, was the securing our territory forever for freedom—and that, so decidedly, that we are admitted easily as one of the sovereign States of the Union. These steps have succeeded each other rapidly, as if, not far in the future, some still greater devel-

opments were yet to be made." And may we not now be witnessing the dawn of these events? Gold mines have been opened but just across the boundary upon the north; the valley of the Salt Lake has come under the control of the national government; the slopes of the Rocky Mountains are invaded by eager crowds; the highway across the continent is becoming more frequented and more safe; can it be long before a steady tide of emigration will be pouring down the Columbia to the valleys of Oregon and Washington? The indications of Providence are sufficiently distinct, to justify us in cherishing high anticipations, and to oblige us to wait, with feet shod and loins girded, in readiness to enter into all this land and take possession in the name of the Lord.

Conclusion.

In looking back upon the year now ended, we are impressed with the fact that it has been, to the missionaries and their churches, a year of many trials. In poverty, and often amid sore hardships, have these faithful laborers persevered in their divine task—ministers and private Christians alike approving themselves, in patience and self-denial, good soldiers of the cross. In like manner have those to whom the Society looks for the means of carrying on its work, demonstrated their firm and reliable attachment to the cause—manifesting a prompt and just apprehension of its exigencies, and a depth and truth of devotion most encouraging.

But if in temporal things the past year has been a season of trial, in spiritual things it has been a season of ingathering. Churches have chanted with joy their harvest home, as they have brought together into the Lord's house the fruits of his abounding grace. While, therefore, owing to financial troubles and the consequent check upon emigration, missionary congregations may not have increased in numbers and in moneyed resources as in some years, they have manifestly advanced in spiritual strength, and so have laid a sound basis for an accelerated growth hereafter. Thus has the season of man's weakness proved the hour of God's triumph; and while temporal riches have been taking to themselves wings, eternal treasures have been laid up where they shall never be moved. More than ever before, have the churches learned to put their trust immediately in God—looking not upon

eloquent preachers and evangelists as mediators to bring down the presence of the Spirit, but going themselves to the Father, believing that to them that ask, the infinite blessing is given.

Surely, this renewed communion with God has not come too soon. When we consider the depth of the corruption which has laid hold upon the popular heart, and the fearful tendency to public and private demoralization, when we bring to view the enormous prevalence of intemperance, the profligacy of politics, the spirit of scorn against Christianity that, subtly or openly, qualifies so much of our literature, the facility with which shallow novelties in religion are caught up, the obstinacy with which old errors and sins are defended, when we remember how large a proportion of the people come under no regular Sabbath instruction, and what multitudes of children are growing up without christian nurture, and how few professing Christians are actively engaged in their Master's work, and what broad wastes throughout the West and South lie desolate—in a word, when the *reality* comes before us, then, in proportion to the clearness with which the reality is seen, we *feel* that, in very truth, the blessing from on high has come to meet a dreadful want! It matters little what temporal reverses come upon the nation, provided they are such as so bring the people nearer to God. The vain confidence too often born of success may easily prove our ruin. In nothing does it become us to glory—neither in riches nor in strength, in the growth of population, in the subjection of nature, in the occupation of the continent, in the commercial conquest of seas, in development of political power, or in any triumphs or in any renown, but only in the Cross of Christ and the indwelling of his Spirit. In this we may glory; for here is the crown of all hope, the consummation of all rational desire, the fulfillment of the highest aspiration.

It is in the light of such considerations alone, that we adequately apprehend the important work of the Society. Whether it shall ever be given unto it or not, to realize the noble aim of its founders and hold various households of the Lord in permanent brotherly coöperation, the privilege is manifestly granted it, of spreading the conquests of his kingdom in this land and bringing penitent hearts into loving union with his Spirit. Churches are founded by its instrumentality; communities are

taught to revere God's law and to own his love; and souls receive the baptism of the Holy Ghost. God is laying across this continent the foundations of a temple, for his indwelling to the end of time; and it is right for us to feel that we are laboring on these foundations. for we see them yearly growing under our hand. This is the Lord's work, and glorious in our eyes. On the shores of the Atlantic, the gates of the Lord's house stand open to the strangers that flock hitherward for refuge from poverty or oppression; throughout the great valley, her numerous altars already invite the too unwilling worshippers, with their promise of consolation and forgiveness; while upon the sierras of the uttermost West, a sacred fire has been kindled, whose light shall overlook the Pacific, and rise, a daystar, to the

farthest Orient. Soon, the glens of the Rocky Mountains shall echo to the sound of Sabbath bells, and the frightful wastes of Utah shall begin to be watered with streams out of Zion. Already, the Lord has caused a banner to be lifted among the hills, and hosts of the just and unjust are flocking to greet it. It is the day of his power, when he is doing great things among many peoples.—
"Wherefore, awake! put on thy strength, O Zion!" "Go through, go through the gates; prepare ye the way for the people." **THEY SHALL YET CALL THEM THE HOLY PEOPLE, THE REDEEMED OF THE LORD."**

In behalf of the Executive Committee.

MILTON BADGER,

DAVID B. COE,

DANIEL P. NOYES,

Secretaries for Correspondence.

Principles of Co-operation.

IN

THE AMERICAN HOME MISSIONARY SOCIETY.

On the 30th of September, 1825, several gentlemen met at the study of Rev. B. B. Wisner, in Boston, "and had their attention called to the desirableness and expediency of forming a National Domestic Missionary Society." After discussion a Committee was appointed, by whom a larger meeting was called at the house of Henry Homes, Esq., in Boston, on the second Wednesday of January, 1826. At this meeting "it was unanimously resolved, That it is, in the opinion of this meeting, expedient to attempt the formation of a National Domestic Missionary Society;" and the Executive Committee of the United Domestic Missionary Society were requested to invite a more general meeting "for the purpose of acting upon the plan of a National Society now proposed." Such a meeting was held at the session room of the Brick Church, in New York, on the 10th of May, 1826. It consisted of 125 individuals from thirteen States and Territories, and connected with four denominations of Christians. A Constitution was submitted to this Convention, which was approved, and it was recommended to the United Domestic Missionary Society to adopt the same, and to become the American Home Missionary Society. This recommendation was adopted by that Society at its Anniversary, on the 12th of May.

Design of the National Society.

It was a prominent object of the friends of Home Missions in organizing a National Society, to combine and concentrate the efforts of the various local associations already existing. Accordingly, in the month following the organization of the American Home Missionary Society, the Executive Committee issued an address, inviting all such associations connected with the denominations represented in the National Institution to become auxiliary to it, and "Stipulations and Terms of Connection" were published in the second and several successive Annual Reports. By these stipulations, all Auxiliaries were to perform their missionary work *through the Parent Society, and on its principles.* Their funds were to be

reported to it, and to be acknowledged as its funds; their missionaries were to be its missionaries, acting under its commissions and in accordance with its rules. All the State Societies in New England, the Philadelphia Home Missionary Society, and others, became auxiliary on these terms. The same principles necessarily applied to minor Auxiliaries, and to Presbyteries and Associations which acted as Auxiliaries to it, through Committees of Missions; and until recently no organization has ever undertaken to employ its own funds in missionary operations, independent of this Society, and yet rely upon its Treasury for the support of the feeble churches on its field. Of course the Executive Committee have never assented to such a procedure.

When the missionary organizations connected with the Reformed Dutch Church and the Old School Presbyterian Church ceased to employ this Society as their missionary organ, they ceased to draw assistance from its Treasury. When the Missouri Home Missionary Society, in 1856, before the Resolution in regard to slavery was adopted, took the same position, *for this cause*, the aid of the Society was withheld. When Presbyteries, Associations, and minor Auxiliaries have chosen to employ their funds in a missionary work independent of it, its aid has been either voluntarily relinquished or withheld by the Committee. This principle, therefore, lies at the very foundation of its auxiliary system, has been uniformly applied to both denominations, during its whole history, and has been universally approved as just and proper until within a very recent period.

Presbytery of Alton.

A case in which this principle is involved has lately been brought to the attention of the public, and has been made the occasion of complaint against this Society. The history of it is as follows:

In April, 1840, the Presbytery of Alton adopted a system of operations, by which it was proposed to carry forward more efficiently the missionary work in Southern Illinois. The plan was originated by Rev. THERON BALDWIN, who had labored as an Agent of this Society, was familiar with its principles, and desired to prosecute the missionary work of the Presbytery in harmony with them. From his communications, written at the time, and from another just received, it appears that this plan "was a Plan of Union, and in this respect harmonized with the basis of the A. H. M. S.," and undertook the supervision of the missionary work of both denominations on that field. "All the funds that were raised were to pass through the Society," and the missionaries employed, to be commissioned by it. Mr. Baldwin and Rev. A. T. Norton were constituted a "Committee of Missions" to carry this plan into effect. On the 25th of May, they communicated it to the Executive Committee, and applied to them to commission a missionary to labor in accordance with it; saying: "You will notice that he is not to be an Evangelist, but to have his regular appointments in specified places." The Committee cordially responded to the request; and a commission was granted, bearing the date of the application. The Committee of Missions were regarded as "the Agent of the Society for that field," and, as such, superintended, on these principles, the missionary work for both denominations—designating the points of missionary labor, and using all their influence to increase the contributions of the churches to the Society. Under this arrangement the work was prosecuted with great harmony and efficiency for fifteen years. The number of churches in that body increased, in that period, from ten to thirty five, and the cordial co-operation of its Missionary Committee was gratefully recognized in nearly every Report of the Society.

Change of Policy.

In 1855, the missionary, appointed under this arrangement, reported that, by the instructions of the Committee of Missions, it was made his duty to assist, in special religious efforts, the ministers scattered over the wide field of the Presbytery, and to raise money "in other parts of our State, at least," for the erection of a house of worship on the field of another missionary. The Committee who had given these instructions, were informed that this work was not contemplated in the appointment of the missionary, and was not within the province of the Society's labors, as defined by its Constitution. The point was accordingly yielded, by the Committee of Missions, and the missionary was recommissioned.

In April, 1856, that Committee made a report to the Presbytery, severely censuring this Society, as having "virtually aimed a *death blow* at our *Presbyterial* Missions," and proposed "to employ two missionaries, under the sole and only direction of this Presbytery, with no commission from any other source save the Lord Jesus Christ." This report was adopted, and from that time the Committee ceased to make an annual report to the Society, as was previously done, collected no funds for its Treasury, but expended all they received, in sustaining missionaries not commissioned by this Society, and in the work of Church Extension.

In two years and a half subsequent to this action, the Presbytery expended, in its separate missionary work, more than \$2,500, exclusive of the salary of the Church Extension Agent, which was furnished by individuals. Of this amount, \$170 were collected from Churches sustained by this Society, and in some instances collections designed for it were diverted from it to this separate work. The churches were encouraged to give their funds this direction, "though it should involve the lessening or total withholding of their accustomed contributions to some of the voluntary Societies outside of the denomination." During the same period, the nine self sustaining Churches in the Presbytery made but three contributions to this Society, amounting to \$93.50, nearly half of which was from a Congregational Church, sustaining only a nominal relation to the Presbytery. Within this time more than twenty of the churches of the Presbytery were sustained by this Society, at an expense of about \$7,500.

Action of the Executive Committee.

This state of things was brought to the notice of the Executive Committee by several members of that Presbytery who protested against the injustice involved in the action of that body. In view of it, the Committee, in January and February last, declined to renew their grants to several Churches, recommended by the Committee of Missions, until the Presbytery should resume its co-operation with the Society. This action led to a correspondence that resulted in the following action of the Executive Committee, which was taken, *unanimously*, on the 25th of April last.

"A communication having been received from a Committee of the Presbytery of Alton, inclosing a minute adopted by that body, at its late meeting, in reference to the terms of co-operation,

Resolved, 1st, That the Presbytery be informed that the following principles govern the Society, in co-operating with all Auxiliaries and ecclesiastical bodies, and this Committee will be happy to co-operate with the Presbytery of Alton on the same terms. viz. :

(1.) That the missionaries laboring within the bounds of an Auxiliary or ecclesiastical body be commissioned by this Society, and governed in their labors by its principles.

(2.) That the funds raised on the field be applied to cancel the pledges contained in these commissions, and be acknowledged by the Society as contributed to its Treasury.

(3.) That the churches on the field co-operate cordially with the Society in the raising of funds, and "contribute yearly to its Treasury, according to the full measure of their ability."

Resolved, 2d. That the Committee continue to regard the work of exploring and occupying new fields of labor, as one of great importance; and by sustaining general exploring Agents, and other itinerant laborers having missionary circuits, more or less extensive, as circumstances may require, they are enabled to reach every portion of the field, and to carry forward, with harmony and efficiency, every department of the missionary work."

It should be added that the same principle had been previously applied to two other Presbyteries adjacent to this, which had taken a similar attitude towards this Society. One of them, the Presbytery of Wabash, as we learn, took this position, not from a conviction of its expediency, but at the urgent solicitation of the Chairman of the Missionary Committee of Alton Presbytery, and the Agent for Church Extension of the Synod of Peoria. This Presbytery, however, has since cordially resumed its auxiliary relation, and the missionaries laboring within its bounds are acting under the commission and rules of this Society.

Thus the case stands at the present time. In conclusion, we invite attention to the following considerations:

1st. The principles of co-operation of which complaint is made, are *not new*, as has been asserted. They were adopted more than thirty years ago, have been the basis of the Society's auxiliary system ever since, have been uniformly and impartially applied, and were universally recognized and approved till a new system of Home Missionary action was adopted by some of the bodies associated with this Society. The difficulty which has arisen results not from "new rules" of the Society, but from *new demands* made upon it.

2d. These principles are *just and necessary*. Upon them all the Societies and ecclesiastical bodies auxiliary to this Institution, voluntarily associated themselves with it. It was their undoubted right, had they been so disposed, to act independently of it. It is now their right to separate themselves from it; but to divert their contributions to another and conflicting system of missions; to assail its principles, its policy, and its officers; to alienate the confidence and support of its friends, and yet enjoy unrestricted access to its Treasury, is neither right nor becoming. Such a course would work the speedy dissolution of the Society. If this privilege be conceded to one Auxiliary, it must be to all. Let the self-sustaining churches of New England divert their contributions for Home Missions, amounting the past year to \$114,000, to a separate, denominational work, leaving the feeble churches of those States dependent upon this Society. Deprived thus of three fifths of its revenue, and burdened with additional claims to the amount of more than \$30,000 a year, what would be its condition and prospects? Yet this would be entirely consistent with the principle of co-operation to which the assent of the Executive Committee is now demanded. That assent has been denied, whether rightly or not the public will judge.

3d. In the cases described above, there was a wide departure from the principles of co-operation. There may be a difference of opinion as to the precise point where such departures begin, and the point where these departures begin to involve a violation of good faith, and the point where such a violation demands the action of the Executive Committee; but in the cases referred to there was no room for question. Neither the form nor the spirit of co-operation was there. The Committee have been slow to suspect such a change in brethren with whom they have been long and pleasantly associated in this good work, and have shrunk from controversy with them. They have, therefore, waited patiently and hopefully, till the character of questionable measures was developed in their results. But to have ignored or approved a system which would undermine the very foundations on which the Society stands, would have been a flagrant betrayal of their trust. They may have erred by too long delay, but we can not doubt that their final unanimous action will be generally approved.

Appointments by the Executive Committee of the American Home Missionary Society, in

May, 1859.

Not in Commission last year.

Rev. J. W. Atherton, to labor in Iowa.
 Rev. Austin Willey, Anoka, Minn.
 Rev. W. W. Snell, Lenora and Rushford, Minn.
 Rev. M. D. Morgan, (Welsh), Rehoboth, Wis.
 Rev. S. H. Barteau, Wyocena and Pardeeville, Wis.
 Rev. A. St. Clair, Muskegon, Mich.
 Rev. S. S. Cone, Plano, Ill.
 Rev. W. D. Webb, Henry, Ill.
 Rev. Enoch Kingsbury, Tolono, North Fork, and Georgetown, Ill.
 Rev. J. D. Parker, Franklin Grove, Grand Tour and Pine Creek, Ill.
 Rev. Almond K. Fox, Sugar Grove, Pa.
 Rev. Brainard B. Cutler, Sand Bank, N. Y.

Re-appointed.

Rev. De Witt C. Sterry, Lake City, Minn.
 Rev. Joseph C. Whitney, Forest City, Minn.
 Rev. Jeremiah E. Baras, Cannon Falls, Lewiston, Wastedo, Stanton, and Centerville, Minn.
 Rev. Ozro French, Knoxville and Pleasantville, Iowa.
 Rev. Asa Martin, West Grove, Iowa.
 Rev. Fisk Harmon, Swede Point, Kelgley District, and Lemon's Point, Iowa.

Rev. George D. Young, Camanche and Low Moor, Iowa.
 Rev. J. K. Nutting, Polk City, Iowa.
 Rev. Cyrus E. Rosenkrans, Otesgo and Hampden, Wis.
 Rev. James McLaurin, Fentonville, Mich.
 Rev. James Nall, Wyandotte, Mich.
 Rev. Albert H. Gaston, Hastings, Mich.
 Rev. William Fuller, Sturgis, Mich.
 Rev. Lucian H. Jones, Cooper, Mich.
 Rev. Samuel Sessions, Portland, Mich.
 Rev. F. L. Fuller, Crystal Lake, Ill.
 Rev. F. A. Deming, New-Providence, Ill.
 Rev. John C. Campbell, Cerro Gordo, Ill.
 Rev. John M. Brown, Minonk, Ill.
 Rev. Charles F. Beach, Washington, Ill.
 Rev. Benjamin Mills, Macedonia, Olifton, and Dorsey, Ky.
 Rev. James R. Wright, Ridgeville Corners, O.
 Rev. James C. Egbert, West Hoboken, N. J.
 Rev. Thomas Thomas, Trenton, N. Y.
 Rev. John Crawford, Amboy, N. Y.
 Rev. Christopher Youngs, Baiting Hollow, N. Y.
 Rev. James I. Ostrom, New-Windsor, N. Y.
 Rev. Charles Redfield, Elizabethtown, N. Y.
 Rev. John Smith, Long Ridge, Conn.

Receipts of the American Home Missionary Society, in May, 1859.

MAINE—

Bangor, W. H. Hyde, by E. F. Duren. 50

NEW HAMPSHIRE—

Manchester, legacy, in full, of Miss Sarah Shed, by Life Baldwin, Ex'r., 825 95
 Wentworth, Mrs. Anna M. Paige, in part, to const. herself a L. M., by Rev. S. M. Blanchard, 10 00

VERMONT—

East Poultney, Mrs. J. H. Morse, 1 00
 Middlebury, C. C. S., 1 50

MASSACHUSETTS—

Massachusetts Home Missionary Society, by Benjamin Perkins, Treas., 5,000 00
 Boston, on account of legacy of Ira Greenwood, by John J. Soren, Ex'r., 500 00
 East Hampton, First Church, Ladies' Association, by Mrs. Luther Wright, Treas., 50 00
 Hadley, Russell General Benev. Soc., by Charles P. Hitchcock, Treas., 41 93
 Hinsdale, a friend, 5 00
 West Stockbridge Center, Cong. Ch. and Soc., by Rev. Lewis Pennel, 3 81

RHODE ISLAND—

Providence, Central Cong. Ch., Miss A. A. Peck, to const. Miss L. G. Pratt, a L. M. 30 00

CONNECTICUT—

Avon, legacy, in full, of Mrs. Ruth Marshall, by Nathan L. Oase, residuary legatee in trust, 1,455 92
 Bethel, Cong. Ch., by A. L. Benedict, 93 74
 Birmingham, Cong. Ch., of which \$35 is from George W. Shelton, to const. Charles Shelton, M.D., a L. M., by E. S. Smith, Treas., 91 60
 Brooklyn, Cong. Ch., by Dea. E. Newbury, 40 00
 Canterbury, First Cong. Ch. and Soc., to const. Joseph Palmer, M.D., a L. M., by Rev. Charles P. Grosvenor, 50 00
 Deep River, Cong. Ch., by Rev. H. Wickes, 16 91
 East Haddam, First Cong. Ch., by Jeremiah Hutchins, 49 46

Fairfield, Ladies' Beneficent Asso., by Mrs. E. J. Denison, Sec., 100 00
 Farmington, Anonymous, 10 00
 Goshen, Cong. Ch., to const. Rev. Joel F. Bingham, a L. D., by Hart Bros. & Co., 121 00
 Griswold, First Cong. Ch., of which \$10 is from Rev. B. F. Northrop, in full, to const. Mrs. Elizabeth C. Northrop, a L. M., balance to const. Dea. Joel Button, a L. M., 42 00
 Higganum, late widow H. S., by Rev. Charles Nichols, 2 00
 Killingworth, Home Miss. Soc., to const. Dr. Joseph Maddox, a L. M., by Julius Buell, Treas., 30 00
 Long Ridge, Cong. Ch., by Mrs. S. Scofield, 5 47
 Middletown, Ladies' Home Miss. Soc., to const. Rev. Henry M. Colton, a L. M., by Miss Sarah C. Sumner, 30 00
 New Haven—
 A Member of Center Ch., to const. Jas. Dunham Wyckoff, of Farmington, Ill., a L. M. 40 00
 Received by F. T. Jarman—
 Branford, Cong. Ch., \$27.77;
 Rev. T. P. Gillett, \$10, 87 77
 Northford, Ladies' Benev. Soc., 18 11
 Southbury, Cong. Ch. and Soc., 25 75 81 63
 West Conso-iation, by Amos Townsend, Treas.,
 Derby, First Society, 60 61
 Milford, First Society, 80 23 140 89
 Norwich—
 First Cong. Ch., Ladies', by Lewis A. Hyde, Treas., 72 50
 Ladies of Second and Fifth Cong. Chs., by Mary B. Williams, Treas., 280 00
 Home Miss. Serv. Soc., by Miss E. B. Woodhull, 5 00 357 50
 Ridgefield, First Cong. Ch., to const. Calvin H. Kendall and David C. Keeler, L. M., by Harvey Smith, 73 16
 Sharon, First Cong. Ch. and Soc., by Rev. D. D. T. McLoughlin, 77 00
 Stratford, Cong. Ch., \$30; Mon. Con., \$30; to const. Mrs. Sarah G. Swan, Mrs. Caroline M. Wells, Mrs. Emma Batterson, Miss. Sarah A. Coe, and

Curtiss Thompson, L. Ma., by Catharine T. Sterling, Treas., \$160; Col. G. Loomis, \$5,	165 00
Wallington, Ladies' Benev. Soc., by Rev. E. R. Gilbert,	8 00
Westchester, South West District, by Abby M. Bigelow,	10 00
Wilton, Ladies' Home Miss. Asso., by Miss C. M. Gregory,	10 00
Winthrop, Miss Clarissa Rice,	1 00
E. L., \$30, E. E., \$20.	50 00

NEW YORK—

Albany, First Cong. Ch., by William Gould, Treas.,	68 59
Bath, Col. G. Loomis, by O. R. Kingsbury,	5 50
Brooklyn, a lady,	1 00
Central Cong. Ch., Mon. Con., by A. Van Tuyl,	12 86
First Presb. Ch., James Howe,	50 00
Cairo, Presb. Ch., in full, to const. Mrs. Mary L. Roe, a L. M., by Rev. S. W. Roe,	10 00
Canterbury, Presb. Ch., by Rev. J. Silliman,	9 25
Champlain, Harvey Bosworth, in full, to const. Mrs. Martha Ransom, a L. M.,	10 00
Clifton, First Presb. Ch., by E. A. Ludlow,	38 00
Clymer, Hiram Moses,	3 00
Coventryville, First Cong. Ch., by Rev. I. D. Cornwell,	22 00
Ellenburgh, Presb. Ch., by Rev. Z. M. P. Luther,	5 00
Greenfield, Cong. Ch. and Soc., to const. Rev. Zerah T. Hoyt, a L. M.,	80 00
Greenville, Presb. Ch., by Rev. S. G. Specs,	43 21
Hannibal, Abraham Watson, \$20; S. W. Brewster, \$5,	85 00
Lewiston, Presb. Ch., to const. Nathan B. Barker, a L. M., by O. P. Scovell, Treas.,	40 00
Madison, Widow Simmons,	4 00
New York, William Curtis Noyes, \$140; H. P. C., \$50; C. B., \$10; a friend, \$1, Madison Square Presb. Ch., William H. Smith,	201 00
New Village and Farmingville, Cong. Chs., by Rev. J. A. Woodhull,	13 63
Ogden, Capt. Samuel Weare,	5 00
Pembroke, First Presb. Ch., Mon. Con., by Rev. R. H. Dexter,	5 00
Port Jefferson, Cong. Ch., Mon. Con., by Rev. S. T. Gibbs,	2 50
Rutland, William Parkinson, to const. himself a L. M., by Rev. James Douglas,	30 00
Somers, Presb. Ch., by Rev. W. K. Platt,	40 00
Washingtonville, First Presb. Ch., by Rev. Daniel Higbie,	8 72
Westford, N. Y., on account of legacy of John Kelso, by David Kelso, Ex'r.,	100 00
Wilmington and Upper Jay, N. Y., Cong. Chs., by Rev. D. C. Osgood,	9 50
Yonkers, First Presb. Ch., by D. Macfarlane,	70 00
Yorktown, Mrs. White, to const. Rev. George W. McMillan a L. M.,	80 00

NEW JERSEY—

Newark, C. S. Haines, in full, to const. Mrs. Elizabeth Scudder Summers and Miss Lizzie Topping, L. Ms.,	40 00
Plainfield, Second Presb. Ch., Mon. Con., by Rev. T. S. Brown,	40 61
West Hoboken, First Presb. Ch., by Rev. J. C. Egbert,	23 42

PENNSYLVANIA—

Harford, Ladies' Sewing Soc., by Mrs. T. Tiffany,	1 00
Riceville and Spring Creek, Cong. Chs., by Rev. T. A. Gale,	10 00

DISTRICT OF COLUMBIA—

Washington, Daniel W. Hall, to const. Miss Fanny W. Hall and Mrs. Mary L. Hall L. Ms., \$60; Col. Benjamin F. Larned, \$50,	110 00
---	--------

KENTUCKY—

New Macedonia, Presb. Ch., by Rev. B. Mills,	13 00
--	-------

OHIO—

Cambria, Welsh Cong. Ch., by Rev. James Davies,	19 86
Mesopotamia, Cong. Ch., \$14.00; Farmington, in part, 90c.; Rev. W. F. Millikan and wife, \$10,	25 50
Morrow, First Presb. Ch., by Rev. S. D. Smith,	11 75
Waynesville, Cong. Ch., \$6.50; Montgomery, \$8.18, by Rev. Simeon Brown,	9 63

INDIANA—

Received by Rev. J. W. Cunningham—	
Angola, Presb. Ch.,	1 00
Aurora, Presb. Ch., to const. Mrs. Mary C. Freeman a L. M.,	35 00
Connersville, Second Presb. Ch., in part, to const. Rev. Daniel A. Bassett a L. M.,	15 00
Elkhart, Cong. Ch.,	15 50
Laurel, Presb. Ch.,	6 67
Noblesville, Presb. Ch.,	6 60
Orland, Cong. Ch., additional,	1 50
Salem, Presb. Ch.,	2 00
Vevay, additional,	1 00
Indianapolis, Second Presb. Ch., by Rev. G. P. Findall,	20 00
North Madison and Vevay, Presb. Chs., by Rev. H. C. Hovey,	24 45
Pisgah and Concord, Presb. Chs., by Rev. J. A. Veale,	10 70

ILLINOIS—

Received by Rev. E. Jenney—	
Bunker Hill, Cong. Ch., by Rev. J. Weller,	5 25
Waverly, Cong. Ch., by A. Thayer,	57 25
Eagle Point, Presb. Ch., by Rev. Marvin Root,	6 36
La Harpe, Cong. Ch., by Rev. A. L. Pennoyer,	10 10
Marshall, Cong. Ch., by Rev. Jacob Chapman,	15 00
Nettle Creek, Cong. Ch., \$7.50; Rev. Alvah Day, \$5,	12 50
Payson, Cong. Ch., by David Prince, Treas.,	94 20
Rosemond, First Cong. Ch., by Rev. W. C. Merritt,	10 00
Sheffield, Cong. Ch., by Rev. A. Lyman,	8 20
Springfield, Second Presb. Ch., by Rev. C. L. Watson,	25 00
Udina, Cong. Ch., by Rev. A. C. Page,	16 00

MICHIGAN—

Received by Rev. H. A. Read—	
Adrian, Cong. Ch., by Rev. A. Mahan,	5 00
Cassapolis, Presb. Ch.,	6 00
Decatur, Presb. Ch.,	1 58
Ionia, Cong. Ch.,	12 99
Jackson, Cong. Ch., to const. A. S. Cushman, F. W. Kirtland, and G. F. Rice, L. Ms.,	90 00
Kensington, Cyrus Wells, Esq.,	10 00
Union City, Cong. Ch., in part,	13 53
Albion, Mrs. Sally Green, by Rev. M. Gelston,	5 00
Augusta and London, Cong. Chs., by Rev. M. M. Porter,	10 75
Byron and Deerfield, Presb. Chs., \$7.50; Rev. C. Osborn, \$10,	17 50
Cannon, Cong. Ch., by Rev. Samuel Sessions,	11 00
Decatur, First Presb. Ch., by Rev. Samuel Fleming,	3 00
East Saginaw, Cong. Ch., Mon. Con., by Rev. W. C. Smith,	3 00
Fentonville, Presb. Ch., by Rev. J. McLaurin,	20 00
Marshall, Presb. Ch., in part, to const. Rev. William A. McCorkle, a L. D.,	80 62
Mendon, Cong. Ch., additional, by Rev. N. D. Glidden,	2 00

Otsego, Cong. Ch., balance, by Rev. D. S. Morse, 5 00
 Pinckney, Cong. Ch., by Rev. D. L. Eaton,

WISCONSIN—

Albany, Cong. Ch., by Rev. J. Jameson, 9 00
 Ashippun, Presb. Ch., by Rev. James Conly, 2 40
 Barton, Presb. Ch., balance, by Rev. J. S. Lord, 43
 Dodgeville and Bethel, Cong. Chs., by Rev. Evan Owen, 11 00
 Leeds and Lowville, Presb. Chs., by Rev. J. D. Strong, 6 25
 Milwaukee—
 Plymouth Cong. Ch., by John Rice, Treas., 186 58
 Welsh Cong. Ch., by Rev. John Parry, 12 00
 Orion and Pleasant Hill, Presb. Chs., by Rev. A. D. Taughlin, 5 50
 Stoughton, First Presb. Ch., by Rev. Robert Sewell, 4 00
 Trempealeau and Galesville, Cong. Ch., by Rev. J. M. Hayes, 10 50
 Wauwatosa, Cong. Ch. and Soc., by Joseph A. Warren, 23 00

IOWA—

Received by Rev. J. Guernsey—
 Keokuk, Presb. Ch., 9 00
 Iowa City—
 Presb. Ch., 11 00
 Cong. Ch., 6 90
 Adel and Wiscotta, Presb. Ch., by Rev. Asa Johnson, 6 00
 Benton, Presb. Ch., by Rev. John Summers, 15 15
 Bentonport, Cong. Ch., by Rev. William Pierce, 20 00
 Croton, Presb. Ch., by Rev. G. C. Beaman, 1 95
 Decatur, Presb. Ch., by Rev. B. O. Springer, 5 00
 Garnaville and Elkader, Cong. Chs., by Rev. L. P. Mathews, 15 50
 Lebanon, by Rev. J. D. Sands, 1 80
 Manchester, Cong. Ch., by Rev. L. B. Field, 10 00
 Montrose, First Presb. Ch., by Rev. A. Van Stavoren, 8 75
 Nye's Mills, Germans, by Rev. H. Langpaap, 4 00
 Panora, First Presb. Ch., by Rev. Fisk Harmon, 1 65
 Pella, Cong. Ch., by Rev. A. V. Baldwin, 1 00
 Polk City, Cong. Ch., by Rev. J. K. Nutting, 1 88
 Quosqueton, Cong. Ch., by Rev. Bennet Roberts, 6 75

MINNESOTA—

Sauk Rapids, Cong. Ch., by Rev. Sherman Hall, 20 00
 Wabashaw, First Cong. Ch., Mon. Con., by Rev. David Andrews, 9 00

KANSAS—

Hampden, by Rev. R. Paine, 2 00
 Manhattan, Cong. Ch., by Rev. C. E. Blood, 1 00

CALIFORNIA—

Santa Cruz, Cong. Ch., by Rev. J. S. Zelle, 20 00

OREGON—

Kalapooia, Cong. Ch., by Rev. H. H. Spalding, 25 00

Oregon City, Cong. Ch., by Rev. G. H. Atkinson, 12 00
 Portland, Cong. Ch., to const. Dea. W. P. Abrams, H. W. Corbett, and J. S. Hawkins, L. Ms., by Rev. P. B. Chamberlain, 100 00
 \$12,156 82

Donations of Clothing, etc.

Charleston, Mass. Winthrop Ch., Ladies' Sewing Circle, a box, 66 84
 Framingham, Mass., Hollis Evan. Ch., Ladies' Sewing Soc., a box, 105 43
 Guilford, Ct., Ladies of First Cong. Ch., by Mrs. R. S. Smith, a box, 122 00
 Harford, Pa., Ladies' Sew. Soc., by Mrs. Tingley Tiffany, a box, 47 50
 Madison, Ct., Ladies of First Cong. Ch., by Rev. Samuel Fiske, a barrel, 54 79
 Norwich, Ct., Home Miss. Sew. Soc., by Miss K. B. Woodhull, a box, 39 92
 Plymouth, N. H., Ladies of Cong. Soc., by Mrs. Hannah A. C. Jewett, a box, 55 81
 Somerville, Mass., First Cong. Ch., Ladies' Sewing Circle, a barrel, 70 56
 Wallingford, Ct., Ladies' Benev. Soc., by Rev. E. R. Gilbert, a barrel,

Receipts of the Massachusetts Home Missionary Society, in April, 1859. BENJAMIN PERKINS, Treasurer.

Ashby, Mrs. Catharine Damon, 8 00
 Brighton, Evan. Cong. Ch. and Soc., \$62; a friend, \$5, 67 00
 Franklin Co Home Miss. Soc., S. S. Eastman, Treas., 10 35
 Charlemont, 9 84
 Leverett, Cong. Soc., 67 49
 Sunderland, Cong. Soc., to const. Henry Graves, a L. M., 201 25
 Granby, Cong. Ch. and Soc., 15 00
 Haverhill, East Parish, Cong. Soc., 68 30
 Holliston, Cong. Ch. and Soc., 127 63
 Leicester, First Cong. Ch. and Soc., to const. Rev. Amos H. Coolidge, Mrs. Harriot Coolidge, and Mrs. Anna S. Denny, L. Ms., 45 00
 Medford, Rev. Mr. Marvin's Soc., 125 00
 Millbury, First Ch. and Soc., of which \$60 is from Samuel A. Small, to const. himself and Leonard Rice, L. Ms., balance to const. H. L. Bancroft and Miss Eliza Waters, L. Ms., 83 00
 Milton, Evan. Cong. Soc., to const. Simeon Emerson, a L. M., 1,900 00
 Northborough, legacy of Mrs. Anna McFarland, in part, by A. W. Seaver, Esq., Ex'r., 27 50
 Otis, Cong. Ch. and Soc., 70 00
 Phillipston, Rev. Mr. Barnum's Soc., to const. Daniel G. Carruth and Mrs. James G. Smith, L. Ms., 25 00
 Seekonk, Rev. Mr. Barney's Soc., 14 00
 Shirley Village, Cong. Ch. and Soc., 450 00
 South Danvers, legacy of Miss Mary Eden, in part, by William Wolcott, Esq., Ex'r., 28 75
 Stoughton, Sandford Gay, 10 00
 Upton, Mrs. Ruth C. Fisk, 160 00
 Walpole, N. H., S. N. Perry, Esq., 18 56
 Wenham, Ladies' Reading and Char. Soc., 354 20
 West Cambridge, Orthodox Cong. Soc., 80 00
 Weston, Mrs. M. A. H. Bigelow, to const. Mrs. Mary P. Hastings, a L. M., 25 00
 West Roxbury, South Evan. Ch., balance of contribution, to const. William Lynde, a L. M., 80 00
 Winchendon, a friend, to const. Mrs. Mary B. Stearns, a L. M., 294 07
 Worcester, Central Ch. and Soc.,

\$3,584 72

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXXII.

AUGUST, 1859.

No. 4.

The Resources and the Want of California.

An Address by Rev. EDWARD S. LACY, of San Francisco, Cal., at the Anniversary of the American Home Missionary Society, May 11th, 1859.

RESOLVED: *That the all-pervading influence of the Gospel is indispensable to the conservation of the institutions of our free country.*

I hold, Mr. President, that the State which has recently sprung into existence upon the further side of the Rocky Mountains, is a remarkable instance of the truth of this proposition. That agent, gold, so powerful to control men, had been concealed, from the foundations of the world, until the country came into the possession of a Protestant christian people; then, almost simultaneously with the treaty and purchase, this great attraction was uncovered before the greedy world. People from every nation under heaven were drawn thither tumultuously by thousands, and without any premeditation as to forms of government, they arose spontaneously into republicanism. There never was raised a question as to what system of government should be adopted, whether free or monarchical; the strongest element of that emigration had been educated under the influences of the Bible, the open Bible, in the Sabbath school, and they were unwilling to call any man master; they acknowledged no divine right in one man to govern his fellow; there was for them no king or pope or kaiser, but every man was 'priest of his own household, and king in his own dominion. There was only one great Ruler, and he was the eternal King, before whom all mankind must bow. From this consciousness sprang the constitution of a free State, spontaneously—a self-organized government, which European nations look at with wonder and alarm; for they see that republicanism is the demand and the law of nature.

But the men who flocked thither, were of the most varied character. Many were persons who could not remain at home, and were glad to break away from the powers of society, and the threats of the law; many were desperate from crushing reverses. It was a settlement without families; arrangements were not made beforehand for the worship of God; hence the necessity of some agency to plant the institutions of religion at once upon that new ground. Early in that movement, this Society put forth its hands. Early in 1849, its missionary was upon the ground, holding up the standard of the Cross among that wild and tumultuous people. How necessary that the Gospel should be proclaimed there! I believe in the depravity of the human heart. The Gospel, which is the "power of God unto salvation," must be continually preached, or we settle down in depravity. The Armenians were once Christians, and the Nestorians—taught by the Apostles themselves—and yet where are they? We have to send missionaries, to bring them again to the knowledge of the truth. But here are men without the restraints of society—and I never *knew* the power of society over man until I went to California—surrounded by constant temptations; how can such a community exist without the all-pervading influence of the Gospel? Where would be the limit of their degeneracy? There is no sister to be shamed, no mother's heart to be broken, no father to be dishonored, their ears will never hear the tale of shame, or if they do, it will not be believed. Men who have been relied on, as pillars in the church, at home, may there be found in the depths of degradation, and bold in the effrontery thereof. I have sometimes met instances where it appeared that religion had failed as a governing power; but I am led to believe, upon investigation, that in every case of open apostacy, it was the true character that was being shown—the mask had fallen! A place like California is wonderful for the revelations it makes of character. You have all heard the stories of our immoralities. They have been too true. The Sabbath has been desecrated with every form of desecration. I have known a candidate for the judgeship in a certain district, to frequent gambling and drinking saloons, and houses of darker name, and to appear in public places with these characters, previous to the approaching elections. And when inquired of in regard to this strange conduct, so contrary to the principles which he had professed to be governed by, he told me that his "name had been put up, and he was bound to be elected; and that was the only way to make himself popular." He was elected! See what an utter degradation of morals that transaction reveals. Here is seen the indispensable necessity of the Gospel at the very beginning of that settlement, before the rapid fermentation of evil should have finished its work, and the world should see what is worse than heathenism—a denial of virtue and of God. But to show the necessity of a living vigilance by this Society, as the agency of the Church over this field, let me present the facts which make it certain that there is to be a great population there. Consider

1. *Our mineral resources.* The mines of California are frequently represented as already giving out. But the fact seems to be far otherwise. The extent of mining area, according to the statements of Dr. Trask, the State Geologist, is about 11,000 square miles. Of this, about 400 square miles have been worked, or broken. But little more than one thirtieth, therefore, has been touched, and this has not begun to be exhausted. Those great mountains are veined through with gold, and the deeper the shaft is sunk, perhaps the richer may be found the masses of ore. California gives you \$60,000,000 a year; and during the past ten years, she has, by estimate, thrown into the lap of the world, six hundred millions of dollars! This is a sum beyond the power of the mind to comprehend; but

yet the statement is true; and California promises to continue in the same way. This great fact must attract thither thousands and millions of human beings. Gold is one of the great powers of the world. It humbles upon their knees the proud and the learned, the old and the young, the beautiful and the gay: but say, shall not this all be for the Kingdom of Christ?

2. *Our agricultural resources* have but begun to be known. There are in the State forty one and a half millions of acres of arable land, and of grazing land thirty millions. Of this vast extent there have been inclosed, as yet, but half a million of acres. It has sometimes been supposed, that our long dry season would render agriculture very difficult. But having learned the times and seasons, and the beneficent provisions of God, our farmers find themselves in circumstances of great advantage. Their grain is never *lodged* by summer storms, never spoiled in the harvesting by long rains; but with no interruption, and no fear of any, they proceed from the beginning of harvest to the end—leaving their grain in the field in heaps, threshed or unthreshed, until prepared to remove it. Thus, even with our high prices of labor, they can send to New York market, and undersell the men of Illinois. We raise, as yet, but little more than what is required for home consumption. Yet the little exported last year, and the year previous, brought, I understand, a fair profit. Of the great productiveness of our soil, you have all, doubtless, heard, and perhaps have put it down as fabulous. But the truth is more than fiction. We who have lived there, can testify of that which we have seen, and which our hands have handled. Sixty bushels of wheat, is by no means an uncommon yield per acre; and in some cases, well evidenced, the yields have been eighty, ninety five, and in one case, one hundred and ten bushels per acre. The largest crops of the West, I believe, are forty or fifty bushels. In San José Valley, there is a field of barley, containing fifty acres, which, from one sowing, has given five crops, and the last was a yield of forty-three bushels per acre; this all from one sowing, and, of course, one plowing. These “volunteer crops” are often very large.

For the production of fruits, California seems to surpass all other countries. One orchard netted its owner, last year, I am credibly informed, \$80,000, and the previous year, nearly as much. Peaches grow to a great size, sometimes measuring twelve and a half inches round. Pears weigh three and four pounds, a bunch of grapes fourteen pounds, and a strawberry has measured six and a half inches in circumference—and they ripen in abundance, from the 1st of April until the first of December. Our mountain sides will soon be covered with vines, bearing grapes of the most delicious quality. In France, the largest yield is 5,000 pounds per acre, and 2,000 pounds is a fair crop; in Ohio, 8,000 pounds is a large crop, and 4,000 or 5,000 is a large average. But in California, the ordinary crop is from 10,000 to 13,000 pounds per acre, and 15,000 pounds is not unusual.

The vegetables of California are even more remarkable than her fruits. Potatoes sometimes grow as heavy as eight pounds, and are yielded seven hundred bushels to the acre; a beet weighs one hundred and twenty five pounds; a cabbage, fifty pounds; a pumpkin, two hundred and sixty seven pounds; a sweet potato upwards of twenty three pounds. Our “mammoth trees” are the wonder of the world, and are worth crossing the Atlantic to see. The “Father of the Forest” now lies prostrate, and perhaps has lain for ages—the largest of the family. The tree is broken off three hundred feet from the roots, and is there eighteen feet in diameter. By the regular slope of the monster, he must, when standing, have towered four hundred and thirty five feet into the air!

For the production of such things, what a soil, and what a climate are neces-

sary! There never was a more genial clime, warmer suns, or serener skies. All climates desirable for health or comfort, lie within a day's travel. You wear winter clothing in San Francisco, protected by a light overcoat; step on the Sacramento boat in the evening, and you awake in a hot summer morning. In many portions of the State, flowers bloom the whole year round in the open gardens.

Concerning our *commercial advantages*, it is to be remembered, that our State lies facing those vast oriental nations, whose trade has enriched whatever countries have been permitted to take part in it. The recent treaty has prepared the way for new commercial enterprise. The harbor of San Francisco would shelter all the navies of the world at once, and her Golden Gates open right over against these mighty nations.

Consider all these things—the vast, absolutely incalculable mineral wealth, the unrivaled agricultural resources, the healthfulness of the climate—for you nowhere see such noble men and women, nowhere such blooming children—and it is certain, that there must be a vast population upon that Pacific side of our great country. Men will go where they can live, and take delight in life, where health and joy come to them from the earth and the skies.

I have spoken only of advantages, of wonders, of wealth. There are disappointments, sickness, discouragement, wickedness, death, every where; these belong to the lot of man. Ministerial labor there, is difficult, from the very fact of the chances of great prosperity. There is no place on earth, I believe, where it is more difficult. Therefore, from all these things, the necessity of the occupancy of that field by the Church of Christ, is but the more apparent. It costs much. But cost must not be feared in such an undertaking. You have sent or sustained there, seventeen ministers of the Gospel, and they have built as many churches; but you must not think of stopping here. That wonderful country must be the Kingdom of Christ. The foundations must be laid deep, and broad, and in season. There is Eldorado County, with nearly 20,000 people, I believe, but with only one minister of our denominations in it—a territory nearly as large as some of the New England States. We now want five men: three for churches vacant, and two to do as Paul did in the regions round about Corinth and Colosse, as an Evangelist, raising the ensign of Christ, and preaching, wherever he can find men—in camps, where it is not advisable to build churches—where men hear no sermons, year after year, unless it be a funeral sermon. We want two such men, to go about, preaching on evenings and on Sundays, in localities where there are no churches, and where there never will be any. These five we ought to have this very summer.

It may seem strange, in the midst of gold, that we solicit aid. But we do, and we do it with boldness of face. (1.) There are few christian people there in proportion to others. (2.) Every thing has had to be built from the foundations, at vast expense. (3.) Men get rich there, and come East to spend it; or they die, and bequeath it all to friends who live here; and therefore we feel that we have a right to ask your help, and to expect it. We have enriched every one of you, and now we want your aid in building our churches and our college. We have there an institution upon which we have expended upward of \$20,000; but this is not enough—we are in debt; we want a library and apparatus, and buildings. We can not send our children here, as they can from the Western States, to be educated; they would sicken and die, and be sleeping under the clods of the valley before we could even hear of it. Our ministers must be educated *there*. They are converted in our churches, and we want to watch their growth. There are now in my church six young men, who are very anxious for an opportunity to

study for this great end. Two are now in school; one is at sea, studying as he can; the others are waiting their time. We must have schools for the sake of the Church of Christ, for the sake of our country, schools where the mind may be pervaded by the influence of the Gospel, where the growing minds of the coming generation may be secured for Christ. We give you our money by millions—we ask in return a few thousands. There are rich men here, who have devoted themselves and their all to the service of God. How can you better have a perpetual power of good in the world, than by endowing an institution of religious learning, that shall be to that side, what Yale, and others, have been to this—blessing the generations of your race, until the end of time? Noble and glorious idea! I ask, my fellow citizens, that you shall sustain the Church of God, and all her cherished institutions, with no sparing hand; sustain this Society, in its generous endeavors towards us, and you will see, and the world shall see, that the great Republic on that sun-setting side of the mountains, shall be the Kingdom of our Lord, and of his Christ forever.

“Westward the course of empire takes its way;
The four first acts already past,
The fifth shall close the drama with the day—
Time's noblest offspring is the last.”

Missionary Intelligence.

OREGON.

From Rev. W. A. Tenney, The Dalles.

Beginning.

Our enterprise promises well. We have people enough here; but, as a man said to me on my way up, “they are a hard set of *Christians*.” I have been here less than a week. During this time one white man and two Indians have been shot near this place by some of our drunken desperadoes. Murder is a common occurrence. Gambling, drinking, and fighting, seem to be the order of the day.

The Methodists have a man stationed here, who preaches in town half of the time. There is no other religious service in the place, except by the Catholics. The inhabitants of the place, with the army, number, probably, some 500 souls. The place is rapidly increasing. Since the country east of the Cascade mountains was thrown open for settlement, last winter, many have gone thither to select farms. Hundreds, and perhaps thousands, will settle beyond this place, the coming summer. That will build up the Dalles. All articles of

merchandise must go through this place. The Columbia river is the only pass for freight, and the Dalles the first point that opens out to the land conveyance. The place must grow and become permanent.

Several families living at a distance are in sympathy with us, and one man in the town will come in with us; so we hope to organize a church in a few months. It is uncertain what we shall do for a room to worship in, at present. We may secure the court house, which is nearly completed. If we do not get that, we shall be troubled to find a room. Some place will be provided, we trust. We can have the Methodist house half of the time, at any rate.

CALIFORNIA.

*From Rev. W. C. Pond, Downieville,
Sierra Co.*

Working Ahead.

My last report was made when, though the church had been prospered financially, and was anticipating a

speedy riddance of all obligations against our chapel, the ill health of Mrs. Pond and the condition of my own affairs generally, made me look forward with gloom to the loss of your aid, at the expiration of the term of my present commission. I am happy to say that the anticipations of the church have been realized. On the 21st of February last, we received in cash the aid of the Congregational Union, and paid the last bill on our chapel. And I may add that I look forward more cheerfully and less doubtfully than I did, to the set time when I shall cease to be a burden on your Treasury. Rest is gradually restoring the health of Mrs. Pond; and the church are expecting nothing else than that on the 1st of August they are to assume our entire support. But the arrears on my salary are still large; and I am greatly in need of them. Some further expenditure, also, is necessary on the chapel, in furnishing it within and repairing the roof, which, though proof against fire, does not perfectly resist our searching winter storms. Under these circumstances, I am still afraid that our Trustees may be prompted to undertake more than they will be able to perform.

This winter has been the most severe and protracted ever known to white men in these mountains. As a consequence, miners have been greatly debarred from labor, and little gold has been obtained; so that we have had very hard times. The severity of the weather also operated against the attendance on public worship; so that, sometimes, scarcely twenty persons were present. But, on the other hand, whenever we have had an interval of sunshine, the number present and the attention have encouraged us. On the last pleasant Sabbath, nearly seventy attended in the morning—the largest congregation I have had since I was a *novelty* in town. The Sabbath school has continued to flourish, in spite of storms. It is much larger and more interesting than ever before. There are forty scholars, and seven teachers.

Encouraging Results.

At Goodyears Bar, I have a measure of like encouragement. During the winter, I have gone there on every suitable Sabbath; and two weeks ago, was encouraged by a congregation of over thirty—the largest I have ever seen there, at an ordinary service; eight months ago, I was glad to see fifteen.

About two and a half miles from Goodyears Bar, on a creek of the same name, I found a number of pious Danes in whom I have become greatly interested. They are regular attendants on the service at Goodyears, and I have promised to go as often as once a month to their immediate neighborhood, to visit and preach. To-morrow, I make my second visit of that kind. Four of them united with our church at the last communion. Much of this may seem to you scarcely worth mentioning. To us, it has all been more cheering than I can express.

But the occasions of our greatest joy remains to be told. God has been with us in converting power. Ten persons, most of them residing at Snake Bar, two and a half miles from here, towards Goodyears, have either been recalled to Christ from distant and saddest wandering, or else brought to him for the first time. So, at least, we venture to hope. We have had no general interest, and no increase in the use of means, unless it be in closet prayer and personal effort. We have not called it, or thought it, a “revival;” and we venture to hope that what we have realized, is only what we are to realize constantly. For without some reaping constantly, we can not be ready for effective service when the harvest season comes. I might specify interesting cases; but should encroach too much upon your time. But I do wish to say, that to that little service at Goodyear’s, in the day of the smallest of all our small things there, at a time when I preached for several months to from ten to twenty persons only—*most* of these fruits, under Providence, are due. One pleasant Sabbath as I was riding into the village, a young man of Snake Bar saluted me. I could not recognize him, yet was prompted to ask him to return and attend the service. He assented. I think that only ten were present. After service, as I went home, I overtook him, and riding along by his side, we fell to conversing upon the subject of religion. God was pleased to use my words for good; and after a month or two, I was well satisfied that this young man was born of God. At the close of that conversation, I left with him an appointment reestablishing the service at Snake Bar; which service, helped by the prayers and child-like, yet skilful and effective coöperation of this beloved brother, has been owned of God in the production of these results. Furthermore, in the examination of one of the Danish

brethren above mentioned, it transpired that a discourse delivered at Goodyears under like circumstances, was owned by God for his regeneration. These facts give me a strength and courage I have not known before. I bless the great Master for them; and pray that, released at length from the pressure of financial cares that seemed sometimes almost overwhelming, God would lay upon my heart the full weight of my true mission, wake me to intenser earnestness, and give me greater power in work and prayer. Nine persons have been added to our church since I last wrote; six by profession, and three by letter. Our present number is thirty. I may add to the above, that the indications for the prosperity of this place increase; and I am still thankful that I chose it, at first, and have not been driven from it by adversity.

Impressions of California.

We give below some extracts from a letter just received from Rev. J. C. HOLBROOK, of Dubuque, Iowa, who is now in California, ministering to the Congregational church in San Francisco, during the absence of its pastor, Rev. E. S. LACY. The impressions of a new comer have their peculiar value, as well as the more mature conclusions of old residents. The present number of *The Home Missionary* gives both; and we are sure that they will be read with interest.

I have now been here long enough, to gain some correct knowledge of the moral and religious condition of California, both by personal observation in traveling, and by intercourse with ministers and others resident here; and as you may suppose, I have become deeply interested in the welfare of this important rising State. And the more I hear and see on the subject, the more I am impressed with the greatness of the work to be done here by home missionary agencies.

Prospects.

I need not speak of the vast resources of this State. They have not been exaggerated—unless in respect to agriculture—and perhaps not even in that regard. Still, my present impression is, that the capabilities of California as a farming region are small in proportion to its territorial extent. There is but

little tillable soil compared with that of the States in the Mississippi Valley, although it may sustain large flocks and herds, and for the production of fruits it is probably unsurpassed by any region of the globe. The climate and want of rains for half the year preclude the raising of some important crops, such as potatoes, Indian corn, &c. Still, this is to be, no doubt, one of the foremost States of our confederacy; and from its commanding position on this coast, is destined to wield a vast influence, not only on the United States but upon other parts of the world. *It furnishes a position of immense importance to be secured for Christ and his cause.* Already the intercourse between it and South America, Mexico and Central America, Australia and China for commercial purposes is very considerable, and daily increasing; and in future years, this will afford great advantages for propagating the Gospel and extending Christianity.

The Chinese.

It is by no means an insignificant fact, that already the inhabitants of China, that country where dwell one third of all the inhabitants of our globe, are pouring in upon this State, not by hundreds merely, but by *thousands upon thousands*. And many of them return again to their own land, carrying back not only wealth, but impressions gained here on moral and political subjects, that may exert a powerful influence in the "celestial country." There is a constant going and coming of the Chinese to and from this region that will produce results sooner or later, good or bad, on the old world, as well as on the new. There are now *ten thousand* Chinese in this city, forming one sixth or seventh of its entire population, and in the State *sixty thousand*. Vessels are, also, constantly arriving with these people, thus swelling their numbers, until there is a prospect that they will overrun the State like the pests of Egypt. A ship just in brings several hundreds, and reports two more near at hand with fourteen hundred and a thousand on board respectively, and others about to follow. Go where you will, you see Chinese, at least, all over the central and northern portions of the State. In this city they have a *temple* built of brick, at a very considerable expense, and in it there is an idol gorgeously arrayed and sitting under a splendid canopy, and daily worshipped by these deluded heathen. Yes,

here in this christian city, have I witnessed their devotions and their idolatrous rites. Shall nothing be done for them?

State of Morals and Religion.

But what of the rest of the inhabitants of California, you will ask,—their condition and wants? I answer, the state of things is sad enough, in some respects. For the great mass of the people, there is no Sabbath and no Gospel. Here, and in other large towns, and elsewhere to some extent, there are ministers and churches; but multitudes are veritably without the means of grace. There are very many mining and other settlements without a stated ministry; and where this exists, but a mere fraction of the people ever attend upon public worship. It is painful to witness the condition of morals in this and other cities, and especially to see the depravity and irreligion that exist in the mines.

I spent one Sabbath with Rev. Mr. Pond, in Downieville. There is there a Congregational and a Methodist church and minister, but nine tenths of the people spend the day in business and pleasure. On our way to church we saw not *one* place of business closed; and as we passed through the principal streets, we beheld the stores and saloons filled with people, and an immense crowd assembled in the street attending an auction. In the evening a public meeting was held, to take measures for purchasing a fire engine for the town! Bro. Pond has truly a *missionary* field, as really as any laborer at any foreign station; and he is toiling with the genuine missionary spirit, and practicing self-denial and putting forth efforts as great as any laborer on heathen shores; and he is in a position in the mountains almost as much shut out from the world as if he were in Koordistan. We could only reach him on mules, over a trail that no wheel vehicle could ever traverse. But he is doing good.

Destitutions.

Other of your missionaries and other ministers are also doing a good work amid much to discourage, and they deserve the thanks and the liberal and hearty support of the churches here and in more favored sections of the land. And the number of such laborers should be largely and immediately increased. There are many important towns and populous mining settlements where men of the right stamp would find abundant

fields of usefulness, but which are now without a stated ministry. In some, there are churches already established and in others there are none. Among the former, I may name Nevada. This is a place of about 3,000 inhabitants, and of extensive business both in mining and trade. There is now no settled Protestant minister there, except a Methodist. There is a Congregational church which lately numbered 50 members, including several influential men, and they have a good brick house of worship nearly completed. They want a minister very much, and a good man would find a good support there.

Columbia is another large town in the mines where there is a N. S. Presbyterian church unsupplied and a good field. *Mokelumnee Hill* is another, where is a vacant Congregational church. Several other towns might also be enumerated; and to these might be added other points where churches could be gathered and foundations laid for future widespread usefulness. If a dozen missionaries could be sent out at once, they could be immediately located in important fields, while there is room and work for a score or more.

Dear Brother, my heart is enlarged as I travel about and look over this State. Would that all the members of the older churches could see and feel what I do; then would there be no lack of funds to sustain your Society in its noble work.

KANSAS.

From Rev. W. Mayo, Minneola, Franklin Co.

Getting at Work.

I entered on my present field of labor on the 27th of December last—under circumstances in some respects favorable, in others unfavorable. During the last fall I was a great sufferer from fever and ague, and I was in doubt if it would be expedient for me to remain in the territory; but as there was an opening here, it seemed to me an indication of Providence that I should *try*, at least, to labor again in my chosen calling. I have suffered from illness a great deal since I have been on the ground; and during some weeks have been obliged to remain almost entirely within doors. My work has been greatly impeded by this cause. There has been a series of meetings carried on at Centropolis, one mile from my station, in which I have participated.

They were in the hands of the brethren of another denomination; but as soon as the door was open for myself and people to work, we did so; and shall share the fruits in common. How many have been converted, it is impossible to say—as the method of counting is very unsatisfactory. The course has been to “throw the doors of the church open,” after each meeting, and urge all who were seriously inclined to enter their names on the class book; and this was done by many, very many, who had *no hope whatever*. Members of my congregation have connected themselves thus with the class. About forty have thus joined the class. God grant they may all endure to the end.

I have appointments at two outstations, and shall take a third as soon as it can be found. I think our affairs look cheering. The first week day prayer meeting numbered twenty seven. I believe that a strong church can be built up here; and am willing to do what lies in my power to that end. Yet I may well remember “that it is God that giveth the increase.”

Cheering Prospects.

In a later communication additional facts are given. It is pleasant to think of all the modes and appliances of church action which have been matured, during a long course of years, at the East, thus coming into operation so promptly upon that remote frontier.

This is a pleasant region of country, destined to be thickly settled, and this at no late day. Our facilities for education are quite limited, at present; but we hope soon to be blessed with schools that shall be permanent. The great mass of the people are neither church going nor Sabbath keeping; but they are willing to talk on the subject of religion, and to treat ministers with respect. Last Sabbath seven persons were received into our church, five on profession of their faith in Christ, and two by certificate. There are four persons more whom I expect to join us at our next communion season. We have a prayer meeting on Tuesday evenings, which is well attended. Since my wife came on to the ground we have a female prayer meeting, in which there seems to be considerable interest. I have charge of a Bible class, which bids fair to be very useful. Our S. school is also kept up. Our Sabbath congregation is as full as I could expect it to be, with our limited conve-

niences. Our ladies have organized a Sewing Circle—which looks towards the erection of a church.

—•••—

From Rev. R. Paine, Burlington, Coffey Co.

“Shakes.”

My family, after a long and reducing visitation, have all come out of the furnace and are healthy. But the terrible disease still lingers upon me. I have repeatedly broken it up, but have not yet worn it out. After an interval of two or three weeks, at most, it has again crept upon me. I grudge the time that I am compelled to lose; but God does all things well, and I have no temptations to murmur. I lie down and shake convulsively for an hour, and then for three or four hours endure the burning fever. I rise up with a heavy head and weak limbs, to drag out the day in feeble muscular effort in the routine of domestic life. In all this, God is near, and I cheerfully acquiesce in his dealings, and thank him for his grace. The next day—strange disease!—I am comparatively vigorous of muscle. I lay hold on the axe, or visit from house to house, or go, it may be, to my appointment. Thank God, that by a seasonable use of medicine, and by occasional irregularity in these attacks, I have been able to be at the house of God every Sabbath but the last, during the quarter.

Seeking first the Kingdom of Heaven.

On my last visit to my new field, some ten miles distant, it was a tedious day, and the congregation was not large. There were, say, from thirty to forty attentive listeners to the truth. The Baptists are numerous in that place; but they cordially unite with the Congregationalists in sustaining preaching for a year. They want the Gospel preached to them. They wish their children to be under its influence. They are concerned for those who desecrate the Sabbath, and are in hopes of drawing them to the house of God. A Sabbath school and a Bible class were to be organized there, last Sabbath. A prayer meeting was appointed to be held every Sabbath when there is not preaching. The meetings, they report, are interesting. There is but one obstacle in the way of a thorough going church in that place; and that is, a conscientious difference of doctrine among good brethren.

ren. Could there be a union, in the full sense of the word, a combined strength that is greatly needed would be secured. One church and congregation is enough. There is no village. It will ever remain a farming community. Two orthodox churches would measurably cripple each others efficiency, while a harmony of views, as there is now an identity of interest, would exclude all sectarian jealousy, and pave the way for exhibiting the true light to the world. May God bring about good results from the present movement.

On the 23d of March a church was organized in Hampden, consisting of thirteen members. This work would have been performed much earlier in the year but for the prevailing sickness in the fall. Late as it was, however, it was a day of interest. Brethren came together joyful in the privilege of "fulfilling all righteousness." We feel more strongly bound together in Christian love, and know that a new element of power is added to the little flock, by opening the door for the administration of the sacrament. Rev. G. C. Morse, of Emporia, assisted in the business, and received us to the fellowship of the churches.

We have endured many tedious northern blasts in our open log cabin during the winter, and most gladly have we hailed the return of spring. A sultry day, under a low roof, and amid the sweltering vapors of a cooking stove, is not so uncomfortable as a *huddle* around the fire with a frosty temperature at our backs. But we hope for better quarters.

*From Rev. C. E. Blood, Manhattan,
Riley Co.*

Prayer Meetings. Temperance.

Every Sabbath evening we have had a union prayer meeting, in which the ministers and members of all our churches have cordially united. These meetings have been well attended by professors and non-professors, and they have been of much interest, and promise much good. We have, also, every week, held a church prayer meeting. This has been held from house to house, in every family, where it was convenient, connected with the church. We have also had an interesting Bible class and Sabbath school, in union with our Bap-

tist brethren, who occupy our church for worship one portion of each Sabbath. The results of all these meetings and efforts has been quite encouraging—an increased attendance upon the services of the Sabbath, the awakening of several persons to a deep personal interest in the great salvation, and the hopeful conversion, I trust, of some.

One year since, there were six tippling shops in our village; now, there are only three. The Sons of Temperance number about one hundred members; and the Good Templars some sixty members. They are doing a great and good work in our community. Some have reformed who were formerly quite intemperate; and one or two who themselves were dealers in spirituous liquors, have united with the "Sons." On the whole, there is much to encourage us in efforts to promote reform, and to advance the cause of the Redeemer in this community.

Church Built.

We have great reason to be thankful that we now have a nice little church in which to meet for worship on each Lord's day. It is a stone structure, small, but very substantial, very neat and tasteful, and every part of it, from foundation to spire, executed in a thorough and workmanlike manner. Its cost will not be less than \$3,000. In about six weeks, we expect it will be all completed; and we have available means to pay every dollar of its cost before the close of the present year. We owe many thanks to our friends in the States, who have so generously aided us in our enterprise.

To Pike's Peak.

The road from Leavenworth to Fort Riley and to Pike's Peak, passes in sight of my house. For four weeks, not a day has passed but hundreds have been seen hurrying on toward the land of gold. Many have gone with nothing but their carpet sacks; many with hand carts, which they are obliged to draw some six hundred miles, or more. Large numbers go with good outfits, with plenty of oxen or mules, and covered wagons, tents and provisions. Most of the emigrants seem to have good courage. One man yoked into a hand cart said to me: "If we don't find gold at Pike's Peak, we'll go to the *next* the peak; we'll go till we *do* find it."

*From Rev. R. D. Parker, Leavenworth,
Leavenworth Co.*

Growth of Leavenworth.

It is with some solicitude that I review my labors for the past quarter. I have labored steadily, preaching twice upon the Sabbath, and assisting in the maintenance of the weekly prayer meeting and the Sabbath school, but with no visible fruit. True, the attendance upon public worship has been excellent, and the attention most silent and earnest; and if I were laboring in an old and settled community I should feel satisfied; knowing that I have sowed good seed, and expecting the Lord of the harvest to water it with the dews of divine grace in his own good time. But every thing around us is moving at such railroad speed, that a stationary church enterprise almost appears to be receding. Our population has increased from ten to twelve thousand. The grading and sewerage and macadamizing has been prosecuted with energy. The trade of the place has increased nearly one half; some wholesale houses averaging \$700 per day, and sometimes a single house going as high as \$2700, in a single day—mostly in fitting out miners for the mountains. Two large theaters are in full blast and drawing crowded house. The net receipts of one of them last week were \$600. Arrangements are made for lighting the city with gas very soon. Permanent buildings of brick and stone are taking the place of the frail cotton-wood structure.

Sabbath or no Sabbath.

No doubt remains that this is to be the metropolis of Kansas, and the largest city on the Missouri river. Since my last writing we have voted on the question "Sabbath Law" or "No Sabbath Law," with a majority of 406 in favor of the Sabbath. So that the sacred day is still preserved to us. But to our surprise, the Infidels cast a vote of 621 against the Sabbath; exhibiting a public sentiment which is startling in the extreme. The "Turners" have completed a large hall in the center of the city, capable of accommodating several hundred, which is devoted to lager beer, revelry, and infidelity. The Germans were only defeated on the Sabbath question by the help of the Irish Catholics.

To the Mines.

The influx of emigrants for the mines has been and is immense, often reaching from 300 to 500 per day; and companies and trains are leaving almost every hour. From my window, the suburbs appear dotted with tents; and a train is now in sight, over a mile and a half in length. The daily stages from this point to Denver City are crowded, often calling for extra coaches. The gold fever is taking a deeper hold of our community. Advices from the mines are such, that many of our substantial citizens are resigning lucrative situations, and hurrying to the gold district. The accounts of suffering on the plains, in consequence of inadequate outfits, are heart rending. Some are dying of actual starvation before they reach the mines. But there is one promising fact in connection with this emigration. The proprietor of our largest bookstore tells us that *they have sold more Bibles*, during the past two months, than during his entire business previous; and most of the purchasers have been miners. Our city and county Bible Society has held its anniversary since my last report. Active measures have been taken, to place the Bible in every house that will receive it.

Progress of other Denominations.

The Old School Presbyterians have two church edifices completed, the money for the largest being almost entirely contributed in the East, and partly from New England. The Episcopalians have a fine lecture room finished. The Methodists have in progress a large and fine church, toward which nearly \$3,000 were contributed at the East. The United Presbyterians are now soliciting funds in the Eastern States for the erection of a church. The Romanists have completed a second large church and a high school.

Pressing want of a House of Worship.

In the midst of these attractive and comfortable churches, my small, dusty school room, with its cramped seats, difficult of access by reason of the grading, will stand a fair chance of being deserted. Our society feel too poor to build; and it seems impossible for me to leave my post long enough to solicit funds, even were there a probability of obtaining them. It is trying to remain stationary in the midst of so much progress.

It is trying to remain dependent upon your Society, when a good church edifice would make us almost at once independent. It is trying to see church members who naturally belong to us, seeking other churches for lack of comfortable accommodation at our own, thus depriving us of that strength upon which so much depends. It is trying to struggle with the coldness of lukewarm professors; and with that greed of gain, which seems to have eaten up the spiritual life of a large number of professing Christians in this wonderful western land. But there is comfort in the warm hearted sympathy of a few faithful ones; and there is courage in the thought that God reigns, and out of these perturbed elements he will yet chose to himself "a peculiar people, zealous of good works."

It seems strange that a place of so much importance as Leavenworth can not obtain a house of worship, when other towns in Kansas much smaller and poorer have done it. Is it wise, and is it safe, thus to delay this important work? The Missionary Society has an immediate interest in the speedy erection of a large, substantial and attractive church in Leavenworth; for otherwise this church must long remain dependent upon it for support, instead of promptly becoming a helper of other churches whose circumstances *necessarily* keep them weak. We have strong confidence that this pressing and imperative duty will not much longer be neglected.



From Another Correspondent.

Unwise Labor.

Many of the counties lying south of the Kansas river are filling up with actual settlers. Centers of influence are springing up in every direction, and yet in few of them is the living preacher present, to pre-occupy the ground with the good seed of the Word. A denominational agent has, indeed, formed two or three churches; but the communities are just as destitute of religious influence as before. A church could be formed in almost any ambitious town, upon the promise of help sufficient to build a house of worship. It is considered a first rate *advertisement*; and worldly and wicked men will take stock in anything that pays.

The Difference.

The rapidity with which our new towns, when left destitute of religious influence, develop in sin, is truly shocking. Years of future labor may be concentrated into weeks now. There is a marked difference between the towns where missionaries are located, and those destitute. Even in external appearance they are superior; and in the character of the inhabitants they are scarcely to be compared. All over Kansas, with the exception of those few spots where the ground has been broken up and the seed of the word has been sown by the living preacher, the moral surface is one dry and desolate waste, or perhaps, what is worse, is covered with the rank and deadly weeds of sin. No other agency can take the place of the Gospel; no other can go before and prepare the way for it; all others do, and must, follow in its wake. The living preacher plants, not one, but many Sabbath schools, in every part of his field, he establishes Bible and Tract Societies, creates the want of, and founds, institutions of learning, and in fact, is the center and spring of all those agencies that tend to make the wilderness to bud and blossom as the rose. In the mind of no one at all acquainted with the work in which the missionary spends his life, could the thought have entered, that "he lacks adaptation to that work."

A Promising Opening.

I had the pleasure, recently, of gathering a church of twenty one members, composed mostly of young and efficient heads of families. They desired greatly, and must have, a preacher of the word. They are willing to pledge themselves for \$200; and they hope to be able to make it \$800. Can not the man be sent, forthwith. They have an interesting Sabbath school, and will maintain public worship, by the reading of sermons, until some one arrives. Rarely has it been my privilege to spend a more delightful Sabbath than the one I spent with them; and any man who should find it in his heart to go there to labor for Christ, would be received into open arms.

The Emigration to the Mines.

The emigration, which has been so numerous, has well nigh stopped, for the season. We can now estimate the num-

ber that have passed to the land of gold, and it is not probably less than 3,000, perhaps many more. It is a serious question, what shall be done for this multitude, mad after gold? Oh, that the faithful man of God could be sent after them, to point them to that riches, more precious than the gold of Ophir! Is the church willing to part with her adventurous sons, without surrounding them with the influence of gospel institutions?

While the discovery of gold *may* prove of some little pecuniary advantage, yet no amount of gold can begin to compensate for the general wreck of character and of souls, that will be likely to accrue. I regard this as the *most dangerous excitement* through which this excited Territory has been called to pass. As an offset to this stream of death, the church should send the water of life. This is a case of emergency which must be met, or thousands of our most promising young men will be lost to the church, lost to the world, lost forever.

WISCONSIN.

From Rev. C. H. Marshall, Hudson, St. Croix Co.

Influence of a Revival.

The influence of the recent revival upon the members of the church, has been such as to call for our warmest gratitude to the Great Head of the Church, who hath remembered us in our time of need. Before the revival, there was but one man who would take any part in our social meetings. If this faithful man were absent from the prayer room, the whole responsibility of the meeting devolved upon myself. Now, there are ten or twelve who are ready to take part in these exercises. In one case a man who had been a member of the church for seven years, and yet who had never offered a prayer or spoken a word in public, now takes a part with great acceptance to his fellow worshippers. Households which had known nothing of the family altar for years, now joyfully offer the morning and evening incense of prayer and praise. One gentleman, who has taken on active part in the political affairs of the State, and who could readily make a stump speech at any moment, has only just made the discovery that he can speak for Christ and his cause.

The members of the churches in this part of the land needed such a thorough renewal. The influences around them, for a few years past, have been most unfavorable to growth in christian character, and so far as my own church is concerned, the contrast between the present and the past is as marked as the freshness and beauty of this first day of summer compared with the decay and death of the winter season. To him who hath wrought the change be all the praise. Beyond this, we have reason to rejoice over souls redeemed and sins forgiven. At our last communion, twenty persons were received into the church. This is a larger number, we believe, than has united with any other church in the place, though some have united with all the other denominations. Rarely, if ever, have we seen in the same number a more valuable accession. Heaven grant that future years may show fruit according to the promise in the bud!

Church-building.

As another tangible result of this good work, the people have received an impulse to build a house of worship. They now *feel* that they are able to do what we have for more than a year past been assuring them that they could do. They now have the requisite for every undertaking—the *will* to do.

A sketch of the way in which a house of worship is built, at the present time, in the West, may not be without interest. One or two men will furnish the timbers for the frame; others, the siding; another, the shingles; another, stone; another, lime; and so on. The materials come in this way. Then, one man rents a house to a stone mason, and he puts in his labor upon the church; another gives a carpenter a piece of land to cultivate, and he pays in work upon the church; a painter and plasterer are owing some men, and pay by work upon the church. Thus, when it is done, very little *money* has been expended.

From Rev. F. Lawson, Pleasant Prairie Kenosha Co.

Value of a House of Worship.

The wisdom and duty of erecting the house of the Lord, I have never seen so manifest as now. No sooner is the house completed, than the necessity of

filling it is laid upon the people, and the necessity of securing its occupancy by faithful ministers, is apparent, and the people see it too. I think, that hereafter, a far better report will be given of this people than your missionary has been able thus far to present. There is a deeper interest in the word. It seems now to be uttered from its proper place; whereas before, it seemed out of place, and the associations of the school house, robbed it of much of its value. But now, we are permitted to go up with songs to Zion, the court of the Lord's house, and "there our vows and honors pay."

I am endeavoring a more thorough and systematic visitation, and find myself well received. It is comparatively easy to talk to men, and illustrate the importance of getting those riches that do not take to themselves wings and fly away. Hitherto, the people have felt unsettled, and it has been with difficulty, that any systematic movement could be sustained. I now hope for something better.

— • • —
*From Rev. C. M. Morehouse, Evansville,
 Rock Co.*

Revival.

Our Union revival meeting, held in this place, wrought a great change among us. Its continuation was two months. All our churches were blessed. The result has been, that quite a number has been added to our various denominations. The number hopefully converted and reclaimed, was about forty. We have received an accession to our church of fourteen. Besides this, the spirituality of my people is so increased, that we feel almost as though we stood on holier ground, and we more fully realize the great work that we had to do for the good of souls. It is to be hoped that this state of things may always continue. My labors have been incessant, by night and by day, until I am completely worked out. Though for the past few weeks I have been recruiting, yet my labors keep up one constant round of preaching, praying, and visiting.

MICHIGAN.

Good Cheer.

When I commenced laboring in these churches as your missionary, there was

but one house of worship, and that was but thinly attended, no Sabbath school in the field, the churches weak, divided in feeling, a great want of harmony manifest among the members, and some had not been at the Lord's table for years; now harmony prevails among the brethren, we have a beautiful little church, and have had but one case of discipline, and that ended in the expulsion of a single member. During this time, a pastor has been settled; and to day, not only is each church united at home, in harmony and brotherly love, but the two churches are united, attend as far as possible each others communions, and are deeply interested in each others welfare. The additions to the two have been equal, that is twenty five to each.

Prayers Answered.

We have had some remarkable instances of answers to prayer. I will relate one. Early last winter, a young man left home, under unpleasant circumstances, against the wishes of his parents, and the advice of friends. Stay he would not—go he would. Wild, daring, reckless, he seemed to take delight in disturbing the happiness of his parents; he had been unruly for years, rendering all around him unhappy. He left home, went north to the pineries, and traveled about for some weeks. Meanwhile, he was made a special subject of prayer, not only by his parents, but by the church at large. After some weeks he returned. He had spent his money, and his satchel with his clothing had been stolen. The church was then enjoying a gracious season of mercy, though as yet there had been no conversions. He at once took a deep interest, apparently, in the meeting, inviting others to attend, and at once told us, that when north there had been continually before him the prayers of his parents and the church, and that it was these prayers that drove him home, and that, too, right in the midst of our series of meetings. It was but a few days, before he was enabled, after a severe struggle, to yield himself to Christ; and we trust that he is truly converted. He at once began to use his influence with others, and we were gladdened with the reviving influence of God's Spirit.

Destitution.

In this whole county, there is but one self-sustaining church, in the connection sustaining your Society; and to-day, at

least two or three additional missionaries are wanted in this county. Churches could be built up, if we had the men and the means, souls are perishing for the bread of life; and while the Catholic priest is traversing the county, Protestants are doing but little.



*From Rev. James Walker, Tekonsha,
Calhoun Co.*

"Isms."

Various "isms" have been making a display among us for several weeks past—"spiritualism," "free-love-ism," and "no-soul-ism," all bearing the same infidel character. Whatever they profess, their real aim is, to get rid of the Bible, its restraints and obligations, so that they may live as they please. They seemed to covet public controversy. My method is, to let them alone, except that I continue to pour in Gospel truth, the great antidote for all iniquity. There was considerable running to hear them, but they left no visible effect on the church or community. When a community is kept constantly under the light of the Gospel, they are not very likely to take fire and burn up by these "isms."

As an indication of good among us, we are holding a weekly union prayer meeting. A few from the three leading evangelical denominations attend, and the meetings, thus far, have been harmonious and interesting. While the moon gives me light, I have appointments to preach in adjoining neighborhoods, during the week, in the evening. These are generally well attended.

Not a "Working Church."

The church here, as is the case with many others, can not be called a working church. It is difficult to make them believe that the Gospel is aggressive, and to act accordingly. Men form regular, systematic, and well devised plans, to advance their worldly interests, and generally succeed. Should not churches do the same to extend the Redeemer's Kingdom in their respective localities? Worldly business will not prosper without planning and executing, without energy and perseverance, and will our churches? Is not here one grand cause of the inefficiency of many of the feeble churches? Churches should aim to be "model churches," not only in financial concerns, but also in direct efforts to extend the kingdom of Christ.

We fully believe, that any church which shall prayerfully set itself to the work of christianizing the community constituting its proper field, and which shall pursue this purpose with an ordinary amount of industry, system and perseverance—such as the majority of sensible business men use in their trade,—will attain results that will surprise itself. God is not unwilling to bless. But he has established a system of instrumentalities; and he works through them; and whosoever wisely and perseveringly uses the means that he has appointed, accomplishes his work. The gifts of his grace are as sure as sunshine and showers; and they who labor in faith, looking to him for wisdom and following his counsels, may be as sure that their labor is not lost, as the husbandman or the mechanic. They *will* not live to see all the results of their fidelity; but ordinarily, unless their days are cut short, they will see enough to satisfy them as to be able to "depart in peace" with thanksgivings.—Let us not be faithless, but believing.

The Times.

Were it not for some kind friends, lovers of the cause of missions, who sent us timely aid in clothing, and the ever welcome missionary draft, we certainly should have been reduced to a state of suffering, the past winter. We see scarcely any money but your drafts. And we have difficulty in getting supplies of provisions from members of the church, as many of them have none to spare. Notwithstanding these difficulties, we are better off than Paul when he was "beaten with rods," and the cause of Christ is no less precious.



From a Missionary in Genesee Co.

At the Eleventh Hour.

It is my privilege to communicate a remarkable case of hopeful conversion, at the closing up of a long life of intemperance. The habits of the person were so immoral, that his sons, who are men in good standing in society, were unable to keep him about their house, and chose to help him at a distance, rather than to have him among their families. He was married to a second wife, and they lived a terrible life—were both taken sick of consumption at the same time, and died within the space of

six weeks of each other, and both giving evidence of faith at the time of their departure.

The first time that I called upon him, he was stupidly indifferent with regard to eternity, although he knew he was fast approaching its borders. I read and prayed with him, and left him to reflect on what he had heard. I called again, about a week after, and found him ready to converse on the state of his soul. I now talked freely to him, prayed with him, and again left him to his reflections for another week. The next time that I visited him, it was with a number of christian friends; when I learned from the family that, from the time I saw him last, he had been constantly engaged in prayer, when not asleep. We had, at this time, a blessed season of prayer; and I believe the supplications offered up were offered with faith in Christ's promise, that whatever two or three should ask, agreeing thereto, should be granted. When about to part, I asked him how he felt? His answer was, that he felt some peace, but was not yet satisfied; for his heart was not yet at one with

the Father; and requested me to pray for him once more before we left. This was on Sabbath evening. On Tuesday morning, very early, his son called upon me and stated that his father had wished to see me during the night, but it was so rainy that he did not wish to disturb me, and so put it off until daylight. I went with him; and on entering the sick chamber and looking upon the face of the humble penitent, what a change! No longer that gloomy, indifferent, vacant expression which I beheld, the first time I looked upon that emaciated countenance. His eyes were lighted with the expression of love, peace and joy. On entering his room, he stretched out his hand to me and said: "I felt impatient to see you; for I wished to tell you of the goodness of God to me, and the happiness that I enjoy." He continued in this frame of mind until the last, living about ten days longer; during which time his only wish for life was that he might testify to the world of the love and goodness of God in being willing to save sinners, of whom he considered himself the chief.

Miscellaneous.

AUXILIARY SYSTEM

OF THE

AMERICAN HOME MISSIONARY SOCIETY.

The last number of the *Home Missionary* contains an account of the recent action of the Executive Committee in the case of the Presbytery of Alton, and a brief statement of the "Principles of Coöperation" on which that action is based. We propose now to show, that these principles entered, originally, into the Auxiliary System of the Society; that they apply equally to all bodies, ecclesiastical and voluntary, coöperating with it; that they have been in constant operation during its whole history; and that they still have the sanction of a large proportion of its friends and patrons.

The main principle in respect to which issue has been made, is this: The Executive Committee, in the action already referred to, state that all organizations, voluntary and ecclesiastical, with which this Society coöperates, are expected to do their missionary work in connection with it, and to contribute, as they have ability, to its Treasury. On the other hand it is claimed that, in the case of a Presbytery coöperating with the Society, no such understanding exists—that "every congregation is to be judged of on its own merits," and that aid should not be withheld because "other churches of such Presbytery contribute the whole, or a portion of their Home Missionary funds elsewhere than to the Treasury of that Society."

History of Principles.

1. The principles embodied in the action of the Committee were adopted at the origin of the Society. It was its policy, from the beginning, to act with particular churches, *not directly, but through local Societies and ecclesiastical bodies*. In an address to the public, issued a month after the organization of the Society, the Executive Committee state that it was an object of prime importance with its founders, not to supercede local Societies, but to stimulate and strengthen their efforts. They were therefore invited to become auxiliary to it, and "Terms of Connection and Stipulation," were prepared, and published in each Annual Report, embodying the same principles, precisely, that are laid down in the case of the Presbytery of Alton, *i. e.*, these "Auxiliary Presbyteries, Synods and Societies," as they were termed, became, "by the manner of their coöperation, not only Auxiliaries, but parts of the Parent Society," and the agents, missionaries and funds of the former, belonged equally to the latter.

At first, the larger Auxiliaries usually embraced the limits of a State or County, but sometimes those of a Presbytery or other ecclesiastical body. In some cases an ecclesiastical body formed itself into a Missionary Society, with separate officers, and treasury. The Presbytery of Alton adopted this plan, and for fifteen years annually reported its operations and collections to this Society; but since its withdrawal, in April 1856, it has reported nothing. In other cases, ecclesiastical bodies, have acted, *in that capacity*, as Auxiliaries of the Society; and this, for many years, has been the usual mode of coöperation, in those portions of the country where the contributions of the churches have been insufficient to supply existing destitutions. This relation is described in the following statement, which has been published in each Annual Report of the Society for the last fifteen years:

"But in other cases, Synods, Presbyteries, and Associations have chosen to act as Auxiliaries to the Society, examining into the condition of the destitute within their bounds, and recommending the appropriate action for their relief. Ecclesiastical bodies thus related to the American Home Missionary Society, act through *Committees of Missions*. . . . And the various Presbyteries, Associations, &c., are invited to appoint, each, a *Committee of Missions* from its own members, to receive applications from its churches, and suggest to the Society the action proper in each case. . . . This mode of coöperation has been preferred by numerous ecclesiastical bodies, from the first formation of the Society."

Applicable to Ecclesiastical Bodies.

2. Thus the same "terms of connection," apply to ecclesiastical bodies, "acting as Auxiliaries," which govern Voluntary Societies, sustaining the same relation. It is conceded by all that Auxiliary *Societies* must prosecute their missionary labors in connection with the Parent Society; but it is claimed by some that "Auxiliary *Presbyteries*" may carry on a work independently of it, and yet throw all their feeble churches upon its care. But no such distinction is possible. On this principle the General Association of Connecticut, by acting as Auxiliary to this Society, might have used the \$26,000 contributed in that State, during the last year, to build up Congregational churches at the West, referring the feeble churches of Connecticut to the Parent Society for relief. But inasmuch as that body resolves itself into the Connecticut Missionary Society, for its annual meeting, that right is forfeited, and every dollar of that sum must be expended under commissions issued by the Parent Society, and in accordance with its principles. So the Massachusetts Home Missionary Society, which is bound by the same restrictions, by transferring its work to the General Association, would acquire the right to em-

ploy the \$58,000 contributed in that State, the past year, in denominational schemes, leaving the local missionary work to be sustained by the common Treasury. We need not say that if such a distinction between Auxiliary Societies and ecclesiastical bodies were recognized, or if such principles of coöperation as have of late been asserted, were applied to both, this Institution would soon have but one class of Auxiliaries—that

“Which much receives, but nothing gives.”

It is easy to see that such a system of operations, and a sufficient number of *such* Auxiliaries, would bring the operations of the Society to an early and perpetual end.

It will be seen that when a Presbytery acts in coöperation with the Society, the latter has no relation of obligation to particular churches, except *through the Presbytery* which represents them. The Presbytery constitutes this relation in the beginning, by appointing a “Committee of Missions;” perpetuates it by securing the contributions of the stronger churches, and representing the wants of the weaker ones; and finally terminates it, by turning aside those contributions to other objects. If hardship to its churches and ministers accrues, from this course, we submit that the *Presbytery* and not the Society, is responsible for the result.

Uniformly Applied and Approved.

3. This system has been in operation, during the whole history of the Society, and has always been recognized as just and proper. More than 400 Auxiliaries have in a single year held connection with it, all doing their work, and expending all their funds through it. Some sections of the country, and some ecclesiastical bodies have, it is true, preferred to act independently of it, as it is their right to do; but while so doing they have not laid claim to a share of its funds. Those Presbyteries, *e. g.*, which, after the division of the Presbyterian Church, chose to act through the Assembly’s Board of Missions, referred their churches to that Board for assistance, and claimed no benefit from the funds of this Society. The same was true of those Classes that performed their missionary work through the Board of Domestic Missions of the Reformed Dutch Church. On the principle lately announced, the Executive Committee should stand ready, even now, to aid every needy church, “according to its merits,” in the Old School Presbyterian and Dutch Reformed Churches, and, so far as we can see, in all other evangelical denominations, though they contribute nothing to the funds of the Society. Some of the Presbyteries in the New School Presbyterian Church ceased, several years ago, to act in connection with this Society; but they did not claim, and would not have been allowed, to depend as before upon its Treasury. Individual churches of both denominations have withheld their contributions from it, because it assisted a few churches containing slaveholders; but they have gone for missionary aid to the same Institution which received their funds. They have not set up a claim to assistance from this Society, while coöperating with another.

The principle we are defending is applied also by the *Auxiliaries* of this Society, in their operations, *e. g.*: One of the Associations in Massachusetts, for a season, prosecuted a missionary work independently of the State Auxiliary; but during this period the churches of that district did not seek, or, at any rate, did not and could not receive, the assistance of that Society. Again, the Philadelphia Home Missionary Society recently applied this principle to a church belonging to a Presbytery which coöperated, in Home Missions, with the Parent Society, and not with the Auxiliary. Moreover, these principles and usages are not peculiar to

Voluntary Societies. They commend themselves, as just and proper, to ecclesiastical Boards. It was stated at the last session of the Old School General Assembly, that its Board of Domestic Missions acted upon precisely the same principle which is laid down by the Executive Committee of this Society, in the case of the Presbytery of Alton. The principles and precedents, therefore, of this Society and its Auxiliaries, are at war with the claim set up by that Presbytery, and by others in its behalf.

Testimony of the Churches.

4. This Auxiliary System, we are confident, is still approved by a large majority of the beneficiaries and patrons of the Society. In the Presbyterian connection, a diversity of sentiment on the subject has of late been developed. While many individuals declare their cordial approbation of the principles in question, the GENERAL ASSEMBLY has expressed a contrary judgment in the following language, which seems to deny the right of the Society to withhold aid from feeble churches, though all the other churches of the denomination should contribute the "*whole*" of their Home Missionary funds elsewhere :

"The General Assembly can never approve of these resolutions, if they are to be interpreted as,

"1. Denying the right of our Presbyteries, in our present relations to the American Home Missionary Society, to appoint, solely on their own authority, one or more exploring missionaries within their bounds; or as,

"2. Asserting it as a sufficient reason why the Society should withhold aid from the feeble churches of a Presbytery, that other churches of such Presbytery contribute the whole, or a portion, of their Home Missionary funds elsewhere than to the Treasury of that Society."

On the other hand, the GENERAL ASSOCIATIONS OF ILLINOIS AND IOWA have adopted the following Minute, the substance of which has also been adopted by the GENERAL ASSOCIATION OF MICHIGAN :

"Whereas, The American Home Missionary Society refuses to grant aid to churches connected with any ecclesiastical body which by its influence and funds maintains operations subversive of the original coöperative intent of the two denominations in forming the Society,

"1. *Resolved*, That this action is so reasonable and just that it seems to us wonderful that it should have been met in any quarter with manifestations of disapprobation.

"2. *Resolved*, That we desire that the principle may be faithfully applied in all cases to which it is justly applicable, in whichever denomination they may be found; and that we confidently anticipate that the Executive Committee by so doing will put an end to a protracted and painful controversy, and open to the Society wide and inviting fields of future usefulness."

The following Resolution was unanimously adopted by the GENERAL CONVENTION OF VERMONT, at its recent session :

"*Resolved*, That we cordially approve of the principles adopted by the American Home Missionary Society in reference to the bestowment of their aid, and which they have recently applied in the case of the Alton Presbytery; and that we pledge ourselves to sustain them in the continued pursuit of the same course."

The GENERAL ASSOCIATION OF CONNECTICUT at its late meeting adopted, unanimously, a series of Resolutions, among which are the following :

"1. *Resolved*, That we cordially approve of fair and unsectarian coöperation between Congregationalists and Presbyterians in the work of Home Missions, and wish to avoid all denominational strife on the missionary field; allowing those who are aided, or expect to be aided, by the common contributions of the two denominations, to choose freely whether they shall be formed into, or continue to be Congregational or Presbyterian churches.

"4. *Resolved*, That we regard the recent action of the Executive Committee of the American Home Missionary Society, in the case of the Alton Presbytery, as based on essential and long established principles of coöperation, which are entirely just; and we protest against any departure from them as a violation of fair coöperation between the two denominations.

The following action was taken, unanimously, by the GENERAL ASSOCIATION OF MASSACHUSETTS, at its recent meeting:

"The General Association of Massachusetts cordially approve, as they have ever done, of the fundamental principles of the American Home Missionary Society, whereby Christians of different views in ecclesiastical polity unite their efforts for the only purpose of securing the publication of the Gospel of Christ in our land, independently of sectarian designs, and also of the principles according to which the Executive Committee have from the beginning aimed to distribute the common funds contributed for this purpose; and in order to assure them of our encouragement in faithfully discharging their trust according to the principles referred to, and jealously guarding against any perversion of the funds of the Society in aid of any sectarian or exclusively denominational designs whatsoever.

"1. *Resolved*, That the action of the Executive Committee of the American Home Missionary Society of the 25th of April last, in relation to the Alton Presbytery, is based upon the only equitable principle upon which coöperation can be sustained, and they have our most earnest sympathy and fullest sanction in their endeavor to conduct the affairs of the Society according to the rules by them laid down.

"2. *Resolved*, That in the opinion of this Association any attempt whatsoever to employ the American Home Missionary Society or its funds for an exclusively sectarian or denominational purpose is a violation of good faith, and an infringement of the spirit of Christian fellowship and a departure from strict justice."

The two most important Auxiliaries of the Society have also declared their sentiments on this subject. In 1856, the MASSACHUSETTS HOME MISSIONARY SOCIETY, speak of the amount, [\$50,758.38,] that year expended beyond their bounds, as

"Paid into the Treasury of the American Home Missionary Society for them to distribute on the field at large, in accordance with a long established and well approved system of coöperation," and say of that system, "It supposes the surrender of certain denominational rights in the prosecution of the one common enterprise, and recognizes the authority of a Central Executive Committee, annually chosen, to appoint, commission, locate and direct all the missionaries, with power also to 'create such agency or agencies' for any of these or other purposes, 'as the interests of the Institution may require.'" . . . "Into this coöperative alliance, the Massachusetts Home Missionary Society, entered heartily and in good faith, having obtained from the Legislature an alteration of its old charter for that express purpose, and has ever since paid 'the whole of its funds' to the American Home Missionary Society." . . . "So far as the Executive Committee can learn, there is not the faintest wish among the donors in Massachusetts to have our old relations to that Society changed, unless it be found (which can hardly be supposed) that those who are now diverting a portion of their funds from the general object, to sustain separate and denominational Home Missions on the same field, *are also to draw from the common treasury an equal share with those who contribute THE WHOLE OF THEIRS to replenish it.* A demand so out of harmony with all reasonable ideas of coöperation certainly will not be made; or if made, will be refused, till all the confederated parties are ready to dissolve the compact and break in pieces the noble organism through which its invaluable and imperishable results have been achieved."

The last Annual Report of the CONNECTICUT MISSIONARY SOCIETY contains the following reference to the late action of the Executive Committee:

"In the action adopted by the Executive Committee of that Society, and in the principles on which it is based, the Directors think it due to express their full concurrence. These principles they regard as just and necessary. On no other could any harmonious or desirable coöperation be attained. A right to take from the common treasury must not be separated from the obligation to contribute to its resources to the extent of the ability. Coöperation implies effort, not merely in reaching forth the hand to take from the common stock, but effort to replenish it."

While, therefore, the principle upon which the Executive Committee have acted

is, in itself, clear as noon-day, and commends itself at once as just and proper, it is apparent from the foregoing statements that it entered into the original basis of the Institution; that, until recently, it has been uniformly recognized as essential to coöperation, and can not now be abandoned without the destruction of the Society.

Appointments by the Executive Committee of the American Home Missionary Society, in June, 1859.

Not in Commission last year.

Rev. B. N. Seymour, Camptonville, Cal.
 Rev. Edmund D. Holt, Chatfield, Minn.
 Rev. William J. Smith, Osage, Iowa.
 Rev. William Bridgman, Waupaca, Wis.
 Rev. Avelyn Sedgwick, Lafayette and Troy, Wis.
 Rev. Tertius D. Southworth, Pleasant Prairie, Wis.
 Rev. Griffith Jones, (Welsh,) Cambria and Welsh Prairie, Wis.
 Rev. Henry Cherry, Dowagiac, Mich.
 Rev. Daniel Gilmer, Sandoval and Richview, Ill.
 Rev. Adam Johnston, Chillicothe, Ill.
 Rev. Charles H. Force, South Ottawa, Ill.
 Rev. Calvin C. Adams, Fremont, Ill.
 Rev. J. C. Dumsor, (German,) Dundee, Ill.
 Rev. E. F. Baird, Watertown, O.
 Rev. Edmund Garland, Johnstown, O.
 Rev. Jefferson Wyncoop, Oramel, N. Y.
 Rev. A. B. Peffers, Carlton, N. Y.
 Rev. Ashbel Parmelee, D. D., Titusville, N. Y.
 Rev. Henry Osborn, Circleville, N. Y.
 Rev. Goodloe R. Bell, Manhattanville, N. Y.
 Rev. Ezra D. Kinney, Long Ridge, Ct.

Re-commissioned.

Rev. James Pierpont, Healdsburg, Cal.
 Rev. Rodney Paine, Hampden and Burlington, Kan.
 Rev. James Brownlee, Brownville and Burlingame, Kan.
 Rev. Gardner K. Clark, Saratoga, Minn.
 Rev. David Andrews, Wabashaw, Minn.
 Rev. B. F. Haviland, Cannon City and East Prairie, Minn.
 Rev. Chauncey Taylor, Algona and Irvington, Iowa.
 Rev. David Knowles, Crawfordville, Iowa.
 Rev. John D. Sands, Keosauqua, Fox Prairie, and Lebanon, Iowa.
 Rev. Alexander Fairley, Scott and Downey, Iowa.
 Rev. Andrew J. Drake, Mount Pleasant, Iowa.
 Rev. George Bent, Lansing, Iowa.
 Rev. Lebbeus B. Fifield, Manchester, Iowa.
 Rev. William P. Avery, Chapin and Hampton, Iowa.
 Rev. Siegmund Uhlfelder, (German,) Sherrold's Mound, Iowa.
 Rev. Almer Harper, Sabula and Sterling, Iowa.

Rev. Charles R. French, Clermont and Elgin, Iowa.
 Rev. Christopher C. Cadwell, Genoa, Wis., and Richmond, Ill.
 Rev. James Jameson, Albany, Wis.
 Rev. John T. Marsh, Sheboygan Falls, Wis.
 Rev. Milton Wells, New-Lisbon, Necedah and Mauston, Wis.
 Rev. Joseph M. Hayes, Trempealeau, Wis.
 Rev. A. D. Laughlin, Pleasant Hill and Orion, Wis.
 Rev. John H. Spengler, (German,) La Crosse, Wis.
 Rev. Joseph D. Stevens, Waterford, Rochester, and Honey Creek, Wis.
 Rev. Anson Clark, Hartford, Wis.
 Rev. Francis Lawson, Pleasant Prairie and South Bristol, Wis.
 Rev. Michael M. Porter, London and Augusta, Mich.
 Rev. Donald B. Campbell, Vienna, Mich.
 Rev. Addison Lyman, Sheffield and Annawan, Ill.
 Rev. William Porter, Hampton, Ill.
 Rev. Alvah Day, Nettle Creek, Ill.
 Rev. Isaac T. Whittemore, Pontiac and Odell, Ill.
 Rev. Joseph Wilson, Long Point and Pleasant Prairie, Ill.
 Rev. Robert Samuel, Nebraska and New Rutland, Ill.
 Rev. John M. Bishop, Lawrenceport and Mitchell, Ind.
 Rev. Ransom Hawley, Putnamville and Brazil, Ind.
 Rev. Samuel D. Smith, Morrow, O.
 Rev. William H. Bay, Racine, Bashan and Chester, O.
 Rev. James R. Wright, Ridgeville Corners, O.
 Rev. Thomas W. Davies, (Welsh,) Ironton, O.
 Rev. William H. Rogers, West Chester, Mount Pleasant, and Cheviot, O.
 Rev. William H. Babbitt, Hoboken, N. J.
 Rev. Richard Woodruff, Richford, N. Y.
 Rev. E. Taylor, Ashville, N. Y.
 Rev. Timothy H. Quigley, Sheldon and North Java, N. Y.
 Rev. Isaac Chichester, Bennington, N. Y.
 Rev. Chester Holcomb, Wayne, N. Y.
 Rev. Cicero C. Stevens, Crown Point, N. Y.
 Rev. Sanford W. Roe, Cairo, N. Y.
 Rev. A. N. Freeman, (colored,) Brooklyn, N. Y.
 Rev. Charles C. Wallace, Tremont, N. Y.
 Rev. W. S. Clark, North Stamford, Ct.

Receipts of the American Home Missionary Society, in June, 1859.

MAINE—

Monmouth, Rev. H. S. Loring, \$2 00

NEW HAMPSHIRE—

Received by Rev. B. P. Stone, D. D. :
 Concord, Mrs. Elizabeth Bradley, \$5 00
 Hollis, Cong. Ch. and Soc., 44 82
 Keene, Ladies' Heshbon Soc., 10 00
 Merrimack, Dea. Robert McGow, to const., Mrs. Sarah McGow, a L. M., 30 00

Nashua, Pearl St. Ch., \$66 21; R. W. Lane, to const. his daughter, Julia E. Lane, a L. M., \$30, 96 21
 Winchester, Ladies' Home Miss. Soc., in full, to const. Mrs. Asabel Jewell, Miss Sarah D. Lock, and Edward S. Alexander, L. Ms., 74 00 260 03
 Plymouth, Ladies of Cong. Soc., by Mrs. Hannah A. C. Jewett, 4 00
 Rindge, Ladies' Sew. Circle, by Mrs. Caroline M. Fletcher, 5 00

VERMONT—

Charlotte, legacy of Mrs. Eliza Ufford, to const. Miss Anah Dewey, of Beloit, Wis., a L. M., by Dea. E. H. Wheeler, Ex'r.,	50 00
Queechy, Lucy R. Ripley,	1 00

MASSACHUSETTS—

Massachusetts Home Missionary Society, by Benjamin Perkins, Treas.,	1,000 00
Athol, on account of legacy of Mrs. Hannah Sweetser, by L. Sweetser, Ex'r.,	30 00
Haverhill, West Parish, Cong. Ch. and Soc., by Rev. A. Farwell,	4 00
Lawrence, Lawrence St. Ch., to const. James Cary a L. M., by Samuel E. Stone, Treas.,	32 58
Lenox, Ladies' Sewing Soc., by M. L. Hotchkin,	3 00
Newbury, legacy of Miss Polly Dole, by George P. Danforth, Ex'r.,	690 13
North Adams, Gardner White, by S. Gaylord,	1 00
Reading, on account of legacy of Amos Potania, by Caleb Wakefield, Ex'r.,	200 00
Sippican, Cong. Ch. and Soc., in full, to const. Mrs. Louisa Hadley a L. M., by W. N. Ellis,	15 00
South Egremont, Mass. Ladies' Miss. and Benev. Soc., to const. Mrs. Adelaide Burnham Karner, a L. M., by Miss Sophia Goodale,	30 00
South Hadley, Teachers and Pupils of Mt. Holyoke Sem., to const. Miss Lydia W. Shattuck, Miss Harriet E. Sessions, and Callista A. Streeter, L. Ms., by Catharine Hopkins,	173 00
South Hadley Falls, Cong. Ch., Mon. Con., by Rev. Richard Knight,	16 10
Springfield, North Ch., a friend, Westborough, Ladies' Sew. Circle, by S. W. Fayerweather,	150 00
	7 00

CONNECTICUT—

Ansonia, Cong. Ch., Almond Smith, \$3; A friend, \$1,	4 00
Black Rock, Cong. Ch. and Soc., by George E. Sheldon, Treas.,	13 50
Colebrook, Center Ch., by Osborn Stillman,	80 75
Madison, First Cong. Ch., \$32; Ladies, \$30, in full, to const. Rev. Samuel Fiske, a L. D.; Mrs. Cloe Maria Bishop, to const. her grandson, Jonathan Meigs Bishop, a L. M., by Dea. J. T. Lee, \$30,	92 00
Middletown, First Cong. Ch., by Rev. Jeremiah Taylor,	75 88
New Hartford, South Cong. Ch., to const. E. C. Spencer, a L. M., by Rev. Edwin Hall, Jr.,	45 50
North Haven, Cong. Ch., by Rev. B. S. J. Page,	80 00
Old Saybrook, Ladies' H. M. Soc., by Miss A. K. Dowd,	5 00
Salisbury, Mrs. Victoria Humphrey, Stamford, First Cong. Ch., by Theodore Davenport,	4 60
Stonington, on account of legacy of Mrs. Lois Noyes, by Jesse D. Noyes, Administrator,	180 00
	6 00
Suffield, Ladies' Sew. Soc., of First Cong. Ch., by Mrs. Lucy H. Palmer,	6 00
Terryville, Cong. Ch. and Soc., by Milo Blakesley, Treas.,	78 00
Watertown, Cong. Ch., of which \$30 is from Misses M. B. and H. Starr, to const. Mrs. Esther S. Baldwin, a L. M., and \$30 from L. Starr, to const. Henry Gladding, a L. M., by E. Curtiss,	123 13
Westchester, Cong. Ch., in full, to const. Aaron E. Emmons and Dea. William Adams, L. Ms., by Rev. Andrew C. Denison,	55 00

NEW YORK—

Albany, on account of legacy of Anthony Gould, by William Gould and Otis Allen, Ex'rs.,	8,000 00
---	----------

Athens, Ebenezer King, by A. Meislin,	50 00
Auburn, Cayuga Presby., to const. Horace J. Brown, a L. D., and Edward M. Meriman, a L. M., by J. F. Terrill, Treas.,	180 00
Brooklyn, a thank offering, "Nosworthy,"	2 50
Central Cong. Ch., Mon. Con., by A. Van Tuyl,	5 56
First Presb. Ch., Mon. Con., by A. Fisher,	9 23
South Presb. Ch., Mon. Con., by Nathan Lane,	45 64
Third Presb. Ch. and Sab. Sch., towards the support of a Home Missionary,	250 00
Candor, Abel Hart,	20 00
Flushing, Cong. Ch., by D. S. Williams,	50 00
Harlem, Presb. Ch., Mon. Con., by E. Ketchum,	10 29
Hillsdale, Presb. Ch., by Rev. J. W. Larimore,	11 00
Hudson, Presb. Ch., by Rev. J. W. Larimore,	75 00
Leyden, legacy of Reul Kimball, by Paul Kimball, Jr.,	4 00
New York, legacy of Mary W. Maynard, by Ellen E. Wilcox, Executrix, \$430; Mrs. James W. Smith, to const. George W. Smith, a L. M., \$30; Cash, \$10; M. W. Lyons, \$5; A friend of Home Missions, \$2,	447 00
Fourteenth St. Presb. Ch., William E. Dodge, \$250; E. C. Chapin, \$25,	275 00
Madison Square Presb. Ch., Theodore Roosevelt, \$30; G. L. Robbins, \$25; H. Nason, \$5; J. Wales, \$5; Mrs. D. N. Barney, \$10; R. S. Cook, \$10,	95 00
Mercer St. Presb. Ch., J. W. Quincy, \$100; Mrs. J. J. Townsend, \$30; Daniel D. Lord, \$25,	155 00
Thirteenth St. Presb. Ch., to const. William J. Johnson, M.D., and John W. Thompson, L. Ms., by John C. Hines,	61 10
Niagara Falls, Presb. Ch., to const. Dr. C. C. Tyrrel, a L. D., and Justus Ingles and William F. Evans, L. Ms., by Rev. Alexander McColl,	167 24
Otego, First Cong. Ch., by Rev. Henry Lesc,	5 60
Palmyra, legacy of Miss Charlotte Boughty, by Oliver Allen, Ex'r.,	75 00
Pekin, Abigail Peck,	5 00
Poughkeepsie, Presb. Ch., Mon. Con., by James Bowne, Treas.,	26 69
Sidney Center, Cong. Ch., by Rev. A. J. Buel,	2 45
Sidney Plains, Cong. Ch., Sab. Sch. Miss. Soc., by C. G. Rogers,	6 00
Troy, Liberty St. Presb. Ch., by Rev. J. C. Gibbs,	5 00
Windham, Second Presb. Ch., by Rev. John B. Fish,	10 00

NEW JERSEY—

Hanover, a friend,	13 00
--------------------	-------

PENNSYLVANIA—

Wattsburg, Presb. Ch., by Jacob Fritts, Treas.,	5 00
---	------

KENTUCKY—

Newport, Second Presb. Ch., by William Andrews,	13 25
---	-------

OHIO—

Received by Rev. Lysander Kelsey—	
Cleves, Presb. Ch.,	5 00
Columbus, Second Presb. Ch., \$76.16; Mrs. Keyes, \$10,	86 16
Kirkersville, Presb. Ch., by Rev. T. Howe,	1 25
Logan, Presb. Ch., by Rev. C. C. Hart,	82 00

Newark, Presb. Ch., \$25.75;	
Mon. Con., \$12.52, by A. L. Towne,	38 27
New Carlisle, Presb. Ch., by Rev. E. R. Johnson,	20 00
Ripley, First Presb. Ch., Sharon, Presb. Ch.,	27 00 9 55
A family,	4 00
Delhi, Presb. Ch., \$30; Ashley, Presb. Ch., \$11.86, by Rev. H. McVay,	41 36
Farmington, Presb. Ch., by Rev. W. F. Millikan,	7 00
Hartford, C. L. Graves, by Rev. Hugh Carlisle,	3 00
Ironton, Welsh Cong. Ch., by Rev. Thomas W. Davies,	16 00
Piqua, Second Presb. Ch., by Rev. N. C. Coffin,	15 00
Ridgeville Corners, Cong. Ch., by Rev. J. R. Wright,	20 35

ILLINOIS—

Brickton, \$5.95; Jefferson, \$6.05; Lyden, \$3, by Rev. C. R. Clarke,	15 00
Bunker Hill, a female friend, Griggsville, First Cong. Ch., Mon. Con., by C. W. Kneeland, Treas.,	40 00 50 00
Hadley, Cong. Ch., by Rev. C. C. Breed,	2 50
Lamaille, Cong. Ch., by Rev. H. M. Swift,	5 00
Oswego, Cong. Ch., by Rev. A. J. Drake,	28 13
Pana, Presb. Ch., by Rev. J. S. Walton,	5 00
Pittsfield, Cong. Ch., by Rev. S. R. Thrall,	16 00
Seward, Cong. Ch., by Rev. A. W. Chapman,	12 76

MICHIGAN—

Allegan, Presb. Ch., by Rev. J. A. Ranney,	7 00
Corunna, Presb. Ch., by Rev. Alanson Scofield,	8 20
Decatur, Presb. Ch., by Rev. Samuel Fleming,	2 00
Detroit, legacy of Mrs. Betsey M. Hurd, by E. C. Walker and David Cooper, Exrs.,	50 00
Saginaw City, Presb. Ch., by Rev. D. M. Cooper,	13 00
Watersvilet, Cong. Chs., by Rev. Aaron Rowe,	5 50

WISCONSIN—

Received by Rev. D. Clary—	
Allen's Grove, Cong. Ch.,	19 00
Beloit, Cong. Ch., \$51.01; Ladies' Soc., \$21.53, Benjamin Durham, in part, to const. Sophia Durham, a L. M., \$10; F. H. Stiles, \$1,	83 54
Clinton, Cong. Ch.,	5 87
Columbus, Presb. Ch.,	9 75
Delavan, Cong. Ch.,	18 33
Janesville, Cong. Ch., of which \$30 is to const. Dea. Josiah Wright, a L. M.,	32 65
Oconomowoc, Cong. Ch.,	3 35
Racine, Presb. Ch.,	31 80
Shopiere, in full, to const. Rev. W. H. Burnard, a L. M.,	10 20
Baraboo, First Presb. Ch., by Rev. Hiram Gregg,	8 00
Barre, Cong. Ch., by Rev. Edward Brown,	8 00
Brookfield, First Cong. Ch., by Rev. S. D. Darling,	6 00
Fall River, John Q. Adams, to const. himself a L. M., \$80; Miss Mary L. Pomroy, \$1,	81 00
Hortonville and New London, Cong. Chs., by Rev. S. D. Peet,	3 00
La Cross, Ger. Evan. Ch., by Rev. J. H. Spengler, \$2; Rev. J. C. Sherwin, \$10,	12 00
Oconomowoc, First Cong. Ch., by Rev. T. Williston,	4 45
Potosi and Rockville, Cong. Chs., by Rev. E. N. Lewis,	5 00
Portland, Presb. Ch., by Rev. William Drummond,	5 87

Waupun, First Cong. Ch., by Rev. H. H. Benson,	16 91
--	-------

IOWA—

Almoral, Cong. Ch., by Rev. J. H. Kasson,	3 00
Colesburg and Jefferson, Presb. and Cong. Chs., by Rev. J. B. Parlin,	8 75
Fort Dodge and Otto, Cong. Chs., by Rev. William Kent,	10 00
Genoa Bluffs and Williamsburgh, Cong. Chs., by Rev. W. P. Gale,	7 00
Grinnell, Abram Whitcomb,	1 00
Lewis, Cong. Ch., by Rev. G. B. Hitchcock,	10 00
New Liberty and Big Rock, Cong. Chs., by Rev. S. N. Grout,	6 22
Red Rock, Cong. Ch., by Rev. J. Mather,	2 00
Wilton, Cong. Ch., by Rev. E. P. Kimball,	1 05

MINNESOTA—

Mazeppa, \$6.08; Pepin, \$4.75; Central Point, \$2.75; Westervelt, \$2; Florence, \$3; Bear Valley, \$2; Zombio Falls, \$1.10, by Rev. J. N. Williams,	21 68
--	-------

CALIFORNIA—

Camptonyville, \$17.25; Galena Hill, \$13.37; Young's Hill and San Juan, by Rev. W. L. Jones,	60 00
Sacramento, Cong. Ch. and Soc., by Seth Babson,	50 00
San Francisco, First Cong. Ch., L. P. Fisher, to const. himself a L. D.,	100 00

HOME MISSIONARY,	54 00
	<hr/> \$9,687 45

Donations of Clothing, etc.

Brooklyn, N. Y., Church of the Pilgrims, Ladies' Miss. Sew. Soc., a box.	
Dayton, O., Ladies of Presb. Ch., one box, \$90; one box, value unknown.	
Haverhill, Mass., West Parish, Ladies of Cong. Ch. and Soc., by Rev. A. Farwell, a barrel,	60 83
Lenox, Mass., Ladies' Sew. Soc., by N. L. Hotchkiss, a box.	
North Stonington, Ct., Cong. Ch., Ladies' Sew. Circle, by Mrs. L. B. Wheeler, Sec., a box,	30 00
Old Saybrook, Ct., Ladies' H. M. Soc., by Miss A. K. Dowd, a box.	
Seneca Falls, N. Y., Ladies of Presb. Ch., by Rev. William J. Jennings, a box,	45 50
Suffield, Ct., First Cong. Ch., Ladies' Sew. Soc., by Mrs. Lucy H. Palmer, a box,	76 79
Westborough, Mass., Ladies' Sew. Cir., by S. W. Fayerweather, a box.	

Receipts of the Western Agency, New York, from March 1, 1859, to June 1, 1859. W. T. Scott, Treas.

Barre Center, Presb. Ch., by Z. F. Hubbard,	\$9 00
Batavia, P. L. Tracy, \$15; legacy of Mrs. Phebe Comstock, by P. L. Tracy, \$15,	80 00
Branchport, Presb. Ch., by Rev. A. T. Wood,	5 00
Bristol Center, by Rev. A. Spencer,	4 00
Brockport, Presb. Ch., to const. I. H. Markell, of Toronto, C. W., a L. M., \$50; R. and E. A. Benedict, \$10, by A. F. Frye, less exchange 80 cts.,	59 70
Buffalo, First Presb. Ch., Ladies Home Miss. Soc., to const. Albert S. Merrill and Dennis Taylor, L. Ds., and Mrs. Elizabeth Townsend, a L. M.,	232 53
Cambridge, legacy of Josiah B. Scoville, by Thomas Scoville, Exr., less exchange, \$1,	199 00

Canisteo, by Rev. G. Spaulding,	22 50
Castleton, Ladies' H. M. Soc., in full, to const.	
Mrs. Sarah Stearns, a L. M., by Mrs. Hart,	22 21
Cayuga, Presb. Ch., by Henry Willard,	37 00
Clarkson, Cong. Ch., by W. Alling,	10 00
Coneawago, legacy of Benjamin Corey, by	
Milton Bush, \$10; Milton Bush, \$5.	15 00
East Bloomfield, Cong. Ch., Josiah Porter,	50 00
East Palmyra, Hiram Foster, \$5; others,	
\$21, by Rev. Mr. Collins,	26 00
Fredonia, Presb. Ch., by John Seymour,	1 00
Hammondsport, Presb. Ch., by Rev. S.	
Voorhies,	10 00
Henrietta, Cong. Ch., by A. Beebe,	8 00
Ithaca, Presb. Ch., by B. S. Halsey, Treas.,	25 00
Limra Presb. Ch., by Rev. R. R. Kellogg,	31 82
Little Valley, Cong. Ch., to const. Miss	
Sarah E. Johnson, a L. M., by Rev. Chal-	
on Burgess,	30 00
Lyons, John Gilbert, in full, to const. him-	
self a L. D.,	10 00
Medina, Presb. Ch., to const. Rev. Edgar W.	
Clark, a L. M., \$60; Allen Bacon, \$5; G.	
T. Anthony, \$3,	63 00
Mendon, Presb. Ch., by Rev. G. C. Over-	
hiser,	17 50
Newark Valley, Cong. Ch., \$14.51; Ladies'	
Miss. Soc. 22, by W. S. Lincoln,	36 51
North Chili, Presb. Ch., by Joshua Wells,	6 00
North Java, Sheldon, Cong. Ch., by Rev. T.	
H. Quigley,	18 21
Olean, Presb. Ch., by Rev. S. Cowles,	30 00
Oaks Corner, Presb. Ch., by Rev. Mr. In-	
gram,	7 50
Palmyra, Presb. Ch.,	97 83
Penn Yan, Myron Hamlin,	10 00
Red Creek, Presb. Ch., Peter Snyder, \$5;	
Ladies' Home Miss. Soc., in part, to const.	
Mrs. O. Mack, a L. M., \$10,	15 00
Richford, Presb. Ch., by Rev. R. Woodruff,	25 00
Ripley, Presb. Ch., by Rev. I. S. Barria,	1 00
Rochester, Central Presb. Ch., Walling, \$25;	
F. Starr, \$25; Mr. Grosvenor, \$5; others,	
\$33.14,	88 14
Silver Creek, Presb. Ch., by G. W. Few,	50 00
West Greece, by Rev. H. E. Woodcock,	17 00
Woodhull, Presb. Ch., by Jeffrey Smith,	4 00
Youngstown, Presb. Ch., by Rev. Mr. Par-	
tington,	8 00
	<hr/>
	\$1,387 50

Receipts of the Philadelphia Home Missionary Society, for the quarter ending June 1, 1859. HENRY PERKINS, Treasurer.

NEW JERSEY—

Paterson, Second Presb. Ch., by Rev. E.	
Cheever,	\$20 00
Rockaway, Presb. Ch., Mrs. C. Beach,	3 00

PENNSYLVANIA—

Bethany and Rileyville Chs., by Rev. E.	
O. Ward,	20 00
Carlisle, First Presb. Ch., by Mr. J. D.	
Halbert,	85 80
Dauphin, Presb. Ch., by Rev. John W.	
Davis,	5 00
Darby, Second Presb. Ch., by Rev. M.	
Burdett,	4 60
Dunmore, Presb. Ch., by Rev. J. R.	
Townsend,	10 00
Farmington, \$5.41; Nelson, \$3.59, by Rev.	
F. Rand,	9 40
Gibson, Presb. Ch., by S. Chamberlain,	7 67
Harrisburgh, First Presb. Ch., Mon. Con.	
coll., by Rev. Thos. H. Robinson,	18 00
Hartsville, First Presb. Ch., by Rev. D.	
K. Turner,	44 00

Lewistown, Mrs. E. Hoffman,	5 00
Montrose, Presb. Ch., Mon. Con. coll., by	
J. Lyons, Tr.,	16 00
Mt. Pleasant, Wayne Co., by E. Atwater,	37 28
Mt. Pleasant, Clearfield Co., by Rev. J.	
Dickson,	5 00
Meadville, First Presb. Ch., by Rev. R.	
Craighead,	27 00
Mill Creek, First Presb. Ch., by Jos.	
Vance,	10 00
Pittsfield, \$5; Garland, \$3—by John Mc-	
Master,	13 00
Pittsburg, Third Presb. Ch.,	229 50
Philadelphia, First Presb. Ch., by Mr. Wil-	
son Duntun: Box coll. \$52.15; subscrip-	
tions, \$278.50; Ladies' contribution, by	
Miss S. P. Courson, \$240; W. L. H.,	
\$25; Mrs. Thomas Harris, \$5,	600 65
Third Presb. Ch., Box coll., \$31.95; Sab.	
Sch. Miss'y Association, by S. E. Hill,	
Treas., \$24.53; John C. Farr, \$50; Alex.	
Whildin, \$25—one half west of mount-	
ains—Robt. Clark, \$10; Edwin King,	
\$10; S. Work, \$10; Chas. Robb, \$10;	
D. C. McCammon, \$10; Wm. Taylor, \$5;	
Mrs. Hepburn, \$5; R. J. Mercer, \$5; Mrs.	
H. C. Flickwer, \$5; J. W. Queen, \$5;	
Mrs. E. Sparks, \$5; Mrs. Donaldson, \$5;	
Jas. Aikman, \$5; Capt. Whildin, \$5; A.	
McCormick, \$5; Robt. O'Neill, \$5; J.	
W. P. White, \$5; C. Gulager, \$5; John	
Wallace, \$5; Jas. Frazer, \$5; J. B.	
Bussier, \$5; Capt. Foley, \$5; J. & C.	
McFarlane, \$4; Rich. Young, \$3.50;	
W. H. Pile, \$3; M. Hanson, \$2.50; J.	
J. Hand, \$2.50; W. F. Geddes, \$2; A.	
Powell, \$2; John Hartman, \$2; E.	
Calhoun, \$2; D. F. Huler, \$2; D. S.	
Willis, \$2; M. G. Pile, \$1.50; Mrs. L.	
Hazzard, \$1.50; Mrs. Huler, \$1; D. M.	
Swar, \$1; Miss S. Bussier, \$1; Miss	
E. Bussier, \$1; R. Hazzard, \$1; Mrs.	
Homewood, \$1; Mrs. Waller, \$1; Mrs.	
Watson, \$1; M. G. Van Osten, 50 cts.;	
Mrs. Drummond, 50 cts.;	
Mrs. Las-	
selle, 50 cts.;	
Miss Richardson, 50 cts.;	
Dr. Ernest, 50 cts.,	307 48
Calvary, Presb. Ch., box coll., \$120.21;	
John A. Brown, \$100; Jos. H. Dulles,	
\$30; H. J. Williams, Esq., \$25; Mrs.	
Taylor, \$5,	230 20
Central Presb. Ch., N. L., box coll., by	
Mr. Sam. T. Bodine, \$42.06; E. D.	
Stewart, \$25; G. W. Bowers, \$10,	77 06
West Walnut Presb. Ch., by Rev. J. G.	
Butler,	43 00
Western Presb. Ch., Mon. Con. coll., by	
A. Jewett,	10 77
Cedar St. Presb. Ch., coll., by Rev. H.	
A. Smith,	18 00
Manayunk, Presb. Ch., by Rev. Andrew	
Culver, \$41.08; Sab. Sch., \$10; Mon.	
Con., coll., \$12,	63 03
Mantua, Presb. Ch., bal., by Rev. T. S.	
Johnston,	13 75
Bequest of Ellen Broger, dec'd, by Mrs.	
A. V. R. Constable, Executrix,	50 00
Miss Austin's subscription,	1 00
John Constable,	5 00
Int. 6 mos. Penn. R. R.,	60 00
Rev. Jer. Miller and wife,	20 00
Providence, Presb. Ch., by Rev. Samuel	
Whaley,	19 00
Sylvan, \$7; Wells and Columbia, \$8,	15 00
Salem and Sterling, Presb. Chs.,	20 00
Troy, Presb. Ch.,	13 42
Wells, Presb. Ch., by Rev. J. F. Adams,	3 13
Waterford, Presb. Ch., by Rev. I. I.	
Bradford,	6 40
Wellsboro, Presb. Ch., by Rev. J. F. Cal-	
kins,	19 00
	<hr/>
	\$2,215 75

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? . . *Rom.* x. 15.

Vol. XXXII.

SEPTEMBER, 1859.

No. 5.

Influence of Home Missions upon Civil Society.

The following Address was delivered at the Society's Anniversary in May, 1859, by WILLIAM CURTIS NOYES, Esq, of New-York, on moving the following resolution :

RESOLVED, *That a diligent and successful prosecution of the Home Missionary work, is essential, not only to the continuance and improvement of our religious character and privileges; but also, to the extension and perpetuity of the civil institutions which secure to us the blessings of liberty.*

The proposition embraced in this resolution, may startle some of my hearers who are accustomed to view the great cause in which this Society is engaged, from one only of the many headlands which jut into the ocean of its operations. It is well, however, to contemplate its purposes and objects from a different point of observation, in order that its unequaled importance may be felt and acknowledged. No thoughtful man will undervalue the work of the Society, in its purely religious aspects; but many who give it scarcely a passing thought, will be induced to lend it their favor and aid, if convinced that it has political and economic bearings, which may not be overlooked without detriment to the community. I do not use the word *political* in the degraded sense to which it has been so generally reduced, but in a higher and nobler one; as pertaining to sound policy, to the administration of civil government, to a just regard for, and distribution of right among men in their several stations and relations. In this sense only one other subject—the salvation of immortal souls—is worthy of being its rival. Nor must it be supposed that the necessity for the vigilant prosecution of the work in order to the conversion of men is under-estimated. Never, until the day of Millennial glory arrives, will that necessity cease; for it exists in the corrupted nature of man, that

tendency which inevitably leads him, as a general rule when unregenerate, to prefer evil rather than good. Even in this day of light and knowledge, this disposition exhibits itself among all classes, and in private and official stations; producing, as it always has done, violence, disorder, oppression, and misrule. It shows itself in the family circle, in the place of public resort, in the jury box, upon the judicial bench, and in the halls of legislation. It seeks to pronounce the sale of liquid poison, resulting in the destruction of the temporal and eternal interests of hosts of our people, and among them many of our most valuable citizens, as a proper branch of political economy, and to elevate the right to carry it on to the rank of a fundamental principle of government, superior to all laws and constitutions. It aims to declare by the aid of medical science—the noblest and kindest of human achievements—that a series of successful forgeries is only the manifestation of a disordered intellect—a *moral* insanity, which deserves, not punishment, but benevolent commiseration. In one section of the country it appeals to a jury—that great landmark of Saxon liberty—to disregard, and they do disregard, laws demanded by the universal voice of Christendom for the suppression of the slave trade; and what is worse and still more abhorrent, it seeks to raise that unholy traffic from the scorn and degradation into which it has fallen, to the dignity of a missionary enterprise—perhaps, in the opinion of its advocates, to a rivalry with this Society. In another section it makes an almost equally successful appeal to the same body, to set at naught the Federal Constitution, the only security for national protection and national unity, in favor of personal liberty. Personal liberty is, indeed, invaluable, but it must, like all other human rights, be regulated by the law and the Constitution; and they who exhort to the willful violation of either, invoke universal anarchy and contribute in no small degree to the demolition of the fair edifice in which all our liberties are enshrined. The tendency alluded to perverts the precepts of the Bible and the teachings of God to its base uses, and pronounces revengeful murder, not a felonious killing, but a judicial sacrifice; and judge and jury reëcho the blasphemy. As a warning to the licentious, such a doctrine is not without its uses, but its general adoption would sap the foundation of individual safety and social order. These, and such things as these, abundantly prove that this Society, how active and useful soever it may be, can perform only a small share of the work which invites its exertions and demands all its energies.

But passing these and other like considerations, with the sincere assent of the understanding and the heart to their paramount importance, let your attention be directed to the blessed influences which the Society must necessarily exert in forming the character and controlling the destinies of the new towns and settlements which are springing up in all parts of our extended country, and from which our new communities and States must be formed. While many of the emigrants to these secluded and far away districts come from foreign lands, much the larger portion of them are from the older States, and leave behind them—oh! how great sometimes is the sacrifice—the advantages of refined association, of organized society, the school house, the town hall, the church, and the sound of the preached Gospel. Much privation and suffering must always attend such enterprises, whether conducted by individuals or by large bodies of men, even when impelled as our Puritan ancestors were by a desire “for the glory of God and the advancement of the Christian Faith.” The time necessarily occupied in providing for mere physical wants, in subduing the forest, in tilling the ground, and in providing new habitations for themselves and their families, does not permit much heed to be given to more important interests, and as a consequence, while there may be with some, reasonable personal decorum in private conduct, and much devoted piety, there

are a large number of others who throw aside all restraint, as if freed from the obligations imposed by civilization ; and hence, there is also the absence of all established and united order, resulting not unfrequently in general license and lawlessness. The interesting relation which has just been given by the speaker who preceded me, of the condition of California after the great rush of emigration to that region, of the character of its heterogeneous population, how most of them, including many professors of religion at home, laid aside their morality and religion, and how the reign of vice and misrule prevailed, is unexpected but reliable testimony to the truth of these observations. It manifested itself there, as under like circumstances it always will, in the desecration of the Sabbath, in border thefts, in the violation of family ties and duties, and in the organization of spontaneous tribunals to check and to punish these and similar outrages—a remedy scarcely to be preferred to the evil it corrects ; and but for other aid the inhabitants must inevitably continue to descend in the social scale. Only a very few of such districts in the early stages of their progress can sustain the regular institutions of the Gospel ; in fewer still, can the inhabitants carry with them a Gospel minister, or support him, or build an edifice in which God may be worshiped ; and without these there can not be a well regulated town, village, or community. This great want it is one of the leading objects of this Society to supply. It sends to these remote settlements as well as to destitute localities nearer home, the living preacher, to dispense the word Truth, and to teach thereby man's duty to his neighbor, to society, and to God. He is usually a man of liberal education, of various degrees of acquirement in most of the elements of human knowledge, in many instances, of refined association and cultivation, he has had the advantages of religious and theological training and education, and above all, and more than all, is of approved pious life and character. But he goes not alone. He is the head of a christian family, and he regards the family institution as sacred, established for the wisest purposes, lying at the foundation of all civil society, and he strives to ennoble and protect it. As it embodies the type of civil government, he renders it obedience and respect, and seeks to mold the people around him into a christian community, with well appointed and good men for their temporal guides and rulers. His own household is an example to separated or disturbed or irreligious households, and they are induced to copy its spirit and imitate its virtues. No, he does not go alone. The spirit of his Master accompanies him ; the spirit to do good, to benefit his fellow man, to take from him the evil of sin, and to make him a child of holiness. Moreover, he takes with him the Bible—God's recorded will to men, and he makes it the companion of his life and the ruler of all his conduct. Through its agency he communicates divine knowledge to the benighted, and leads them to repentance and reformation. The beneficial effects of his labors and anxieties are witnessed, in turbulence giving place to gentleness ; the dram shop to the school and the church ; intemperance to sobriety ; profanity to prayer ; Sabbath breaking to Sabbath keeping ; idleness to industry ; denial of God to his reverence and worship, and a disorderly and licentious community to a well regulated and orderly one ; for, from a knowledge of and obedience to the precepts of the Bible, private and public thrift and good social order are sure to follow. The Home Missionary in a new settlement embodies in his own person some of the most important functions which can be committed to man for his exercise. He is the distributor of tracts and Bibles, the founder of Sabbath schools, it may be the schoolmaster of his neighborhood, it *must* be the teacher of divine truth ; the example and guide in civil affairs, where society is in a formative state, and the comforter of the afflicted and the dying. Well may the dignity of the Missionary calling be

the theme of praise. Well may the self-denying men who embark in it, amidst all their trials and hardships, regard themselves as discharging the highest duties to their race. Much as I love another profession, and believe in its usefulness and necessity, that of the Missionary, in its ends and aims, is higher and nobler, and, oh! it is nearer to heaven.

There must necessarily spring, therefore, from the well-directed efforts of every Home Missionary an advanced state of civil society, in all the regions which come within the sphere of his operations. Such a result is inevitable. The consequences are also obvious. The settlement has increased, its population quadrupled, isolated action is no longer possible, and civil government in some of its forms must be organized. The first want of such a community, is to be well governed, by rulers of principles like its own, selected by its own choice, to have its public affairs administered upon the maxims by which the individuals composing it have regulated their own; in short, to become a town, village, or county, with adequate provision for self-government. When this time has arrived, such is the activity of our people, that the desired end is soon accomplished, and from the aggregation of these, there soon arises a free, intelligent, and christian commonwealth.

If assent is not readily yielded to these views, contemplate the other side of the picture. Figure to yourself border settlements in which there are no such sanctified influences at work. They may easily be found. They are the very opposite of what I have described—what California was, perhaps is—what a portion of Vermont was more than half a century ago, and what Texas was within a few years past. The redemption of one of these, entirely; and of the others partially, from the evils which environed them, has been owing in no inconsiderable degree, to the labors of the missionary and the preaching of a free Gospel.

My duty on this occasion is not completely performed, until I have adverted to some means of making my observations practically useful. The necessities of the cause and the rapid increase of our population, render the employment of a larger missionary force absolutely essential. In 1860, we shall have thirty millions of people; more than half of them beyond the Atlantic slope, and many thousands of them in districts where their spiritual wants must be unsupplied, save by the Home Missionary Society and kindred associations. The expense of sending one missionary, under the auspices of this Society, is small. The trifling sum of \$240 will pay for an entire year of missionary labor. The sums wasted, and worse than wasted, in a city like this, on its frivolous and wicked amusements, its luxuries and its vices, would support an army of missionaries and advance the cause of civilization and Christianity half a century. The rich may furnish many from their abundance. The poor, one, or contribute to the support of one, from their poverty; and be no poorer, but richer far and holier, for their self-denial. From the former no sacrifice of ease or comfort is required. They may retain even their luxuries and yet contribute liberally to the missionary work. No man need abandon his costly equipage; no woman need lay aside her India shawl—both have performed a useful office to humanity by the labor which produced them, and which has put bread into the mouths of the hungry or the famishing, in our own country, or on the sunny plains of Cashmere. No, keep the equipage, it may add to your dignity and importance—wear that splendid shawl, it gives grace and beauty to your person—but take some of the wealth which is behind them, and which their possession implies, to give the bread of everlasting life to the thousands who are standing with open lips ready to receive it. Yes, become a missionary yourself, by proxy, if you can not do it in person, and comply with the

last and most solemn injunction of the Redeemer: "Go ye into all the world and preach the Gospel to every creature."

Examples are not wanting to stimulate you to an active performance of this obligation. Let me take a single one.

Not long after the beginning of the present century, in one of the villages that skirt our own beautiful Hudson, there was a pale, intellectual youth, devoted with great assiduity to study and to books. He became a student of the law, distinguished for his progress, long before he could receive even its lowest honors. As such, and because he was such, he was called to the capital of the State, to share the labors of its highest law officer. There, he became a devout man; adding to his other graces those of piety and religion. His career was worthy of such a beginning. Within a comparatively short period after his admission, he attained distinction in his profession, and the highest rewards of the bar were his, in rapid succession; terminating in the highest law office of the Federal Government. Subsequently, he took up his residence in this metropolis; and for more than twenty years illustrated and adorned the annals of his profession as a Christian lawyer; discharging his duties to his clients, to his fellow men, and to his Maker, with equal fidelity. Of his talents and learning I need not speak—they are known to every one. Of his gentleness and kindness, all who knew him retain the sweetest recollections; and of his purity of life and sanctity of character, his three-score years gave constantly accumulating evidence. Seeking relaxation in a foreign country from exacting professional duties, he found, as all must find, the mutability of human hopes; and he rests now among his kindred, whom he loved so well. What better record could he have left, than that for more than a quarter of a century he had been a teacher of christian civilization, and an active preacher of the Gospel to the destitute, through the agency of the American Home Missionary Society; and that during all that time, amidst the frowns as well as the smiles of what men call fortune, he had sustained *alone* one of its missionaries.

I hold up the example of Benjamin F. Butler for imitation. Well may it be followed; for it points to duty, to God, and to Heaven. The great master of Roman eloquence, without any true knowledge of the future life, could only write of his compeer and friend Hortensius, when afflicted by the news of his death, "QUONIAM PERPETUA QUADAM FELICITATE USUS ILLE, CESSIT E VITA, SUO MAGIS SUORUM VIVIVM TEMPORE;" but with a better revelation of that life, and of the resurrection of the just, we may say of our deceased brother, "he has fought the good fight, he has finished his course, he has kept the faith; henceforth, there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him in that day."

Missionary Intelligence.

CALIFORNIA.

From Rev. W. L. Jones, Eureka, Humboldt Co.

A Beginning on Humboldt Bay.

During the Frazer River excitement, last summer, the future of Camptonville

looked very dark. Men among my friends who had always been able to see some hope of sustaining our Ecclesiastical Society, even in the darkest times, could see nothing then. Just at this time our annual meeting at San Francisco took place. I seldom go far from home at any other time, and thought it would savor somewhat of rashness to

return to C. with so doubtful a prospect before the place, without having seen some place to which I could flee, if the fears of many of us should be realized.

Immediately after our meeting in San Francisco, therefore, I went up the coast to Humboldt Bay, desiring to see a place concerning the destitution of which there could be no doubt, rather than to undertake a denominational movement where others had already gained a foothold.

I found Eureka, the county seat of the Humboldt county, a village of not far from 700 inhabitants, with a larger population of families than is usual in the mining camps. A large number of men are engaged there in the lumbering business, and ships of light draft come in for lumber, from the Sandwich Islands, Australia, and China, as well as from points along this coast. The agricultural interests in this immediate vicinity are comparatively undeveloped; but are thought by experienced judges to promise far more for the future than the lumber trade. The Eel river valley, twenty miles off, is one of the finest agricultural sections of the State, and the road from the Bay to this place is settled by farmers. There was no minister in Eureka, and the only religious service—except a Sabbath school conducted by a few leading men of the town, which they have enjoyed without any degree of regularity,—was the preaching of the circuit minister who resides at Union, eight miles off across the Bay. Three miles from Eureka is a little town called Bucksport, containing a few families, and Fort Humboldt, where the soldiers reside, when not called out to chastise the Indians.

I preached at Eureka on Sabbath morning, and attended a funeral five miles off in the afternoon. I found on my return, that a meeting of the citizens had been held, and it was voted to have another service on Tuesday evening, and in the meantime, to see if it could not be possible to make arrangements for having public worship regularly twice every Sabbath. Sabbath morning was rainy; but a carriage went around for the ladies, and the congregation numbered not far from seventy-five. Tuesday evening was wet; but the congregation was not far from one hundred. Before leaving, I was desired to say, on what conditions I would make that place my field of labor. Considering the isolation of the place—the mail arriving by sea only once in two weeks—and the fact that they did not give the

privilege (if it be one) of taking two places, to divide the labor and the expense between them, and also the expense of living—board being \$10 per week—I told them, that if they would raise \$1200 per year, the change of location which they proposed should be effected; but urged that no precipitate action should be taken, and that for the present, only this conditional arrangement should be made. On my departure, they handed me \$60, which covered the expense of my journey.

During the winter, a communication from them informed me that the condition should be fulfilled; and another stated that the delay of five months, which I found necessary, would not interfere with the arrangement. I am therefore on my way to Humboldt Bay.

From a later communication, we make the following extracts:

Good Prospects.

I find the majority of the population of this place are from New England and the Provinces; and among them are many who have been accustomed from childhood to attend church and Sabbath school. I have as yet found very few, indeed, who have ever been professing Christians, but many who seem in earnest to have religious worship maintained among them.

You may be interested to know, that as soon as the members of a sister denomination learned that this people were in correspondence with me, the minister from Union—eight miles off, where they have a church and parsonage—came over, and got up a parsonage, and moved over about two weeks before I arrived. They have but two or three members here, and his effort to build a church proved a failure. I find him a pleasant neighbor; and am as much amused as anything at this peculiar manifestation of zeal.

The school house is the only place we have for public worship; and because it will seat only 125 or 130, that is the size of our audience, though every Sabbath evening many others come as far as the door. There are many young men in this vicinity engaged in lumbering—either in the mills on the Bay, or in the logging camps, a few miles back—who would attend church in the evening if they could see a plenty of room in the house. We greatly need a place for their accommodation. But the public lands in this county have just come into

market, and the money is drained off to make the necessary payments. Then the lumber market is a little dull, just now, and the people are making an effort to keep independent of aid in the support of the ministry. But we ought to have a house of worship *now*. I think cases like this form a good argument in favor of a Church Building Fund. If people that have money could see the necessity and the *impossibility* of our having a church building at once, as plainly as I now see it, I do not think we should altogether want the means. We have just organized a Sabbath school and Bible class, which promise well.

I regard this as an important and hopeful field of labor. Though there is much to remind us, that we are doing the work of pioneers in a remote and somewhat isolated field, there is also much to make us feel contented and at home. This county is fast filling up with an enterprising and prosperous people. We shall soon be in want of more ministers; and there is at least one point at present where I think one would find nearly as much encouragement as here. The nearest Congregational or Presbyterian minister is 250 miles off; and I know of only two ministers of any sort in the country. It will therefore be very pleasant to welcome ministerial neighbors when the time comes.

Camptonville.

I greatly hope that Camptonville will be able to sustain a minister. I do not regard the time spent there as by any means thrown away. I found no religious worship either there or in the vicinity, and left four regular stations, of which at least three are well sustained. I found no Sabbath school, and left one of increasing interest, with which was connected a teachers' meeting, attended by some who were not praying persons, four years ago. I found very little interest in the maintenance of public worship, and left an organization having sufficient life to call a minister and promise him all they dared to. San Juan is a very important point, and though the expense of the journey, when I did not walk, was \$5, yet a large and intelligent, though skeptical congregation, was gathered, and might have been much increased if the minister should reside in the town.

KANSAS.

From Rev. W. Mayo, Minneola, Franklin Co.

Need of the Gospel.

There are places enough in this region where the Gospel is desired, and where we are invited to go. There are multitudes of new towns springing up, where a few christian people are to be found who long for the bread of life; and even the people of the world express their desire that preaching should be had, and churches organized and built, and they promise support, but the promise often fails to be realized. Men interested in town sites and corner lots encourage us to go to their towns and labor, not for the Gospel's sake, but for the purpose of increasing the value of their property. Instead of giving their support to one church, they stand ready to divide their mite among all orders that may come along. They think, that the more money there is invested in church edifices, the better for them, and so we find some shifting from one denomination to another, just as seems most profitable to them pecuniarily. Such men would as soon aid in the erection of a Roman Catholic church, as in that of any Protestant order. I have very little confidence in the method of disposing of funds raised at the East, for the erection of public buildings here.

Loose Morality of Public Men.

I can not boast of the type of piety found in Kansas. Kansas Christians come here to make money. To this they bend their energies—and not unfrequently their religion. The Sabbath is not properly observed; the business of the week is carried into the Sabbath. Men have a strong desire for office; and principle is laid aside to secure it. I believe there is more of falsehood and wicked scheming here to subserve party purposes than at the East. At least it is more apparent. Temperance principles I have heard advocated strenuously; but as soon as there was a shadow of a chance to get into office, there was a most respectful silence on that topic. It was a sad sight, when one of our Territorial Judges—whose business it was to preside at the trial of men indicted for selling liquor to the Indians, and for selling to the whites without license—go into the tap room and drink bad whisky, *sold in violation of law*, with

the very men he was to try for such a crime. This Judge is a church member in an evangelical denomination.

—•••—
From Rev. L. Bodwell, Topeka, Shawnee Co.

Meeting House Destroyed.

With the aid of contributions from the East, and some also from the West, we have been carrying on the work of erecting at this place a house of worship, measuring forty two feet by seventy, now for some two years. Delayed by our weakness as a church, by the great money pressure of last year, the tremendous and frequent rains, and the illness of our workmen, we struggled on, progressing, though slowly, until this spring found our walls up ready for the roof. All the roof timbers were given; part of them were already sawed and at the church, and the roads, for the first time, were ready and fit for hauling the rest. A young man in Chicago had, with some of his friends, given us twenty thousand fine shingles; and I began to believe, that my year would close upon a church ready for use, if not wholly complete. On Sabbath evening, June 19th, however, this place was, for the third time this year, visited by one of those violent winds to which we here are subject; and almost at a stroke, our church was a ruin. One half of the rear wall, with about eighteen feet in height by fifty five in length (about three fourths) of both side walls, with the heavy window frames, were piled up within and without the building, an almost useless mass of rubbish. Not less than fifty cords of stone, put up with weeks of toil, at a cost of fully one thousand dollars, lie heaped upon the ground, nearly as valueless as two years since.

I had hoped that I might sometime make to our brethren who so generously aided us in our work, a report of their work done, and well done; but God has ordered otherwise. While sorrowing and pained, we ask that they will still pray for us, that undiscouraged we may heartily say: "Thy will be done, on earth as it is in heaven," and may go on again to plan a work for him and his cause. The way we do not see; but know that he can make one at his word. His arm is not shortened, nor his ear heavy. This is our only hope.

From Rev. S. D. Storrs, Quindaro, Leavenworth Co.

Value of a Christian Example.

Two persons from Massachusetts have recently joined us, and are a great help to us in every respect, especially, because they are willing to be *known as Christians*, and at once bear witness for Christ. One of them has opened a wholesale and retail grocery store, and will have nothing to do with selling spirituous liquors. There is no smell of rum about his premises. In New York this would not be noticeable, perhaps; but here it is what is seldom seen. There may be other temperance grocery stores along this river, but this is the first one that I have seen or heard of. Rum, or whisky, as it is here called, is the great staple commodity, and is generally considered the *sine qua non* to success in trade, and especially advantageous in promoting the growth of new towns. We not unfrequently meet men from New England who favor rum selling for this purpose. Kansas is to day suffering a hundred times more from intemperance than from all the political oppression to which she has been subjected. The extreme exhaustion during the hot weather, experienced by those from the East and North, leads many to use stimulating drink. In no other way can the churches at the East so effectually aid the cause of Christ in Kansas, as by sending hither those who are living Christians. These are every where needed in this Territory. The consistent life of the Christian is like a light set in a dark place. It is a constant reproof of sin; and points those who are so eager to obtain earthly treasures, to that heavenly inheritance that endureth forever. It seems to me, that whenever a member leaves a church at the East, special prayer should be offered that the presence of the Lord should go with that individual—that he be "kept from the evil that is in the world."

—•••—
From Rev. James Brownlee, Brownsville, Shawnee Co.

Revival.

The half year now nearly closed has been one of the most laborious, the most trying, and yet the most joyous, that I have spent since I entered the ministry. Preaching has been continued

since the first of January, at all the prominent places in my field, as before, with very few interruptions. We have received a considerable accession to the Brownsville settlement by immigration. Five members were added to this church at our last communion by certificate, and there are perhaps ten more on the ground to be received. There has been no special interest in the church. The state of piety is low.

In and around Burlingame, there has been a very interesting state of things for months past. About the first of March, we commenced a protracted meeting at Superior, two miles from Burlingame, which continued nearly three weeks; and then, after a short recess, we resumed it at Burlingame, and continued there about the same length of time. There was considerable interest at B., and a number of hopeful conversions, but at Superior the interest was very great. Our meeting there was one of great power, quietness and order. The whole population seemed to be moved, whole families came out, and are now recognized as the friends of Christ. On Sabbath, the 22d of May, twenty five persons were received to the church, of whom eleven received baptism. A very interesting Sabbath school is sustained there now, and two Bible classes, and one or two weekly prayer meetings.

MINNESOTA.

Revival.

God has visited his people with "the day-spring from on high, to give light to them that sit in darkness, and in the shadow of death, and to guide our feet into the way of peace." Literally is this so; for this has been one of "the dark places of the earth." I never witnessed more marked evidence of the Spirit's presence among a people. We thought that God showed us tokens of favor, when we entered our new chapel, and gave it up to him by a solemn act of dedication. There was then noticeable an encouraging solemnity. But especially was this so at our fast, observed on the last day of the year. There had been the usual amount of social festivity, gaiety and mirth in the place, and thereby our members had been too far drawn aside; and three or four had so far forgot the duties and proprieties of their calling, as to figure in the dance. But there was true sorrow of heart over this, on that day;

good resolves were made, and so far, they have been kept, I believe. The winter passed on with alternating hopes and fears, with solemn Sabbaths and attentive listening, yet no spiritual development.

The Prodigal Welcomed Home.

Near the last of February, God brought back to this place, by an unexpected and wonderful Providence, a man who had left in bad repute, with purposes never to return to his injured family, unless with fortune and morals mended—of which there appeared slight hope indeed. He had, when a young man, entered into the most solemn covenant with God, to serve him with all his powers and possessions forever. This engagement he wrote out, and laid by for preservation. He honored this transaction for a very few years, by a credible profession, then relapsed into his early vices, imbibed infidel sentiments on removing to the West, and during *twenty years* of corrupting indulgences, he says, he literally fed his soul—and a mind and talents of the first order God had given him—on all descriptions of infidel writings, from Paine, down to Andrew J. Davis and modern *Spiritism*. While in a large city, reflecting on his wretched condition and prospects, as a vagabond on the face of the earth, he chanced to find in the pocket of his trunk, all unexpectedly, his early solemn covenant, which, he says, he had not seen for twenty years. He read it; and it was as though God had kindled an unquenchable fire about his conscience. In his commotion and terrors he meditated death, and actually went upon a bridge, to throw himself into a hole in the ice, near a vessel. But something seemed to say to him "*Not yet!* there may be hope even for you." He turned from his purpose with a raging desire for excitement, of some sort, to allay the tumult in his breast. The illumined letters of the *lantern*, as he passed in the street, tempted him to turn in and drink; the strange woman, lying in wait at the corner of the street, said, come; but an unusual power of resistance took possession of him, and he passed on, till he reached a theater, of the more reputable sort, and his fondness for the drama induced him to turn in. This visit, instead of working his destruction, as it doubtless generally would in similar circumstances, seems to have been overruled for good. In the plays which were acted he saw the ruinous effects of

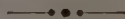
two leading vices, intemperance and dissoluteness, upon character and domestic welfare. His wretched life was pictured before him. He resolved to return to his family—one of the highest respectability and piety here—and to reform his habits. But he was full of hatred and bitterness towards religion, God's people, and especially towards ministers. He had promised his praying wife, however, that if she would receive him again, he would accompany her to church once each Sabbath, a thing he had not done for years.

On returning, he so far overcame his pride and enmity as to keep his promise. On the first Sabbath he was evidently smitten hard of the truth; on the second, he broke into a flood of tears, and wept before the congregation during the whole sermon; on the third, he did the same, and trembled so under emotion, as to shake the seat. His convictions were clear and pungent; but his old infidelity flooded him. He felt, in the depth of his soul, that he was sinking to perdition, and that nothing could save him but the Gospel. He would say:—"I catch glimpses of the beauty and fitness of Christ and his atonement, as you present these things, and I would believe; but how can I? Paine's scoffs, and all my former skepticism come back upon me." He was sometimes almost in despair; but seemed gradually to come into the light. His earliest desire was to try to undo the wicked works he had done. He felt deeply for his old companions in infidelity and sin, of whom there are many in this place. He went immediately to work in the vineyard. This greatly moved and melted down God's people. Our prayer meetings became the most melting seasons I ever witnessed. We multiplied our meetings with good effect, and held services, at intervals, during two weeks; and preached the Gospel from house to house, in the shops, offices and streets, where ever men could be found, as, for a while a sort of awe seemed to come over all, even infidels. Some of these latter evidently felt the power of the word of the Spirit of God. One confessed, that it was more than he could or would bear, and took passage down the river, with the express purpose of driving the distress from him. He could not be dissuaded, and he succeeded in his fatal course. But we rejoice in the hope of a goodly number of conversions, some of whom will probably join other denominations. Five were added to our number by profession,

yesterday, and we hope to receive a few more of the recent converts, at our next sacramental season. So God hath blessed us, whereof we are glad.

Consequences of a Revival.

It should be remarked, that the number of actual converts does not tell all the results of a revival, in such a place as this; neither does it, when we add the consolidating, the training, the quickening and the uniting in love, on the part of the church. It conduces to the order, moral feeling, and correct habits of the place. It promotes church-going, and the peace and quiet of the Sabbath. In many such respects, we feel that the refreshing afforded, though limited in extent, is of inestimable value. Now, I feel perfectly sure, that, under God, this place is indebted for so great a blessing to the Missionary Society, and to the Building Fund, whence we derived aid in preparing for God's service our new and beautiful house of worship. Never did I before see and feel the importance of these two instrumentalities, as now, amid the poverty and prevailing worldliness and unbelief of these new lands, and where there are so many of whom it is said—"they *once* were professors of religion."



From Rev. De W. C. Sterry, Lake City, Wabash, Co.

The Blessing of Hard Times.

We have felt, in common with the rest of the land, the pinching grasp of the times; but, while we mourn over some of its results, have we not cause to rejoice, on the whole? Recognizing, as every true Christian does, in this financial pressure, the hand of Him who "doeth *all* things well," ought we not to be thankful, and to feel that, however many or severe the incidental sufferings may be, yet on the whole, the good results will far overbalance the evil? What an immeasurable blessing, to have the power of the world over the human soul so shaken! I trust and believe that not a few of my congregation have effectually learned the vanity of earthly possessions as a portion for the soul. To God, then, be glory for this chastisement. And oh! when the whole story shall be revealed—when all the resulting good shall be brought to view, in eternity, how great a multitude will praise our God forever and ever

for these "hard times." Another name will then be given to this crisis—Days of the right hand of the Most High—Season of gracious and merciful visitation! How many thousands shall bless God forever for its coming! In connection with Rev. J. N. Williams, your missionary at Florence, Minn., I labored early in the year in a series of evening meetings, at Pepin, Wis. This place lies on the opposite shore of our beautiful lake, and we crossed over on the ice. A precious work of grace was enjoyed there. Between the churches of Lake City and Pepin, a blessed intercourse sprung up during the winter season; out of which good is likely to occur to both.

Home Missions.

My own field grows dear and more dear to me every day. Oh, this blessed missionary work! Who that has once engaged in it can ever want to leave it? How unspeakably blessed, to be an humble agent of the great God, in building up the institutions of salvation in regions that but little time since were peopled only by heathen savages? And what a blessed, glorious work is the American Home Missionary Society doing.

—•••—
From Rev. J. E. Conrad, Mapleton, Blue Earth Co.

The Times.

The hard times are sore upon us here; money is very scarce, and provisions are still scarcer. Many families that fared well in the East are now reduced to little else than corn-bread and milk; and some have hard work to get that. Some have to mortgage their lands, and pay 4 per cent per month, for money to get provisions for their families. I see no hope of the people paying their subscriptions, the present year; but so long as we get our regular quarterly grant from the Society, we can live, by being economical and putting forth a little effort of our own. I must spend a little more time in manual labor than I should like to do if I could help it. My field of spiritual labor should have all my time; but I will try to do the best I can for them, under the present embarrassing circumstances. I am certain that the preaching of the Gospel has its good effect in restraining from sin. It is proving a savor of life unto life, to some. If a kind Providence blesses us this year

with a good crop, all will be well; but if He withholds this blessing, the country will, in many places, be almost deserted.

—•••—
From Rev. E. Clark, Rochester, Olmstead Co.

Scarcity.

I have still to report great depression in pecuniary interests, with perhaps little prospect of any considerable immediate change for the better. The present season, thus far, is adding very little to the population by immigration; and it may be the fact, that more people are leaving the country than are coming into it. The last two seasons having been unfavorable for farm products, food for the last five months has been very scanty. Many families have not been able to procure a sufficient amount of it, of any kind, to make them comfortable. As but little building is going on, mechanics, who constitute a large portion of the population, especially of the towns, are probably suffering more than any other class. Work is to be had for a few of them, at about one third the compensation that was received two years since; but the others cannot obtain it even upon these terms. The railroads which were in process of construction have come to a stand; and there is no certainty when they will be completed and brought into use. Farmers are doing what they can to secure abundant harvests the present season; but many of them are reduced to such straits, that it is difficult for them to procure seed for sowing; and I have heard of several instances where *half of the crop* has been offered to any person who would merely furnish seed. The success or failure of the farmers, the present season, will do much to determine what is to be the state of this country for years in the future.

Influence upon Religion.

As a result of present depressing realities and future uncertainties, religious interests suffer. Several of our leading church members have removed out of the town to their farms; and having no horses and carriages, they are seldom able to get to meeting. Our Sabbath congregations are not as large as they were last season, and the attendance upon the Sabbath school has considerably diminished. An excuse given in behalf of children for non at-

tendance upon the school (and even some church members give the same reason for not attending Sabbath meetings) is that they have no longer any suitable clothing, and cannot at present procure it.

In this state of things, bread and clothing for the body being more valued than bread and clothing for the soul, there are not wanting those who would be in favor of suspending all attempts at maintaining religious worship that should be attended with pecuniary cost. But such a course I have no idea would receive the countenance of the more judicious portion of the people. At no time has there been greater need in this community than there now is, that the instructions of the Gospel should be maintained; for, whatever the season might be for other products, wickedness would rapidly grow, so soon as goodness should cease continually to be cultivated.

The christian reader will be able to realize, from the foregoing account, the great usefulness of a Missionary Society, in times like the present. But the present want at the West is only an exaggerated illustration of what always prevails in certain localities, and of one of the necessities of a frontier life. *Relatively*, a frontier *must* be poor. For, however abundant the crops, every thing except the products of the soil, is of necessity scarce; all kinds of work are pressing at once, and in available pecuniary strength, the community is very weak. As long as our population is advancing so fast, leaving a broad and thinly settled area behind it, larger and larger sums will be needed in aid of the feeble churches of the remote West.

— • • —
From Rev. S. Hall, Sauk Rapids, Benton Co.

No Money.

The past year has been to this people, in some respects, a year of trial. Their pecuniary embarrassments have not only continued, but have increased. There has never been a time of such pecuniary pressure here, as this people are now suffering under. Almost all kinds of business are prostrated, except farming, and not many of those whom we depend upon for the support of religious institutions are engaged in that. And even in this business, few can obtain employment, except those who have the means of opening farms for themselves.

Money is exceedingly scarce. Many are heavily in debt. All kinds of property have greatly depreciated in value. Those who hold property are unable to raise money on it. And this state of things is no better now than it was a year ago, and there is no prospect of relief for a long time to come. The end of it will be pecuniary ruin to many.

It will not surprise you that our religious interests should be affected by this state of things. Lumbering business must stop, building cease, mechanics be out of employment, and consequently those dependent upon such kinds of business must leave the place, to live. Merchants can sell but few goods, and stores stand unoccupied. The consequence of this state of things is, that our village is checked in its growth. Its population has not probably increased during the past year. Those who are most willing to bear the burden of supporting religious institutions, are without the means. Two years ago, any man could more easily raise four dollars than one now. I believe that the people have pledged for my support all that they will be able to collect. I have put my salary as low as I can, and have the means of supporting my family without becoming embarrassed, while devoting my time to my work.

Will not the patrons of the Society remember—when making their contributions, the present year—that the above statement applies to a very large portion of the remoter West. From almost all parts, indeed, of the missionary field, comes the plea—*No money!*—Of course, what the congregations *can not* do, the Society must do, or the work of years may be lost. Hence, in many instances, larger demands are made upon the Treasury than those of last year; and very often, this has been avoided only by the most noble efforts and sacrifices on the part of the members of missionary churches. The hard times have developed a christian liberality in many congregations at the West, which of itself constitutes one of the strongest appeals to christian sympathy and confidence.

IOWA.

From Rev. J. W. Windsor, New Oregon, Howard Co.

The Renewal of Communion.

Our communion season was a very

pleasant one. We were permitted to welcome to the fellowship of the church, one by letter, and two by profession of their faith. The next Sabbath afternoon, at one of my distant appointments, (called "Murray's neighborhood") a person whom I had noticed paying close attention during the services, came up to me at its close, and invited me to come and see his wife, who was quite sick, and could not leave her house. I visited them early in the week. They live about six miles from my house. In the course of conversation, I learned that the husband and wife had both been members of Congregational churches in Connecticut and Ohio, upwards of twenty years; that four years ago they moved to their present home, out on the wide prairie; that they were some of the first settlers; that they came there, resolved to live as Christians; but there was no minister, no preaching then, nearer than Dacotah, fourteen miles distant; that with a sick wife, and only an ox team, they could not go so far, and so settled down, to wait. In the meantime they erected a family altar, (perhaps the only one then in all this section of country,) and faithfully observed christian duties, praying that God would send them the public means of grace. After about two years, a brother of the wife became a resident of the family, an infidel in sentiment, who, when they bowed to pray, would begin to whistle, or sing, or jeer—until he succeeded in breaking it up. They still clung to secret prayer, yet found that the enemy had gained an advantage. They had not moral courage to return to family duties again, and they were very unhappy. During this recital, which occupied some time, as the wife appears to be far gone in consumption, tears coursed their way down her cheeks, as she referred to remarks made by her children during this period. "Mother, why don't father read to us and pray with us, as he used to do? How is it, we are not so happy as we used to be?" The brother left. They erected the family altar again, and resolved that they would not allow anything to interrupt their worship any more. "For four years," she exclaimed, "I have not heard a sermon, or been present at a communion season. And now I do not expect to live through the season; and I feel my soul literally starving. For four years I have been feeding upon husks, until now my soul refuses to be satisfied. I want closer and more blessed communion with my

Savior. I have gone back to my Father's house. I hope he has received me. I hope he has—I think he has. Blessed be his name! he is very merciful and gracious. And now I wish to let my neighbors and all around me know it, to confess to them my former sin and unfaithfulness, and especially to do this before my children, and who can tell, but God may permit me to be instrumental in doing them some good before I die." Being satisfied as to the softened and penitent state of her heart, I proposed bringing over a committee of the church to hear for themselves, with a view to their joining with the church. The husband and wife expressed their gratification; and before the close of the week a party of christian friends went over to see them; and as from the fulness of her heart she told us the history of her past life, her conversion, her joys, her sorrows, her "cowardly fear," and the result—backsliding, also the stinging reproach conveyed in the expressed wish of her children, and her return to duty, her longing desire to place herself "right in Christ's hands, that he might do with her and hers just as he pleased," we all felt it was the yearning of the heart of one of Christ's fold. They were received into fellowship with the church; and on the following Sabbath afternoon, I preached in their house to a crowded congregation, from the text, "O woman, great is thy faith"—after which we celebrated the Lord's supper. Some ten or twelve went over from our village, and we felt that this was none other than the house of God and the gate of heaven.

Dearth of Food.

The farming interests have received such a shock, that I hardly think one harvest will suffice to place them back in the position they occupied a year ago. There are those around us who are actually suffering for want of the common necessities of life—a thing I have never before witnessed in Iowa, during a residence of almost sixteen years. Others are struggling and holding on courageously until the earth shall yield her increase. A farmer said to me, a few days since, and the tears stood in his eyes as he said it—"My last meal is gone. If I knew where to get more, I would gladly turn out some of my cows as security until harvest. I feel it; as my wife is obliged to turn away, when the child asks bread." It is something so unusual

for Iowa. May God sanctify it to us all.

— • • —
From Another Missionary.

Christians under Adversity.

A little distance north of me, there has been real suffering from want of the common necessities of life. There will be some struggling to be endured till harvest, when we hope for relief. The uncomplaining spirit with which our long trials and discouragements have been borne by most of our people, and specially by the members of the church, is certainly worthy of commendation. In some cases, I have reason to believe, it has not been the result of philosophic calculation, but of genuine christian submission. In our prayer meetings, we have found apt and comforting topics of remark in such passages as these; "Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be *fed*." "Cast thy burden on the Lord," "The Lord is my shepherd," and we have found that christianity is not of so ethereal composition as to be above the level of common, every day life, in its meaner trials and demands of consolation; and our physical necessities thus become a fertilizer of faith.

"Sunshine in the House."

But we have some positive encouragements. Last Sabbath was our communion season, when we were permitted to welcome five new members to our fellowship, on profession of their faith. One of the five was formerly a member of a Baptist church; but for many years past, had lived the life of a backslider, and under the darkness of skepticism. During the past winter, his mind has been deeply exercised; and one Sabbath evening in January, after hearing a sermon on the "danger of unrepenting sinners," he went home, in company with his wife, in silence. Entering their house, they sat some moments in silence, till, as the younger members of the family moved to retire for the night, he called them back, with the remark, that he had something he wished to say; when he stated that he had lived away from God long enough; and that he meant, by the aid of his grace, to begin a new life; and forthwith he erected again his dilapidated family altar. And now his wife, who is also a member with us, assures me "there is sunshine in the

house. He is one of our most earnest men in the prayer meeting, and often laments bitterly that so much of his life has been irretrievably wasted.

The Aged Disciple.

Another was an old lady, more than seventy years of age, who was for many years a member of a church in the State of New York; but who, since leaving that place, has wandered up and down with no settled connection. Her letter of dismissal was too old to be received; but she said, "Poor old stranger as I be, I want to be counted among God's people again before I die." She remarked to me: "I shan't be of any use to you." I told her, "But you can pray; and prayer, you know, is the Church's right arm." "Oh, yes, I know it," she replied, "and I do pray, almost all night; for I scarcely ever get to sleep till four o'clock in the morning." I asked her, for what she prayed, and the tears streamed down her wrinkled cheeks, as she said, "Oh, for my children and grandchildren. They aint, any of them, converted." May we not hope that the prayers of this aged disciple shall be heard.

— • • —
*From Rev. W. A. Keith, Brookfield,
Clinton Co.*

Revival.

We held a church meeting preparatory to the communion season. There was larger attendance than at any meeting since the organization of the church. It was soon apparent to all present, that God was with us by His Spirit, and the occasion was rendered one of deep and solemn interest. God's dear people were enabled to plead his promises, to cast their burdens upon him, and to rest in the certain confidence that he would sustain them. On the Sabbath, the feeling deepened. The attendance on public worship was unusually large; and some were awakened to a sense of their lost condition, as sinners against God. Meetings were held every evening, for about three weeks—some for preaching, but mostly for prayer and conference, in which the entire community participated. Several persons give pleasing evidence of a change of heart. Others, who had once professed Christ but had wandered far out of the way, we trust have been reclaimed, and led to take up long neglected duties. Some

six persons have gone into the Methodist church; one has been received by us, and some ten others expect to join us on some future occasion. Six are intending to present themselves as candidates for admission next Saturday. Thus has God been good to us, and vindicated his own cause. Our position, as a church, is greatly strengthened, as the result of this religious interest, as we expect to receive some very valuable accessions.

Interesting Conversion.

The case of one man, who is a subject of this work, is of such interest to us, that I will mention it. For eight years, he had never entered a house of religious worship, and at times was very dissipated and very profane. He had resided in this community one year, but had stood entirely aloof from me—the result, in part, of a strong prejudice, as he has since told me, which he had received from slanderous reports. At the beginning of our meetings, he resolved to attend, and see and hear for himself; and if he saw or heard anything there, in keeping with what he had been told concerning my course of procedure, he was determined to make me trouble. He came; and very soon found that he had some personal matters to attend to—matters of greater importance to him, than any misunderstandings between neighbors. The preaching was such as to lead him to a careful examination of the evidences of the christian religion, and to apply the truths of the Gospel to himself, personally. He was present at every meeting, and day after day, for three weeks, gave his entire attention to a diligent study of the Bible, with such helps as were at hand. During this time, his feelings continued to deepen, from day to day; he saw himself to be a vile sinner before God—helpless and lost. Christ was presented for his acceptance as the Great Physician of souls. We trust that he accepted the offer; that he is now a new creature in Christ Jesus. His wife, when very young, became hopelessly converted, but never made a public profession of her faith. She is happy now in the prospect of going with her husband to the altar of consecration, and entering into covenant with God and his people.

—•••—

From Rev. John H. Windsor, St. Charles City, Floyd Co.

The Solid Pleasure.

By a gradual increase, our little church

is enlarging her borders. Time, patience, love, faith and hope, are the essentials for missionary labor in these new settlements. These, however, rightly exercised and wisely employed, will result in a harvest for Zion. For the Lord has promised, and who shall hinder? The consciousness of living for Christ, of being willing and ready to go when and where He shall direct, be the circumstances never so trying, the situation never so opposed to personal inclinations, gives a peace, opens a storehouse of *solid pleasure*, of which earth has no equal.

A Church Organized.

A few weeks since, a church was organized at Floyd, where I have been preaching alternately with St. Charles. The organization took place on the 19th of June. Eleven covenanted together in church relationship—three by letter, and eight by profession of faith.

Rev. Mr. Le Duc, from Rockford, assisted me on the occasion; which, to us both and to all gathered that day to share in and witness the exercises, was one of deep interest. The audience was large, attentive, and marked by unusual seriousness. It was in fact a family gathering. The candidates were known by all present; they were part and parcel of each other. There were members of a family looking on, while a wife, a sister, a father or a mother solemnly covenanted before God and their own households, their neighbors, their community, that they would be the Lord's. As the articles of faith and covenant were read, as the ordinance of baptism was administered, every eye was fixed, every countenance bore marks of its own interest in the transactions; while from many an eye unused to weep, there fell tears—shall we say, dare we hope?—of more than a passing interest. A husband looked upon a wife, parents on a child, children on their aged parents, then and there publicly sealing their vows to Christ and one another—It was indeed a precious season. At the close of the organization services, we united in the communion of the Lord's Supper. This was the last act, the great privilege in the day. It was the more delightful, because shared in by a large delegation from the church at this place; thus giving a practical illustration of the Psalmist's exclamation: "How pleasant it is for brethren to dwell together in unity." The entire services, the beautiful weather, the large gathering, and the personal interest

manifested by all, will render the day long hallowed in our memories. I regard the church at Floyd, thus in its infancy, specially when taken in connection with the general religious feeling exhibited there, as the center of a large and growing interest. What has been done is the result of no extraordinary efforts, no unusual excitement; on the contrary, as far as I have ascertained, the work is the result of a quiet, gradual, deepening influence of divine truth, such a work as promises the fruits of the Spirit.

MICHIGAN.

From Rev. W. P. Russell, Memphis, Macomb Co.

The Missionary Box.

During the last quarter, our hearts were made glad by the reception of an *uncommon* donation. The crops of the last year having failed in our region very extensively, the people have been feeling the pressure from the hard times not a little; and consequently have been able to do less than they wish towards meeting their subscriptions for the support of our large family. In the midst of such circumstances, there came a *box*, prepared by the ladies of Allen St. Presbyterian church, New York. When it arrived, we found it to be uncommonly large and heavy for a missionary box, but we knew not the contents. When opened, however, we found it filled with no old, cast off garments, useless to their former owners, but it was packed *full* of new, useful, and valuable articles, adapted to the wants of all, from the aged grandmother down to our little infant. It seems to me that a box, containing such a variety, and so valuable articles has never before been sent to one of your missionaries. With grateful hearts, we have again and again returned thanks to our Heavenly Father for this liberal supply. And tongue or pen cannot express the gratitude which we feel to those who worked and contributed to supply our wants, and sent on such a large, bountiful expression of their liberal hearts. I trust that many other of my missionary brethren may have the wants of themselves and families supplied with equal liberality.

It is to the missionary wife and mother that such a gift affords the greatest relief.

The following lines were not written for the public—nor indeed were the preceding—but we think their publication can do no harm.

As the wife of the missionary, I also would add a word. The box sent by the friends in Allen St. church, we felt was a most valuable gift. In unpacking we were obliged to stop and weep. None but *liberal* and *loving* christian hearts could have devised and got up such a box as that. Articles of utility and luxury filled our pantry and wardrobe. The garments so beautifully made were greatly appreciated by the toil worn mother. We trust that this development of christian sympathy will warm our hearts and quicken our zeal for greater efforts in our Redeemer's cause.

—•••—
From Another Missionary.

Consequences of Destitution.

As you are aware, this field was destitute of a shepherd for several years, and the sheep were scattered. On coming upon the ground, I found things in the churches in a very deplorable state. There were distinctly visible the footprints of Satan,—for it is notorious that, generally, when a church has become destitute of a pastor, Satan assumes to be one.—Many of the members were scattered, and coldness, alienations and detractions were the order of the day. My position, therefore, has been somewhat unpleasant. But I have not doubted the aid of the "Good Shepherd" for a moment, and my confidence has been confirmed.

Soon after coming to ———, a prominent brother was accused of gross crime. A church examination ensued, the testimony against him was unnatural, unreasonable, and contradictory, and the brother was unanimously acquitted. The accuser was made the accused, was tried, was found guilty, and unanimously expelled from the church for lying and false swearing. The church is now in peace, brotherly love continues, and I am holding a protracted meeting with them with good prospects in view.

At my other station, only ten of the church members reside in the village, and of those living in the country not one has yet come with us, though they have been strongly urged, and two of them are deacons. Among those in the village there is little spirituality, and

one is a stumbling-block. "Discouraging," you will say; but there are pleasant things on the other side of the leaf. . . . "There is light behind the clouds." How ruinous for a church to be without a pastor! Sometimes this destitution arises from a dearth of ministers, sometimes from an anxiety to get some greater man, and sometimes from the character of some ruling spirit—one who, unfortunately, is "born to command," and who will not consent to employ a minister who will not be under his influence. But the great cause—here at the West—in my opinion, is an unwillingness to settle a pastor permanently, as our churches do at the East. A pastorate should always involve the expectation of permanency. Our churches need it, and our ministers desire it. Many ministers—strong and good men, yet advancing in years—seek other business, that they may have a home in their declining years. A settlement would obviate much of this evil, and give encouragement to many a minister.

ILLINOIS.

From Rev. N. Gould, Somonauk, De Kalb Co.

Decease of Mrs. E. B. Hurlbut.

We have been privileged with the care of a sister in her last days, lately the wife of Bro. E. B. Hurlbut, your missionary at Fontanelle, Neb. They left their home in June, for medical aid. Failing to obtain it at Chicago, they went to your city; but without success. They returned on Tuesday, the 21st of June. Somewhat expecting them, I repaired to our depot, at the hour for the express train; and there, to be sure, was the dear sister of my wife, lying in a willow basket, emaciated and pale as death. Her husband and an elder sister were with her, who were all wearied and sorrowful; having traveled, the husband and wife from Nebraska, and the sister from Minnesota, (meeting at Galesburg,) to and from New York; and here they were, with no hope of relief for the sufferer but that of death.

Galesburg had been their home previous to their removal to Fontanelle. Mrs. Hurlbut's father and mother reside there. It is also the location of the college where both husband and wife graduated. There also live many friends, dear household friends, teachers and fellow students, who would gladly have

ministered to their necessity; but she could not go there; nor did she particularly desire it. It was my privilege to open my house to them, and to her father, her mother, and brother, who came to see her die. She lingered until the evening of last Thursday, the 30th of June, when she breathed out her life most sweetly. We then repaired to Galesburg, and attended her funeral on Saturday, July 2d. President Blanchard and Dr. Beecher conducted the exercises—the former her teacher, under whose tuition she graduated in the winter 1855; the latter, her pastor, at that time. Here were numerous friends to see her face for the last time.

God has broken in upon that family. Three sisters were educated for Christ's service in the Home Missionary work. Two of these sisters had buried each a husband, who were engaged in preaching the everlasting Gospel; and now, the youngest of the three is taken from her husband in his early work. All was done to prolong her days that man could do. Physicians have no remedy that could have been applied.

The short acquaintance of my people with Mrs. Hurlbut, with her husband, and with her father's family, and the circumstances of her death, have made an apparent good impression. They have shown a desire to minister to the comforts of the afflicted, and readily acknowledge a desire to die the death of the righteous.

A Sad Journey.

Rev. Mr. Hurlbut called at the Home Missionary Rooms, while in New York; and very rarely have deeper sympathies been awakened than by the circumstances of his most afflictive errand. All the way from the Nebraska frontier had this missionary brother come, in his poverty—the difficulties of the times making it impossible for his people even to pay to him what they had pledged—bringing his suffering wife, to lay her at the feet of the physicians here, and ask them to cure her.—But there was no power to cast out her disease. Great hopes had been awakened, only to find that there was *no hope!* So the husband and the sisters took up their loved burden again, to retrace their weary steps, hoping, at least, to find a resting place under the roof of home. The rest of the story is told above.—May the consolations of the Comforter be given to all afflicted souls.

*From Rev. J. S. Emery, Caledonia,
Boone Co.*

You are aware that our people built a parsonage last fall. The land upon which it was built was uncultivated and unfenced. We have fenced it with a good, substantial board fence, (or nearly so,) plowed it, planted it, and in some measure ornamented it. This has been done, to some extent, by my own hands. We think it begins to look like a little palace. Perhaps I have spent more time with it than I ought to have done; but I have labored to secure it as property devoted to the service of the Lord; and have wished to have it done in such a manner that the offering would speak for itself and be honorable to the people who have presented it.

There are many missionary congregations who might make a good beginning in providing a parsonage for their minister. This should be attended to while land is cheap, and an ample lot can be had for a moderate price. The day of independence of foreign aid will be hastened, by a judicious and seasonable provision of this kind; and, at the same time, both the comfort and the efficiency of the pastor will be greatly promoted.

PENNSYLVANIA.

*From Rev. L. Newcomb, Lafayette, Mc-
Kean Co.*

Repentance on the Death-bed.

I was called upon a short time ago to visit a young lady who, it was feared, was near her end. Upon my way to the house of affliction, I learned that she had never received any religious instruction, and was without Christ—also, that none of her near friends, careful though they were for the body, were able to point her to the Great Physician of the soul. As we entered the house, there was a deep sadness perceptible on the countenances of the whole family; this was occasioned by the thought, that she was soon to enter the eternal world, it was feared, without hope in Christ. She had just been afflicted with spasms—they feared she was dying; and I was then made to realize the force of the expression of the Poet,

"Oh! what eternal horrors hang,
Around the second death."

Her friends said to me, "we could cheerfully give her up, if she were only prepared." I called the attention of the sick girl to the subject of religion, by presenting to her the *goodness* of God towards us, rebel creatures as we are, helpless and lost, in providing for us a Savior in the Lord Jesus Christ. I spoke of the goodness of God in his common providence, of our dependence on him for temporal comforts, I spoke of the love of our dear Redeemer to lost men, in laying so broad and deep a plan of mercy as to reach even her case. I presented Christ as the foundation of hope. There was evidently but a short time left to the sufferer for reflection. I was the more urgent that the *goodness* of God should lead her to repentance. As I dwelt upon the disinterestedness of our Savior in suffering so much for us, his enemies. As I endeavored to open to her view the height and depth, the length and breadth of the love and grace of God, which comes alike to all, new thoughts seemed to enter her mind, and she said to me; "I feel myself to be a great sinner—I have sinned against the goodness of God all my life. I want this Savior, of which you speak to be my Savior,"—passages of scripture calculated to illuminate and direct the mind were read in her hearing; after which, at her request, we joined in singing and prayer—commending her and all present to the grace of God. The next day I called again—leading her mind still further into the mysteries and beauties of God's plan of salvation, commending her again by prayer to the teachings of the Holy Spirit and the word of his grace. At this time I dealt more faithfully with the rest of the family—using the case before us as an illustration of the importance of attending to the necessities of the soul while in health. My next appointment at this place was on the Sabbath, a fortnight later. On the Saturday previous I hastened to the house of sorrow. The sick one was still alive, but rapidly sinking. She referred to some of our previous conversations, said that she had thought much of what I had told her—she had frequently tried to pray, but had found no relief. I then sought to present to her mind a *free* and *unmerited* salvation in Christ; that if we would receive this to our benefit we must free ourselves from any thought of merit of our own, and trust alone in the merit of Christ. Though we are sinners, though even the chief of sinners, Christ stands above all our sins, and will raise us above

them all, by his own power and unmerited love. She seemed to grasp the thoughts with eagerness, and to take hold of them with the understanding. Again did I pray with and for her, commending her for the last time as I believed, to the Great Physician of souls. I urged the other members of the family to seek the Savior. The father of the dying girl, the vigor of whose youth has long since passed away, expressed a hope in Christ of some years' standing, a silent one, however, one that had never reflected one ray of light upon the pathway of any of his children, and which had allowed him to see his daughter come down to the borders of the grave, without giving her one word of religious instructions. Truly, thought I, this hope is not the "well of living water," "springing up into everlasting life."

The next day, as I was again seated in the pulpit, I was requested to

give notice of her funeral, which was to take place on the day following. She had died at an early hour that Lord's day morning, full of hope and joy, believing in Jesus Christ as an all-sufficient Savior. The friends told me, that after I left her on Saturday, she lay pensive and thoughtful for some hours, after which she called her friends around her bed, and declared a great change to have come over her. There was now no fear of God's judgments, but love filled her soul. She said to them, "I love God with all my heart; and I love everybody." She expressed a full belief in the Lord Jesus Christ, as a Savior of the unworthy penitent, and exhorted all to prepare to meet God. She continued in the atmosphere of heavenly love until she breathed her last; when she fell asleep without a struggle—we believe, in the arms of Jesus.

Miscellaneous.

Philadelphia Home Missionary Society.

The Nineteenth Annual Meeting of this Society was held at the Presbyterian House, Philadelphia, Pa., on the 26th of April, 1859. In the absence of Mr. JOHN A. BROWN, the President, Mr. JOHN C. FARR was called to preside. The meeting having been opened with prayer, the Reports of the Treasurer and the Secretary were read, and the annual election of officers was made. Immediately after the adjournment of the Society, the Board of Directors met and chose an Executive Committee for the ensuing year.

From the Report of the Corresponding Secretary, Rev. ROBERT ADAIR, we make the following extracts.

Statistics.

During the past year the Society contributed toward the support of sixty ministers, who preached every Sabbath, or at intervals of one or two weeks, at one hundred and twenty five different stations, including their regular congregations. The average attendance on the means of grace at all these places is over 8,000 persons. Hopeful conversions during the year, 420.

Additions to the churches on profession of faith and by letter, 555. Pupils in the Sabbath schools and Bible classes, over 4,000. Six Sunday schools and two churches have been organized. Three churches reached a position where it is hoped no further missionary aid will be needed, and three new fields have been occupied. Two church buildings have been completed during the year, and two are in process of erection, and one parsonage has been secured. Ten candidates for the ministry belong to the missionary churches. Amount of church indebtedness canceled, \$3,685. Expended in church repairs, \$503. Contributed to the various objects of christian benevolence by these infant churches during the year, not far from \$2,000.

State of the Treasury.

The income of the Society in 1857 was larger than in any other year since its organization. The past two years, owing to various causes, not indicating any lack of interest in Home Missions, it has fallen off. The depressed state of trade, and the increased demand on individual churches arising from the erection of new church edifices, the remodeling of old ones, the canceling of long standing debts, or to meet the

claims of denominational interests, have lessened the ability of many of our patrons to exercise their usual liberality in our behalf. Some of them, however, ought to be commended for having increased their contributions beyond any former year. It is believed that the hindrance referred to will soon be removed, and our cause be more generously aided than ever. It is worthy of notice, that these two years of pecuniary depression have been years signalized by abundant spiritual blessings. More souls have been hopefully converted, and more additions made to the church during these two years, than in any four years in the history of the Society.

Receipts and Expenditures.

The following table shows the resources and expenditures of the year, together with the amount contributed by individuals and churches within the bounds of this field to the Treasury of the Parent Society in aid of the needy churches in other parts of the country. Although the sum is smaller than could be wished, yet when *all* the embarrassments and conflicting claims enumerated by the Executive Committee—in the preceding paragraph—are taken into the account, we have reason for gratification that it is no less.

Balance on hand, March 1, 1858,	\$1,411.44
Received during the year,	7,474.22
Total resources for the year,	8,885.66
Expenditures,	8,069.73
Balance in the Treasury,	815.93

Received from this field by the
A. H. M. Society, 1,442.93

Object of Missionary Aid.

Missionary aid is granted to a church, not to relieve its members from pecuniary burdens that they are able to bear, but to stimulate them to praiseworthy efforts to reach a position of independence as soon as possible. It is the hand of support extended to the child in its first attempts to walk, which is designed to call forth its exertions and to inspire its confidence, till it reaches that period, so joyous to parent and child, when it can walk alone.

The following extracts from the North British Review, on Scottish Home Missions, expresses our views on this point:

"The more such infant congregations can be made to do for themselves, and

the less to rely on the resources and help of others, the better. From the first, the aim should be to awaken and foster a spirit of practical christian effort among themselves. Congregational organization should lead the way to congregational activity. The sense of corporate privileges should be intimately allied to the sense of corporate responsibilities. Every man should be made to feel that he has a work to do—that he has an important post assigned to him, and an important sphere to fill in the community which he belongs. He must be taught to regard himself not only as a worshiper in God's house, but as a worker in God's field, and to take an interest and bear a share in every enterprise of Christian usefulness that is going forward around him. Thus holy feeling will be fanned by the breath of action, holy principles braced and invigorated by the exercise congenial to their life. The bonds of Christian brotherhood will be drawn closer; common interests, common sacrifices, common hopes and aspirations, common difficulties, struggles, victories, will quicken the pulse of common sympathy; and the communion of labor will doubly consecrate the communion of faith and prayer.

Importance of the Field.

The field of our operations is larger and more populous than that of any other auxiliary. It embraces the States of New Jersey, Pennsylvania, Delaware, Maryland and the District of Columbia, and has an area of 67,000 square miles, and a population of 3,528,994. The territory embraced by the New England auxiliaries has an area of 65,000 square miles, and a population of 2,733,116. The Philadelphia Branch has over 203 churches, with a membership of over 23,000, to whom to look for aid to carry on its missionary work; whereas the New England Branches have over 1391 churches, with a membership of over 162,000 as their patrons. In 1858 there were 64 missionaries laboring within our bounds, and in the same year, 291 were in the employ of the New England auxiliaries. The importance of our field and its moral destitution, show that it can not be wisely or safely overlooked. To leave it uncultivated, though we should toil for the spiritual improvement of distant regions, will in the end prove to be a mistaken policy. The following extracts of a sermon, preached by Rev. William R. De Witt, D.D., before this Society several years since, speaks

of the spiritual wants of a part of our field, and the duty of cultivating it with the greatest diligence for the sake of our country at large.

"It will probably strike some in this assembly with surprise, that we should speak of the spiritual wants of Pennsylvania, one of the oldest, most populous, and wealthiest States of the Union. The attention of our churches has been, for a long time, so exclusively directed to the wants of the great West, and the heathen world, that they have overlooked the field immediately around them, and are mournfully ignorant of the moral wastes that lie neglected almost beneath their eyes. The truth is, my brethren, that no part of this commonwealth is adequately supplied with an enlightened, pious, stated ministry, and that large portions of it are, at this moment, as destitute of the means of grace as Iowa or Wisconsin.

"Our State embraces a territory of nearly forty seven thousand square miles, and contains a population of about one million eight hundred thousand. Our agricultural districts, many of them the most beautiful and fertile in the world, and all susceptible of a vastly higher cultivation, can sustain a population much greater than that which now covers them. Our mineral resources are literally inexhaustible, and no calculations can now be made of the future extent and importance of our mining operations. Our coal will become the food, and our iron the muscle of an immense manufacturing interest, that will eventually spread over our mountains and along our streams a dense and an industrious population; while our mining, manufactured, and agricultural products, will constantly feed a commerce whose canvas will whiten every ocean. . . .

"Her immense wealth is now almost entirely excluded from the channels of benevolent enterprise. How small our contributions to send the gospel and establish the institutions of learning among the population of the West, compared with most of the New England

States, whose wealth and population are not a third of our own. And why is this? Because we have been and are neglecting to cultivate our own field. .

"On the supposition that we are as well supplied with settled pastors as Massachusetts, which is far from being the fact—if we had cultivated our field, as well as she has cultivated her own, we should have had two hundred and sixty missionaries instead of *forty-three*, laboring in our Commonwealth the last year. It may safely be asserted that, taking all the evangelical missionaries in our Commonwealth, supported in part or entirely by the churches of all the different evangelical denominations, and according to the population, they do not amount to one half the number employed by the Massachusetts branch of our Society, on its own field. And what is the consequence of these efforts to cultivate the field at home? It has become vastly more productive in means, to aid in evangelizing the world. Perhaps there is no State in the Union in which, from the beginning, there has been a greater expenditure of effort, and of means, to give to every parish within its bounds a permanently settled pastor, than Massachusetts. And what is the result? Where we give one thousand dollars towards the support of Home and Foreign Missions, she gives more than five thousand dollars. Her six hundred and fifty thousand people are doing at least five times more to build up and sustain schools, and seminaries, colleges, and churches, and ministers, in the great West, than Pennsylvania with her one million eight hundred thousand. And is she poor for doing so? Has her benevolence beggared her citizens? Has it depressed her energies, wasted her resources, and paralyzed her enterprise? Contrast her condition with our own, and I leave you to reply. . . .

"Let us be admonished by these facts, my brethren, that the best, the most effectual way to bless our country at large, is to cultivate well our missionary fields at home."

Appointments by the Executive Committee of the American Home Missionary Society, in

July, 1859.

Not in Commission last year.

Rev. Charles S. Harrison, Paynesville, Richmond and Cold Spring, Minn.
Rev. John Gibson, Wheatland and Onion Grove, Iowa.
Rev. Moses C. Searle, Bowen's Prairie, Iowa.

Rev. Evan J. Evans, (Welsh) Williamsburg, Iowa.
Rev. Alpheus Sanderson, Goodrich, Mich.
Rev. Alexander Parker, Marseilles and Hickory Point, Ill.
Rev. C. C. Baldwin, North Ridgeville, O.
Rev. John P. Thomas, Mineral Ridge, O.
Rev. S. A. Shafer, Morgan, O.

Rev. George A. Adams, Perrysburg, Woodville and Hull Prairie, O.
Rev. J. D. Jenkins, West Newton, O.

Re-commissioned.

Rev. Elkanah Walker, Dayton and Lafayette, Or.
Rev. Justin E. Burbank, Carimona and Preston, Minn.
Rev. Sherman Hall, Sauk Rapids, Minn.
Rev. F. A. Griswold, Monticello, Minn.
Rev. D. N. Bordwell, Le Claire, Iowa.
Rev. Moses Robinson, Steamboat Rock, Iowa.
Rev. Henry Langpaap, (German,) Grand View and Pine Creek, Iowa, and Edginton, Ill.
Rev. John H. Windsor, Floyd and St. Charles City, Iowa.
Rev. William P. Gale, Genoa Bluffs and Williamsburg, Iowa.
Rev. Luther P. Mathews, Garnaville and Elkader, Iowa.
Rev. Benjamin F. Stewart, Belmond, Iowa.
Rev. Charles H. Marshall, Hudson, Wis.
Rev. Caleb W. Matthews, Sun Prairie, Wis.
Rev. C. F. Halsey, Wausau, Wis.
Rev. Robert Sewell, Stoughton, Cooksville and Dunkirk, Wis.
Rev. Ole Andrewsen, (Norwegian) Clinton and Rock Prairie, Wis.

Rev. O. P. Clinton, Stockbridge, Wis.
Rev. B. S. Baxter, Burns, and Big Creek, Adams and Black River Valleys, Wis.
Rev. Hiram Gregg, Baraboo, Wis.
Rev. J. Everts Pond, Neenah, Wis.
Rev. John P. Jones, (Welsh) Milwaukee, Wis.
Rev. Edward Brown, North La Crosse, Onalaska, Barre and Salem, Wis.
Rev. William Platt, Utica, Mich.
Rev. William E. Smith, East Saginaw, Mich.
Rev. David S. Morse, (Otsego) Gun Plain, Mich.
Rev. Hsazael Lucas, Lowell and Bowne, Mich.
Rev. Chauncey Osborn, Byron and Deerfield, Mich.
Rev. William H. Osborn, Brady, Mich.
Rev. Henry Root, Bunker Hill, Vevay and Mason, Mich.
Rev. Sjørød Osinga, Crete, Ill.
Rev. C. R. Clarke, Monroe and Jefferson, Ill.
Rev. Josiah Leonard, Fulton, Ill.
Rev. Washington A. Nichols, Cleaverville, Ill.
Rev. Levi P. Crawford, Sandwich, Ill.
Rev. Hiram Wason, Lake Prairie, Ind.
Rev. W. T. Richardson, Saybrook, O.
Rev. D. A. Grosvenor, Medina, O.
Rev. H. Lawrence, Grafton and Eaton, O.
Rev. Samuel Cole, Weymouth, O.
Rev. James E. Wright, Lena, O.
Rev. Zebulon M. P. Luther, Ellenburgh, N. Y.
Rev. Benjamin Howe, Meredith, N. Y.

Receipts of the American Home Missionary Society, in July, 1859.

NEW HAMPSHIRE—

Concord, First Cong. Ch. and Soc., by Rev. B. P. Stone, D.D., 81 98

VERMONT—

St. Johnsbury, "Sisters" to const. Miss Clara A. Clark, a L. M. 30 00

MASSACHUSETTS—

Massachusetts Home Missionary Society, by Benjamin Perkins, Treas., 2,000 00
Ashby, Cong. Ch., Asa Jaquith, by G. L. Hitchcock, 2 00
Easthampton, First Cong. Ch., Mrs. Minerva G. Coleman, by Rev. A. M. Colton, 2 00
Hampshire Miss. Soc., E. Williams, Treas.
Amherst, Faculty and Students of Amherst College, of which \$30 is to const. William L. Montague, a L. M., 94 75
Northampton, from heirs of Rev. P. Williston, being balance of a revolutionary pension, \$68.50; First Parish, Mrs. Elijah Allen, \$5, 73 80
South Hadley, First Cong. Soc., to const. Rev. and Mrs. Hiram Meade, L. Ms., 84 76
Westhampton, 16 00
Other sources, 6 19 275 00
Hatfield, Cong. Ch. and Soc., by John A. Billings, Treas., 90 00
Sturbridge, legacy, in full, of Nathaniel Walker, by George Davis, admin., 114 00
Whitinsville, legacy of Dea. Ezra W. Fletcher, by P. Whitin Dudley, Ex'r., 500 00

RHODE ISLAND—

Little Compton, United Cong. Ch., Ladies, by Rev. N. Beach, 4 00

CONNECTICUT—

Connecticut Missionary Society, by E. W. Parsons, Treas., 1,000 00
Berlin, Cong. Ch. and Soc., by H. N. Galpin, Treas., 117 04

Bridgeport—

Fi st Cong Ch., Miss. and Beneficent Soc., by E. E. Hubbell, Treas., 66 28
South Cong. Ch., by Lewis B. Silliman, Treas., 75 00
Fairfield, First Cong. Ch. and Soc. by S. A. Nichols, Treas., 80 00
Greenwich, First Cong. Ch., by Rev. W. A. Hyde, 9 00
Hebron, First Cong. Ch., to const. Mrs. Abbie E. Gillett, a L. M., by Seth Smith, 32 45
Meriden, First Cong. Ch. and Soc., by B. H. Catlin, Treas., 92 64
Middlebury, Cong. Ch., by Rev. George E. Hill, 35 58
Middletown, Ladies' Hom. Miss. Soc., to const. Mrs. Pease, a L. M., by Miss Sarah C. Sumner, 30 00
Naugatuck, Cong. Ch. and Soc., to const. David B. Stevens and William E. Brown, L. Ms., by Rev. C. S. Sherman, 77 00
New Haven—
West Consociation, by Amos Townsend, Treas.,
Hamden, Mt. Carmel Cong. Ch. and Soc., to const. Rev. D. H. Thayer, L. M., 59 23
Orange, Cong. Ch. and Soc., to const. Aaron Clark, a L. M., 41 51
Oxford, Cong. Ch., 18 00
Woodbridge, Cong. Ch., 28 46 142 20
First Church, by John Ritter, Treas., 584 84
North Branford, Cong. Ch. and Soc., by T. R. Palmer, 87 00
Norwalk, First Cong. Ch. and Soc., by A. E. Beard, 184 88
Old Lyme, Ct., Cong. Soc., by Mary Sill, Treas., 60 00
Plymouth, First Cong. Ch. and Soc., to const. Miss Elizabeth B. Wells, and Horace Fenn, L. Ms., by B. W. Root, 77 15
Rockville—
Received by E. B. Preston, Treas.,
Columbia, Cong. Soc., 17 81
Ellington, Cong. Soc., to const. Anna M. Beebe, Lucy Aldrich and Jane T. Kimball, L. Ms., 107 02 124 83

Sharon, First Cong. Ch. and Soc., additional, by John A. Elliot,	5 00
Stamford, First Cong. Ch., James Betts, to const. himself and Mrs. Amelia D. Betts, L. Ms.,	60 00
Washington, Cong. Ch. and Soc., by Rev. Ephraim Lyman,	102 24

NEW YORK—

Amenia, Presb. Ch., by Rev. E. W. Stoddard,	13 00
Amsterdam, Rev. A. L. Chapin and wife, \$10; "O." \$1,	11 00
Bating Hollow, Cong. Ch., by Rev. C. Youngs,	1 50
Brooklyn—	
First Presb. Ch., Arnold A. Lewis, to const. Mrs. M. A. Lewis, a L. M., \$30; E. I. Dodge, \$10,	40 00
Plymouth Cong. Ch., by A. Fitzgerald,	448 13
South Presb. Ch., Mon. Con., by N. Lane,	72 13
Warren St., Mission Ch., by Rev. S. Bayliss,	2 00
Westminster Presb. Ch., by J. Milton Smith,	57 05
Buskirk's Bridge, P. V. N. Morris,	5 00
Chazy, Presb. and Cong. Ch., \$19; Rev. S. H. Williams, \$5,	24 00
Coventryville, First Cong. Ch., Mrs. Taggart, by Rev. I. D. Cornwell,	5 0
Crown Point, Second Cong. Ch., by Rev. C. C. Stevens,	10 00
Hudson, Presb. Ch., by Charles A. I. Treas.,	60 00
Jefferson, First Presb. Ch., in full, to const. Rev. Phineas Robinson, a L. M.,	10 00
Jewett, Ambrose Baldwin,	1 00
Malden, George Isham,	50 0
Newfield, Presb. Ch., by Rev. C. W. Higgins,	7 00
New-York, Mrs. Hannah Ireland, \$50; A. B., \$10; Miss M. A. Huntington, 50 cents,	60 50
Madison Square Presb. Ch., John Slade, \$100; George W. Wight, \$100; A. R. Wetmore, \$50,	250 00
North Presb. Ch., by Joseph T. Williams,	114 00
Thirteenth street Presb. Ch., Joseph S. Holt, in full, to const. himself a L. D.,	10 00
North East Center, Cong. Church, by Rev. E. W. Stoddard,	8 00
Panama, Presb. Ch., by Rev. Edward F. Fish,	5 00
Schroon Lake, Cong. Ch., by Rev. David Connell,	6 00
Shelter Island, Presb. Ch.,	14 00
Westbrook, Plymouth Cong. Ch., by Thaddeus S. Hoyt, Treas.,	2 50
Westville, \$22, Redford, \$15, Belmont, \$3, Presb. Chs., by Rev. R. E. Demming,	40 00
Williamsburgh, the late "M. C. M.," \$4; Family Bible Class, \$7.34, by Mrs. Susan D. Metcalfe,	11 34
New England Cong. Ch., in part to const. Rev. William R. Tompkins, a L. D., by D. B. Hunt,	50 00

NEW JERSEY—

Hanover, First Presb. Ch., by J. M. Johnson,	40 00
Newark—	
High street Presb. Ch., by J. J. Dickerson, Treas.,	62 58
Third Presb. Ch., by Rev. Robert Alkman,	21 00

PENNSYLVANIA—

Summers, H. A. Summers,	5 00
-------------------------	------

OHIO—

Cincinnati, Hollandish Presb. Ch., by Rev. G. J. Ralidt,	6 50
--	------

Farmington, Presb. Ch., balance \$3 50; Mesopotamia, Cong. Ch., balance 50 cents, by Rev. W. F. Millikan,	4 00
Greenwich, Luther Mead, \$5, M. E. Mead, \$2, Anna Mead, \$1,	8 00
Lima, Presb. Ch., by Rev. Charles Gibbs,	15 00
Tallmadge, Tallmadge Benev. Soc., by L. V. Bierce, Jr., Treas.	53 50

INDIANA—

Parkersburgh, Presb. Ch., by Rev. E. C. Johnston,	4 00
Rochester and Hopewell, Presb. Chs., by Rev. N. L. Lord,	15 00
Vandalia, Presb. Ch., by Rev. T. S. Milligan,	10 00
West Vigo, Cong. Ch., by Rev. Dean Andrews,	5 00

ILLINOIS—

Como, First Cong. Ch., by Rev. S. Penfield,	11 32
Elizabeth and Plum River, Presb. Chs., by Rev. J. R. Smith,	10 00
Manteno and Hike's Grove, Presb. Ch., by Rev. T. Packard,	11 50
Payson Cong. Ch., by David Prince, Treas.,	20 00
Roscoe, Cong. Ch., by Rev. S. H. Kellogg,	15 00
Roseville, Cong. Ch., by Rev. A. R. Mitchell,	12 00
Round Prairie, Cong. Ch., by Rev. W. B. Atkinson,	4 00
Sandwich, Presb. Ch., by Rev. L. P. Crawford,	6 00
Springfield, Second Presb. Ch., by Rev. C. L. Watson,	25 00
Wenona, Presb. Ch., by Rev. J. R. Dunn,	5 00

MICHIGAN—

Kalamazoo, First Presb. Ch., by Rev. L. H. Trask,	164 50
Manchester, First Presb. Ch., \$16; Sharon, Cong. Ch., \$7.16, by Rev. Benjamin Russell,	23 15
Marshall, Presb. Ch., in full, to const. Rev. William A. McCorkle, a L. D.,	20 20
Matherton and Hubbardston, Cong. Ch., by Rev. H. Grattan,	10 00
Memphis, Cong. Ch., by Rev. W. P. Russell,	5 00
Pittsfield, Azubah Hatfield,	7 00
Raisinville, Cong. Ch., by Rev. S. Stevens,	5 00

WISCONSIN—

Alto, Cong. Ch., by Rev. H. H. Dixon,	5 00
Elkhorn, Cong. Ch., by Rev. L. H. Johnson,	3 00
Fox Lake, First Cong. Ch., by Rev. G. L. Tucker,	3 60
Hartland, Cong. Ch., by Rev. G. W. Cotterell,	3 00
Lafayette, by Rev. J. D. Stevens,	2 00

IOWA—

Bellevue, Cong. Ch., by Rev. T. H. Canfield,	6 00
Brooklyn and Marengo, Cong. Chs., by Rev. A. Lemon,	7 50
Davenport, Cong. Ch., Mon. Con., by Rev. J. Guernsey,	21 00
Dubuque, "a Sabbath school contribution," \$12; Rev. J. Guernsey, \$5,	17 00
Magnolia, Cong. Ch., by Rev. H. D. Klug,	10 00
Monona and Farmersburgh, Cong. Chs., by Rev. D. B. Davidson,	15 70
Quincy, Cong. Ch., by Rev. H. Hanmer,	8 00
Staceyville, Cong. Ch., by Rev. W. L. Coleman,	24 00
West Union, Cong. Ch., by Rev. S. Halbert,	8 75
Wyoming, Presb. Ch., by Rev. G. E. Delavan,	7 50

MINNESOTA—

Hastings, Presb. Ch., by Rev. C. S. Le-Duc,	12 00
Sauk Rapids, Cong. Ch., balance, by Rev. S. Hall,	1 00
Spring Valley, Cong. Ch., by Rev. Ira Tracy,	11 45

KANSAS—

Emporia, Cong. Ch., by Rev. G. C. Morse,	8 50
Quindaro and Wyandotte, Cong. Chs., by Rev. S. D. Storrs,	15 00

OREGON—

Salem, Cong. Ch., by Rev. O. Dickinson,	28 47
A. Foster,	4 00

HOME MISSIONARY,

12 50
\$8,264 43

Donations of Clothing, etc.

Little Compton, R. I., Ladies of United Cong. Ch., by Miss Ardelia M. Wilber, a half barrel,	25 75
Rindge, N. H., Ladies' Sew. Circle, by Mrs. Caroline M. Fletcher, a barrel,	25 46

Receipts of the Western Reserve Agency at Cleveland, O., from April 1, 1859, to July 1, 1859. T. P. HANDY, Treas.

Bath, Me., Mrs. A. Hale,	50
Bazetta, Joel Casterline,	1 00
Centerville, Cong. Ch.,	6 87
Chatham, Cong. Ch., by Thomas S. Shaw,	20 00
Claridon, Cong. Ch.,	12 45
Cuyahoga Falls, Cong. Ch.,	29 47
Dover, Cong. Ch.,	2 50
Jefferson, Mrs. F. Wade, \$2; J. Whitmore, \$1,	3 00
Kingsville, Presb. Ch., by Rev. H. W. Palmer,	10 86
Mantua, Cong. and Presb. Ch. and Soc., in part,	2 25
Maumee,	25 00
Medina, First Cong. Ch., by Rev. D. A. Grosvenor,	25 00
Middlebury, Cong. Ch., by Rev. W. Dempsey,	5 25
Nelson, Cong. Ch.,	18 27
Orwell, Cong. Ch., in part,	4 60
Parkman, Cong. Ch., by Rev. J. M. Frazer,	16 00
Plymouth, Miss E. Blackmer,	25
Richfield, Cong. Ch., \$18; M. and N. Hammond, \$10,	23 00
Rome, Cong. and Presb. Ch., \$5.15; H. Arnold, \$10; D. Walkley, \$5,	20 15
Streetsborough, Presb. and Cong. Ch., by Rev. T. M. Dwight,	25 00
Vienna, Presb. and Cong. Ch., balance,	1 00
Wayne, Cong. Ch.,	21 79
West Andover, Mrs. Tuttle,	25
West Williamsfield, Cong. Ch.,	14 50
Youngstown, Welsh Presb. Ch., by Rev. Thomas Evans,	14 00
	\$297 96

Receipts of the Massachusetts Home Missionary Society, in May, 1859. BENJAMIN PERKINS, Treasurer.

Amherst, First Parish, Ladies' and Gents' Benev. Association,	101 33
Ashby, Ladies' Cent Society,	25 00
Attleborough, Female Benev. Soc., to const. Miss Sophia Bliss, a L. M.,	43 65
Billerica, Cong. Soc., \$25; Rev. Mr. Stearns, \$10,	35 00

Boston—

Essex St. Ch. and Soc.,	1,067 25
Mt. Vernon Ch. and Soc.,	853 50
Braintree, Rev. Dr. Storrs' Ch. and Soc., Ladies' Home Miss. Soc., to const. Mrs. Harriet Perry and Mrs. John A. Wilt, L. Ms.,	78 11
Cambridge, Shepard Ch., Ladies' Miss. Soc.,	80 00
Chesterfield, Cong. Ch. and Soc.,	5 00
Dorchester, Ladies' Home Miss. Soc.,	146 00
Douglas, Center Cong. Soc.,	13 04
Draout, Central Cong. Ch. and Soc.,	82 75
Franklin Co. H. M. Soc., S. S. Eastman, Treas.,	
Gill, Cong. Soc.,	\$10 00
Shelburne, legacy of Sarah B. Forbush,	100 00
Sunderland, Cong. Soc., in full, to const. Cyrus Hubbard, a L. M.,	15 00
Erving, Cong. Soc.,	12 00
Ashfield, Cong. Soc.,	12 51
Greenwich, Cong. Ch., Ladies, to const. Mrs. Rosetta Cleveand, a L. M.,	25 08
Harmony Conference, coll. at meeting,	51 00
Holden, Cong. Ch. and Soc.,	19 37
Ipswich, Female H. M. Soc., Linebrook Parish,	9 12
Littleton, Mrs. Catharine Reed,	10 00
Milford, Cong. Ch. and Soc., Mon. Con.,	17 00
Millbury, Second Ch. and Soc.,	22 66
Newton, Eliot Religious Soc., to const. Rev. J. W. Wellman and John C. Porter, L. Ms., and Dea. O. Trowbridge, L. M.,	230 25
Norfolk Conference, coll. at meeting,	50 00
North Middleborough, Cong. Ch. and Soc., to const. Rev. Elbridge G. Little, L. M.,	34 00
North Scituate, Cong. Soc.,	13 36
Roxbury, Eliot Cong. Soc., \$745.75; balance of contribution for 1857, \$67,	812 75
Sturbridge, Cong. Ch. and Soc., to const. Dea. Thomas Snell and Livingston Shumway, L. Ms.,	84 00
Taunton, Winslow Ch.,	42 25
Uxbridge, Evan. Cong. Ch.,	50 00
Walpole, Ladies' Benev. Soc.,	14 00
Ware, First Cong. Ch. and Soc., \$26.20; Mrs. Hannah Kuggles, \$3,	29 20
Westfield, Cong. Ch. and Soc.,	30 76
West Roxbury, J. L., \$1; C. S. B., \$1,	2 00
West Taunton, Female Benev. Soc.,	13 20
	\$4,190 14

Receipts of the Connecticut Missionary Society, to July 6, 1859. E. W. PARSONS, Treasurer.

Burlington, Cong. Ch.,	17 73
Eastford, additional,	5 00
East Granby, by V. H. Griswold,	22 50
Enfield, H. M. S., to const. J. P. Converse, a L. M.,	42 00
Everest Fund, donation,	100 00
Glastenbury, Cong. Ch., by Dea. Plummer,	77 66
Grassy Hill, by William Hall,	42 00
Higginum, Cong. Ch., by Rev. Mr. Nichols,	88 05
North Lyme, by E. F. Burr,	25 00
North Madison,	18 08
Southington, of which \$100 is from Dea. T. Higgins, to const. Hattie Higgins, a L. D.,	828 00
West Hartland, Cong. Ch.,	12 86
West Stafford, Cong. Ch.,	20 42
Wethersfield, a friend,	5 00
Wolcott, by S. L. Hotchkiss,	16 50
	\$760 30

The VERMONT DOMESTIC MISSIONARY SOCIETY acknowledges the receipt of Twenty Dollars from Mr. and Mrs. Norman S. Whitney, in part, to const. Miss S. M. Pratt, a L. M.

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXXII.

OCTOBER, 1859.

No. 6.

The Christian Life a Missionary Life.

The following Address was delivered at the Society's Anniversary in May, 1859, by
REV. HENRY M. DEXTER, of Boston, Mass., on moving the following Resolution:

RESOLVED, *That as personal holiness is the necessary fruit of Christianity within the soul, so Missions (first Home, then Foreign) are but its natural development in the world without.*

If a tree would thrive well and do justice to God's idea of it, and man's need of it, it must have the right soil and climate. You can grow oranges in a half-barrel of loam in your back yard; but not by the cargo, nor for the pleasure of the palate. So if any great moral work is to be done on the earth, it can have but a feeble existence, so long as it has merely a faint understanding and limited supply of those first principles, from whose thorough comprehension and generous application only it can derive permanence and strength.

We used to think that we had a good kind of piety here, in this country, generations ago; and, indeed, men are not wanting now who go up and down in the earth, and emit indignant protests to and fro therein, in the endeavor to persuade the people that the former days were better than these, and that we ought to have no manner of patience with the oak of the present until we have crowded it back into the acorn of the past. But we all know that the piety of the land in the days to which reference is made, with all its doctrinal soundness, had but little unction, and next to no feeling of response to that great command, in obedience to which alone the millenium shall come. When God fanned into a flame, in the minds of a few men, the glowing thought of Foreign Missions, the great question which had to be asked long and doubtfully, before it could be answered, was, "Can men be sustained by the churches in a mission to the heathen?" And even.

now, after so many years of demonstration of the blessedness and glory of the missionary work ; after so many pungent popular appeals, tending to arouse the masses of the christian community to appreciation of, affection for, and devotion to that work ; we still find ourselves doubtfully asking, for substance, the same question : " Can the Home and Foreign Boards be sustained by the churches, in sending out laborers to all new fields that whiten for harvest before our eyes ? " The very fact that such a question can still be asked reveals the fact that the missionary work has not yet settled down, in the minds of the Church, upon its firm basis of everlasting principle. Nobody inquires, " Can a man be *sustained* in the endeavor to become eminently holy ? " We all understand that personal repentance and sanctification is a duty, which *must* be done at all events ; concerning which, no questions can be asked or answered. Nobody inquires, " Can I *afford* to support my aged father—my invalid sister—my infant child ? " These are things that *must* be done ; whatever else is left undone. Now the very fact that the work of missions is drifted down into the domain of things uncertain, proves that the Church has not yet come to regard it as a duty pressing upon its conscience with the same weight as its acknowledged and inevitable obligation to purify itself, " even as He is pure. " It may well be doubted, indeed, whether Christendom has ever yet got thorough hold of the real root of Gospel principle, out of which the work of missions grows—so as to regard obedience to Christ's last command as an inevitable personal duty, resting—with all the solemnity of a vital connection with personal salvation—upon every christian soul ; and not a merely desirable and useful work—when it can be afforded.

They tell us that the sweetest and truest strains in the music of our grand masters of song are often, swan-like, their last. It is sometimes so in human life. The real essence of a soul's history—the cardinal thought which has shaped its activities—finds clearest recognition in that moment of intense self-consciousness which precedes the rending asunder of the soul and the body. The death-bed is a great revealer of thoughts, intents, realities. In examining carefully, of late, the last recorded utterances of a large number of Home and Foreign Missionaries, who have gone from their work to their reward, I have been struck by the great advance over the common christian theory on this subject, which has been manifested in their dying words. With a remarkable unanimity—almost as with one voice, and many and many times in nearly the same language—they have avowed their conviction of the vital relation of the missionary work to all genuine christian character. They have not felt that in being missionaries they have earned any title to unusual honor, or done anything more than it was their duty to do ; anything more than it is the duty of *all*—in some manner—to do. They have recognized their dependence upon Christ for salvation, with the necessary correlate that, because he laid down his life for us, we ought to lay down our lives for the brethren.

Let us see, now, what is the exact relation of the central and controlling idea of Christian missions, to the central idea of the Gospel ; so as to determine the nearness or remoteness of the missionary branch to that great elemental thought-root, whose sap must be the foliage, and flowering, and fruitfulness of every branch.

The principles involved are very simple :

1. *Jesus Christ came into this world to save sinners.* This involves the previous fact that the whole world—in all its ages, nations, tribes, families, individuals, thoughts, aims, affections, volitions—needed salvation ; being wholly alienated from God, worldly-minded, sensual, corrupt. It involves the previous fact that the Infinite, paternal Jehovah, brooding in sad affection over these selfish multi-

tudes, these sinful generations, while turning his holy face in loathing away from the abominations of their guiltiness, yet could not bear that any should perish, and therefore gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life; sending him into the world, not to condemn the world, but that the world through him might be saved. So far, then, as God the Father was concerned, it is clear that Christ came not to call the righteous, but sinners to repentance. But Christianity is simply helping Christ do his work; in other words, it is Christ's idea, purpose, and system of saving sinners, brought down and adapted to human coöperation, so that everybody who loves Christ may walk as he also walked, and work as he worked. Therefore it is plain that God, the Father's, idea of Christianity must be that of helping Christ save sinners.

Nor are we left in doubt that this is Christ's own idea. In the volume of the book it is written that he said: "Lo, I come to do thy will, O God!" That will was, that He might be able to be just and yet justify the penitent sinner. To make this possible was the work which our Savior undertook; to which, from Bethlehem to Calvary—becoming obedient unto death, even the death of the cross—he gave himself; to which, from the sepulcher to Olivet, and from Olivet to that still distant hour when time shall be no longer—ever living to make intercession for us—he gives himself with unique and eternal energy.

While blessings collateral, in glorious troops and gorgeous companies which no man can number, are come, and are ever coming, to us in the train of the Gospel, that Gospel itself utters in all ears one message. Its first thought, its last thought, its great thought, the quintessence of the gladness of its tidings to the children of men is always and every where just only this: *Jesus Christ came into this world to save sinners.* The dark benighted pagan, on earth's most distant and loneliest shore, who catches, from afar, the faintest resonance of that single sound, gathers from it a gospel which is able to make him wise unto salvation; while the courtly scholar who, among the echoes of great voices out of the past, and whatsoever lore from the philosophies and theologies of the present, misses that, must go down to his grave, though he lie among kings and honorable men, and amid the tears of a nation, without God and without hope.

Christ evermore watches the earth with this great thought still in mind. He can not forget Gethsemane, Calvary. He can not forget the bitterness which he endured for men. The travail of his soul is not satisfied. It will not be, it can not be, until *every man* has been told that Christ died for him; has been besought by some human voice in Christ's stead, to be reconciled to God.

2. *In the act of conversion, the Christian receives and enters into Christ's idea and spirit, so as, in a sense, to take Christ's place on earth.* This is the immediate result of his change of heart. What is changed in his heart, is his old supreme love of self, which is removed, so that a supreme love of God may take its place. So changed, he becomes just like Christ in the feeling of love to God, and of desire that God's will may be done on earth as it is in heaven. He becomes like Christ in love of holiness and hatred of sin. Moreover, in feeling that his great burden of sin is lifted, and his great danger of eternal death removed, and that the gates of everlasting righteousness have been thrown open before his erring, but now repentant feet, and that all this is come to him in consequence of the amazing love and long suffering of God in Christ, he is bound to Christ with cords of gratitude, as well as sympathy, that make it impossible for him not to enter into his thoughts of love for man, and be animated by all his purposes of blessing. "If any man have not the spirit of Christ, he is none of his," because he can not be his without being animated by his spirit, and constantly endeavoring to aid him

in all his plans for a world lying in wickedness. The laws of mind put an everlasting veto upon any other conclusion.

3. *But if the Christian, in the very act of becoming a Christian, becomes transformed into the image of Christ, and enters into vital sympathy with him; then the great purpose of Christ's life will become the great purpose of his, and the central and controlling thought of his Christianity will be that of helping Christ to overcome the world.* If he truly and entirely loves Christ, he will love most that which Christ loves most; if he devotes his life to the imitation and aid of Christ, he will aim most earnestly to accomplish that which Christ most earnestly desires. And as Christ gave himself wholly to the labor of procuring human salvation, and destroying the works of the devil, he will do so too. He will enter into the spirit of Christ's words when he declared that the man who does not *hate* his father and mother, and wife and children, and brethren and sisters, yea and his own life also, can not be his disciple; that he that taketh not his cross and followeth after him, is not worthy of him; that he who forsaketh not all that he hath, can not be his disciple.

Thus coming into active sympathy with Christ in his work of salvation, the Christian naturally begins to hold toward the world a relation which is rightly represented by the "salt of the earth"—antidoting its tendency to moral putrefaction; by the "leaven which a woman took and hid in three measures of meal until the whole be leavened"—diffusing from its every particle a contagious influence that will not return nor cease until it ferments the entire mass in contact with it; by the "candle set upon a candlestick," giving light unto all that are in the house. Just so surely as, by the common laws of human nature, the great governing love of the heart will subjugate the whole man to its control, and apply the entire machinery of the humanity to the enforcement of its behests, and the accomplishment of its desires, so surely will the real Christian, in whose heart Christ is found the hope of glory, centralize all his faculties around that purpose which animates the hopes of Christ, and devote himself to the work of overcoming the world—warning every man and teaching every man in all wisdom, that he may present every man perfect in Christ Jesus, striving thereunto according to his working which worketh in him mightily.

All this is twofold. The work of overcoming the world is, for each Christian, of necessity, divided into the work of overcoming the world within and the world without. Overcoming the world within—the remaining passions and lusts of the flesh—is growth in grace, is personal piety, is becoming perfect as our Father in heaven is perfect. Overcoming the world without is preaching the Gospel to every creature; is the missionary work, first Home, then Foreign. Therefore these two works, that of personal piety and of Missions, are just the two equal branches of the same root. Neither is any less or more inevitable, as a matter of principle, than the other. Neither is any less or more involved than the other, in the very root and fatness of the essential vitality of christian life. There is no separating them so as to estimate the one as above the other. It would be as absurd to attempt to honor the right lobe of the lungs above the left, or the left auricle and ventricle of the heart above the right, as to say that one of these developments of christian activity is any more needful to the healthy movement of evangelical life than the other. They are one in the principle and feeling out of which they grow; and they so act and react upon each other that neither can complete itself without the other. The real Christian finds himself, in his own measure and place, just as imperatively drawn and driven to that feeling which led Paul to say, "Necessity is laid upon me, yea wo is unto me if I preach not the Gospel," and which

compelled Peter and John, after the good deed done to the impotent man, to reply to the veto which the Jewish authorities would put upon their further speech for Christ, "*We can not but speak* the things which we have seen and heard; as he is bound to say, with Joseph, when tempted to transgression, "How, then, can I do this great wickedness and sin against God," as he is bound calmly and eternally to follow the dictate of the grace which bringeth salvation, "teaching us that, denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world."

The moment one becomes a regenerate child of God, that moment he enters into the Lord's prayer, and its brief formula becomes instinct with life to him. He understands it now. He can not help breathing it forth in tremulous yet jubilant syllables. It so covers all the length and breadth and depth of his new necessities, that he at once understands that the same divine Being who has created him unto newness of life, made that prayer to be the epitome of the desires of that life. But as he commits his soul to its petitions he finds them bearing him outward toward his fellows, as well as upward toward Jehovah. "*Our Father;*" "*give us this day our daily bread;*" "*lead us not into temptation, but deliver us from evil;*" here he finds himself led into the expression of desires that are as broad as the race, that cannot be satisfied until *all* the children of earth also say, "*our Father.*" Nor can he beg that God's will "may be done on earth as it is in heaven," without some kindling of a missionary spirit; while no where in the prayer, or out of it, is he informed that the forthgoing and converting element of the christian life is any less needful to the integrity of the soul before God, than the interior and self-sanctifying element. Nor is there anything in christian experience to suggest this. How true a type of genuine piety was the history of that converted slave who, when his master upbraided him for leaving his fiddle for the active labors of Methodism, replied: "Oh! master, what is good for my soul might be good for everybody's soul; and Christ died for all, and oh! he *wants* all, and mustn't I help him?" And how touching is the record of that other field hand, poor and with a wooden leg, who, when the pastor of his church was calling over the names of the faithful, to find how much each would give to the missionary work, hobbled up to the desk and laid down one package folded in a bit of soiled paper for himself and another for his wife, and another for his children—\$15.00 in all—and when his pastor said, "I didn't ask for the money *now*," replied, "Ah! massa, take it *now*. God's work must be done, and I may be dead by and by, when the time comes to pay."

How significant, also, was Christ's threefold command to that disciple whose trembling return he desired to quicken into an eternal assurance of faith: "Lovest thou me? Then—if thou wouldst prove thy love, and furnish everlasting evidence of the reality of thy professed new consecration—feed my lambs, feed, feed my sheep." The Church also, in the midst of all her faltering and blundering, have never failed to recognize the superior beauty of the life of those in her ranks who have most felt the pressure of missionary duty, and who have even almost forgotten the claims of their own souls upon themselves in their intense appreciation of the claims of others—like the soldier whom Napoleon saw at Eylau hurrying on to the charge with the bleeding stump of his left arm, from which a shell had just torn the forearm and hand. "Stay, my good fellow; go to the ambulance and get your wound dressed," said the Emperor. "I will," replied the grenadier, "so soon as we have taken that church!"

The work of Missions, Home and Foreign, then, has just as close and vital relation to our individual acceptance before God, as the work of personal holiness.

We are not to ask: "Can we *afford* to give labor and money to convert others?" any more than we are to ask: "Can we *afford* to be holy?" We are bound to do both; yet the one no more really than the other. Our love to Christ as a personal Savior, binds us to do both; yet the one no more than the other. Personal piety is no more really the natural subjective than Missions are the inevitable objective fruit of Christianity. That the Church understand and feel this, is the great necessity for the conversion of our land and the world. Nobody doubts that there are Christians enough in the world now to convert it all to Christ, if each would but comprehend that his personal acceptance before God hangs as really on his outward labor as on his inward states of feeling. If each man in this audience went home and set his own house thoroughly on fire, New York would be burned up clean before morning, the Fire Department to the contrary notwithstanding. So if these men and women here who love Christ, will but go home and set their *hearts* thoroughly on fire with missionary zeal, a holy conflagration would be kindled that no earthly power could quench. If each would be a Home Missionary to his own house and neighborhood, and a Foreign Missionary (by alms) to the destitute elsewhere, the Millennium could begin here and now. And if the Church be made to look upon Missions as a *necessity*, and not as a *luxury* of her life, children now living should see the farthest deserts rejoice and bloom as the rose.

Missionary Intelligence.

KANSAS.

From Rev. C. E. Blood, Manhattan, Riley County.

The Tornado.

One Sunday night, I attended the union prayer meeting as I am accustomed to do. The meeting commenced at 8 o'clock. The appearance outside was rather threatening, though not alarmingly so. The clouds appeared to be gathering for a shower, both in the west and in the south-west, and the lightning from both quarters was rather frequent. I conducted the meeting, and on account of the threatening aspect without, brought it to a close earlier than I otherwise should. I left the church, mounted my horse, and started for home, a mile or so distant. It had commenced raining, but there was very little wind. In about ten minutes, when I had proceeded less than half a mile, I heard a terrible roaring of the wind. I had just time to close my umbrella, when the wind and the rain and the hail assailed me and my poor horse furiously. The horse instantly whirled around and

faced to the leeward. And such a pelting with the hail, and drenching rain, and the furious wind, I never before experienced. I enjoyed this delicious shower bath for about twenty minutes, when the rain and wind had so abated that I returned to my home. Early the next morning a boy came to my house and said: "Mr. Blood, did you know that the roof was blown off of your church?" "No," said I, "is it?" "Yes; and the Williston house is blown down too." I went out and looked towards town, and what he said was too true. The roof from our nice little church, which we had labored so hard to complete, and which would have been all finished in a week or two, was all gone. I soon mounted my horse to visit the ruins. On my way down, I met a friend coming to look after me, as he feared I had been injured by the wind. I first learned from him the extent of the injury and suffering from the tornado.

Some eight houses were completely demolished, and four or five others unroofed and otherwise injured, and four or five persons hurt more or less. I am happy to say, that the damage done

to our church is now completely repaired. Our loss was some thing more than \$400. The *roof*, however, is on much stronger than before.

Season and Prospects.

We are having a very fine season. The wheat has turned out well, and the corn and other things promise well. Rains have been very seasonable. The farmers believe that this will be a most excellent wheat country. The general estimate of it as an agricultural region, rises with every year's experience. At least one third of the settlers have no land warrants or money to pay for their land. If they hire money or a land warrant, they must mortgage their land and all improvements and pay 4 per cent per month interest. Many are perplexed to know what to do.

Dedication of a House of Worship.

Last Sabbath was an interesting day to our church and community. Our new and beautiful house of worship, which has cost us so much labor and anxiety, was dedicated by appropriate services to the object for which it has been erected. We consecrated it to prayer and praise in worship of the Triune God and to the preaching of the Gospel of our Lord and Savior Jesus Christ. Rev. Richard Cordley, of Lawrence, was present with us and preached the sermon. The ministers of the Methodist and Baptist churches, took part in the exercises, and the brethren and friends of all denominations were present. We had a very full house, and all seemed pleased and interested. The inside is entirely finished; and in a few days the outside work will all be done. We have green window blinds and a regular New England spire, though small. We rejoice that we have been enabled to complete a house of worship so substantial and so neatly finished in every part. We are under great obligations to the Congregational Union and to many friends abroad who have assisted us in our enterprise. In a few weeks, we hope to be entirely free from debt.

MINNESOTA.

From Rev. J. S. Rounce, Northfield, Rice County.

A Word in Season.

Another conversion resulting from my labors at Green Vale last winter, has

come under my notice. It is that of a young man who had previously lived in almost the utter neglect of the means of grace. He attended the first two of our protracted meetings, and then absented himself. In consequence of this, Mrs. Rounce and myself at once visited the family where he was boarding. We spoke to him, kindly yet faithfully, of the importance of personal piety; and urged him to be present at our meetings. He promised to attend. He kept his word; and soon became deeply serious, and stood up with others to solicit an interest in the prayers of Christians. But still he did not come to our inquiry meetings. I felt deeply anxious in regard to his state, and earnestly desired and prayed that he might be saved. Having heard that he was about to leave for a distant place, I at once sought a personal interview with him; but did not obtain it till just before his departure. Feeling that this might be the last opportunity that I should have of speaking to him in regard to his salvation, I was constrained to deal as faithfully with him as I possibly could. He became deeply affected, and promised to attend to my counsels. I saw nothing more of him till recently. He was evidently glad to see me; and gave me such an account of himself as made me feel that I was amply rewarded for all my past efforts to do him good. He said, that when he left me he felt very unhappy, and could not sleep for a week after. He felt that he was a great sinner. He determined to live a better life. He earnestly desired to be pardoned and to be purified; but he knew not how to obtain these blessings. He went to the Bible for instruction; and as soon as he began to read it, he felt deeply interested in its instructions, and wondered that he could treat it with so much indifference before. He felt that he must pray, and did pray. And now, he said, though I feel that I am far from being as good as I ought to be, yet, I do know that I love God, his word, and his people; that I can not live without prayer; that I trust in Christ, and desire to serve and honor him; I long for the salvation of others, and hope by divine aid, to be found faithful unto death. Thus he spoke of his conversion and its results; and what he said, did, indeed, gladden my heart, and made me feel more convinced than ever of the vast importance of ministerial zeal, fidelity, and perseverance in seeking the conversion of souls to Christ.

From Rev. A. Willey, Anoka, Minn.

A Library but no Grog Shop.

We have established a Public Library, and collected, in a few weeks, about 200 volumes by contribution here. Would that those at the East who have wagon loads of books piled up for little except the satisfaction of looking at them, or having others do so, would send a generous donation here, where they would be read and do much to lay the foundation of intelligent society for ages to come. A plan for a Lyceum, with public lectures, is also connected with that of the library, and a regular society is organized which will have a civil incorporation. Boxes of valuable books would be very gratefully received.

The only grog-shop we had has lately been effectually closed, and the determination of this strong temperance community is, that no other shall be allowed to exist here. This is the county seat, possessing one of the best water-powers in the State and pine lumber without limit. The railroad from St. Paul to this town, on the way to Lake Superior, is nearly ready for the iron, and the importance of holding moral and religious principle in the ascendancy is very great.

Prospects.

The dependence of this State on the christian beneficence of the East, must be protracted by the "hard times," abundant as are the natural resources of wealth, and inviting as is the climate for healthfulness. It was caught just at that period when the production of wealth had been slight, for want of time, yet so rapid had been its population and progress as to require much capital. But such dishonesty was revealed in the financial institutions of the country as to alarm capitalists and cause them to recall the foreign capital on which we depended. The country is thus drained at the very worst time, leaving us real wealth, but very little currency to make it available for actual life. We must, therefore, rely more on the East till this state of things is reversed, than would otherwise be necessary. But when a rich, powerful, christian commonwealth is raised up on these rich prairies and along these beautiful valleys for the services of Christ's kingdom on earth, the money will then be seen to have been well employed. Give us able ministers and christian families, and this result is sure.

From Rev. O. A. Thomas, Clinton Falls, Steele Co.

Born Again.

We have enjoyed a season of revival, the benefits of which we hope will not soon be lost. There are about sixteen persons who seem to give evidence of a saving change of heart. The work seems to have been confined mostly to our young people. At least three new family altars have been erected, where we trust the daily sacrifice of prayer and praise will not soon cease to be offered.

One of the number told me that he attended a religious meeting but once before in twelve years. He had been living in the Pineries, engaged in lumbering. Wandering from place to place he finally stopped here, to work on the railroad. Just before our meetings commenced the work stopped on the road, and he was out of employment.

When the meetings began, he said, something seemed to say to him: "Now is your time. If ever you get religion, it must be now." He attended the meetings, became serious minded, began to read the Bible, which he had neglected for years before; soon began to pray—his wife joining with him; and in a few days,—both, as we trust, found peace in believing in Jesus. Simple, child-like and trustful, he seems to read the promises, to believe them; and the result is, a manifest growth in grace and in purity of thought and speech and life, with a wonderful brightening up of intellect and quickening of the whole mind.—It is such a transformation of character as commends the Gospel of Christ.

IOWA.

From Rev. J. Guernsey, Agent.

The Missionaries and the Hard Times.

The past quarter has been a very trying one to those of our churches whose financial year has closed, and recommenced, during the period included in it. The scanty supplies and resources of the year were high exhausted ere the winter and early spring months were over; so that, even among farmers ordinarily in good circumstances, and others whom the farmers are wont to supply, there has been not a little real destitution—destitution of such things as we are wont to call necessities of life. If you go to not a few of their homes,

you will find no meat on their tables, no sugar in their bowls, no tea or coffee in their cups, and often no flour, except that made from Indian corn, in their barrels. It is by people in such circumstances, to a great extent, that our subscriptions for the support of the Gospel have been made; and that too with sheriffs' sales, unpaid taxes, and uncertainty in regard to the coming harvest, staring them in the face. These subscriptions have doubtless seemed meager, when stated in the meetings of your Executive Committee; but if that Committee knew what I know, and had seen the *half* of what I have seen, of the circumstances of those who have made them, they would feel that the people have done most *generously*, and have set a noble example of *self denial*. For myself, I do not hesitate to say, that, unsatisfactory as what they have done may seem to those at a distance, I have never known, either at the East or the West, anything like the faith and sacrifice in the support of the Gospel that the last few months have developed in Iowa.

It is almost impossible, I suppose, to make persons at a distance comprehend the extent of our pecuniary embarrassments. But if you will suppose, in the older States around you, all to be new; that the people are comparatively without capital; that from the fruits of their first industry, their homes have been built, and their school houses, churches, roads, and fences, provided; that these are yet too few, are incomplete, and but partially paid for; and then suppose that, for two years their manufactures, agriculture and commerce—every thing upon which they rely to meet their obligations and continue their improvements—fails, I think you may begin to comprehend our case. Judging from the effect of a *few months* of business prostration and commercial panic upon their benevolent and other contributions for the support of the Gospel, it may be fairly questioned, I think, whether, with all the advantages that the accumulated wealth of generations affords, the old States would have met such a loss of *all* current resources for two years, *in addition* to the panic, in a manner more creditable to the christian devotion and self denial of their people, than Iowa has.

We hope that we are nearly "through the woods;" or rather, that we are near the point where decided improvements will commence. It will, of course, require time for the people to entirely re-

cover from a disaster so great and general.

The missionaries have, many of them, suffered quite serious embarrassment. In many cases, they have felt that their people were unable to fulfill their pledges; and that it would be wrong in them to demand it. In repeated instances, I have heard them say in relation to one and another in their congregations, that they would much rather do without the amounts these individuals had subscribed, than receive them from persons so poorly able to spare *any thing* from the support required by their families. The certificates that have been forwarded in regard to the fulfillment of past pledges have generally either been qualified ones, or have been made possible by the missionaries' consent to receive notes in payment of arrearages; and these notes are frequently presented, afterwards, as a gift to the church. They could ill afford it; but the exigencies of the churches have demanded it, and they have done it cheerfully. I have heard no complaint. Indeed the missionaries never, almost, complain of their lot. They are the most cheerful set of men, and their homes are among the brightest and gladdest homes that I have ever seen.

—•••—

*From Rev. I. Russell, Buffalo Grove,
Buchanan County.*

Bereaved.

On the 15th April last, my beloved and affectionate wife departed this life, after a long and trying illness. The loss to me is incalculable; and no earthly bliss or comforts can now be enjoyed by me as heretofore. She was beloved by all who knew her, for her very great kindness and benevolence. Her christian counsel to the young, and her instructions to all classes within the bounds, is very much lamented. Yet, "Precious in the sight of the Lord is the death of his saints." But though sad and sorrowful, I am not despondent. The Lord gave, and I know that he has taken to himself; therefore I can say, Blessed, yea, forever blessed be his name!

A Year of Difficulty.

But the past year has been a year of very great difficulty. Very many from this part of the State left their families and their homes, eagerly bent on realizing fortunes at the Pike's Peak gold fields; but alas, they have invariably

returned in poverty, with broken constitutions, disappointed hopes, and still more deeply immersed in debt. Many, however, have not returned, but gone on to California. Many families within the bounds of my charge have suffered severely during the past year from the failure of the crops last year. I know of one family numbering eleven in all (the oldest is only seventeen) who have been necessitated to live during the past six months on corn meal alone, without either butter, milk, or meat of any kind, or anything else whatsoever save what green vegetables they have got, during the last few weeks, as a sort of change in their humble fare. Many others have been very much straitened for the necessities of life. A few have been kept from public worship for want of means to obtain clothing, yet the Sabbath and the ordinances of God's house have been well sustained during the past year.

From Another Missionary.

Universalism.

"God's unbounded goodness," as a young man remarked to me yesterday, "is my hope." It did not take long to bring him to the admission, that he held such a view, not because he thought it "most safe," but "most pleasant." This, undoubtedly, is the fundamental reason with the great majority of Universalists, were they but as candid as this young man in admitting it. I have aimed to reach this class of my hearers, not by any direct exposition of the falsity of their doctrine, but rather by presenting subjects like these: "Man's responsibility for his belief."—"The necessity of being assured as to the ground on which we stand."—"The influence of moral action on moral character." Thus I hope to undermine their system, without arousing their prejudices. It is true, that none are so suspicious as the guilty; and Universalists seem to manifest their consciousness of the weakness of their hopes, by a nervous irritability, whenever a finger is laid upon them. And, with pretentious zeal in vindicating God's mercy, they start a hue and cry about "God's unbounded goodness;" and the quiet voice of reason is all but in the hubbub.—At the appropriate time, it is my purpose to present the scriptural doctrine of eternal punishment.

From Other Missionaries.

Poverty of the People.

On my last year's salary I have as yet received only about 35 per cent. of the amount subscribed. Many of the congregation have found it difficult to procure the necessities of life. One of my elders, who with his wife subscribed \$25 toward my support last year, was not able to furnish shoes for his children, for more than half of last winter. It was distressing, to see his little ones running around in midwinter without a shoe or stocking on their feet. This is but a single case of distress out of a number that might be given. It is introduced here to show, that most of my people *can not* meet the engagements with their minister for the last year.

Not all Shady Side.

A Home Missionary's life in the West is not all "shady;" or if it be, it is but the shade that grows fainter and still more faint before the coming dawn. Paul knew both how to abound and suffer need. Are we better than he? May not a little of his experience be profitable to us? Would it not be well for us, if we made temporal things bear the same relative importance to spiritual which he did? The real "shady side" of our lives consists in the fact that we do not. We need, each of us, a cloak, as well as he, and "especially the parchments." But in modern times, these things often come to us without the necessity, even, of our mentioning them in a letter as he did. We do not go to war at our own charges. Systematic and stated supplies cheer the hearts and stay up the hands of your missionaries, from Maine to California; and we can not think of praying for further supplies without first uttering ascriptions of praise for what we have already received. The firm, steady, and untiring support which your Society gives to those under its care, has constituted it a power in forming the civilization of the age, which is felt to be formidable to opposing influences. Many a timid disciple has become bold, when he has learned by experience that a corrupt world *could not starve* his pastor merely because he dared boldly to declare what seemed to him the whole truth. And the world itself soon learns who are its minions, and who are sent of God, to be its teachers and reprove it of sin.

I am happy to-day in making record of the fact, that for sixteen years in the service of Christ as a missionary, and for most of the time on what is properly the very frontier of civilization, I and my family have never known what it is to suffer seriously from want, *not even as much* as others about us of similar culture and abilities engaged in other pursuits. I learned, much to my surprise, but a few weeks since, that a member of my church, who had then just paid me ten dollars, the last of his subscription at that time due, had not the means to purchase bread for his family, but was obliged to borrow of another—a thing in the present crisis not easy to do. It is time that each of your missionaries should regard himself as one in a grand army of occupation never to be driven from its position, and whose supplies can never be cut off. Its commander has arranged the plan of conquest, and all we have to do is to obey orders.

Sectarianism.

At one time there was an interesting and hopeful state of things in one of the neighborhoods in which most of our members reside. The work commenced in the Sabbath school, chiefly conducted by our members, and several persons were hopefully converted. But as soon as it was generally known, that there was a religious interest in the place a *preacher* in this village went out to this neighborhood, for the first time, leaving his appointments here once in two weeks and, as soon as he thought it would do, commenced a protracted meeting, without saying anything to me—though I had my appointments at the same place, once in two weeks, and have preached there steadily ever since I came on to this ground. He continued his meeting about three weeks, and then (in his own language) “opened the doors of his church,” and by various manœuvres succeeded in drawing off two young men, members of one of our families, and also a female member of our church whose husband was connected with his denomination. These were all he got. Our members have been very much tried, but I think they have endeavored to act the christian part. Still, all sorts of reports have been put in circulation about them and about myself. We all feel that the protracted meeting has been fruitful of evil, in many ways.

“Big Meetings.”

This is not the first time, since I have been on this ground, that my hopes of good have seemed to be blasted by the same means. Several times there has evidently been a growing seriousness in the community, so that, to all appearance, we were on the eve of a revival; but just so soon as this state of things was discovered, some one of the many denominations around us would get up a “big meeting;” and such is the character of the population, that nine tenths of them will run to these gatherings, while most, even of our church members, seem to think that nothing can be done except at these times. For about one half of the year the community is kept in a state of excitement by these meetings. Within a circle of seven miles, taking this village as the center, there have been, I think, as many “big meetings,” within the past six months, and several more are yet to come. The preaching, at these meetings, is of a wild, passionate, reckless character, and noise and confusion abound. At some of them scenes have transpired *too gross* to be related.

OHIO.

A “Friend to Home Missions.”

The following letter was written some months ago; but it has not grown old. The simple earnestness of the good old man is truly touching. In the original, the effect of this is enhanced by signs of infirm and unlettered age, in the unsteady hand and the quaint spelling. Would that Home Missions could rejoice in a great multitude of such friends:

I sit down to inform you that I have received your plea for Home Missions. About twenty or twenty five years ago, your Agent was in this place; and he made the cause of Home Missions appear very important. I put in one dollar. I went home, and the cause of Home Missions came up so before my mind, I felt I must do more. The next day, I got on to my horse, and rode to the next town and gave him another dollar. Then I felt better. Then your Agent said, he would send me The Home Missionary, and soon it came, and has never failed one month. I have read it with a great deal of pleasure. I have scattered them

a good deal among my neighbors and friends. I think, I understand the importance of the Home Missionary cause. If all felt as I do, you would not want for means to carry forward your great work. My means are small. I am seventy four years old. My second wife died about a year ago. My children were in the West; and I am left alone. Since reading your plea for Home Missions, I feel to pray God to spare me a little longer, that I may get a little more into the Lord's treasury. Your receipt showed me that I had not paid in advance. I now send you two dollars—one as a donation, and one for The Home Missionary.—I think that is two years in advance.—Our church has took up a collection for Home Missions; but when I read your plea, I felt I must send you another dollar. I don't know as you can read what I have wrote. E—L—,

FRIEND TO HOME MISSIONS.

From Another Missionary.

A Specimen.

We have here Campbellism with its water regeneration; Parkerism, with its human Christ, or no Christ at all; Spiritism, with all its emptiness and follies; Universalism, with its worldliness; and only here and there is there a light shining amid the darkness, or particles of salt scattered sparsely among the mass. Other elements make up the general sentiment and character of our own community. As might be expected, Sabbath-breaking is a prevailing sin among us. Occasional, or habitual drinking of the intoxicating cup is no less prevalent—though it is seldom that a man is seen staggering in our streets. A division exists among the friends of Temperance, on account of the secret organizations among us. Most of our members in the church, are scrupulously opposed to secret societies of every kind, and consequently, can not act in harmony with them, even in a good cause. It is safe to say, however, that our members are all right and thorough on all the subjects of christian and moral reform now agitating the church and country. The cause of the slave, and of the oppressed in general, the cause of Temperance, of the degraded and the fallen, the Sabbath school cause, and, not the least, the cause of Missions, share largely in their sympathies and prayers, and in their contributions, too, so far as they have the ability. These are the encouraging

features in this field of labor. But, on the other hand, our congregations are small. Only a few, aside from the church-members, can be relied upon as regular attendants. And yet, ours is the only congregation in the township where the preaching of the Gospel is sustained every Sabbath.

A Question of Duty.

The foregoing account may be taken as descriptive of many other places in our country. We call attention to it for the purpose of raising the question: What is the line of duty to which the Lord calls his Church, in such a town?—Here are all sorts of evils—ignorance, intemperance, profanity, Sabbath breaking, the denial of most important christian doctrines, the inculcation of false doctrines, an open contempt of the Gospel, conjoined with a degrading superstition. Under such circumstances what is the duty of the church, *as such*?

Is it not its duty to lay the axe at the root of the tree, and to strive, whatever else be left undone, to carry the regenerating and sanctifying influences of the pure Gospel into *every house and every heart*? The main strength of the church, both in its pulpit ministrations and in all other possible modes and forms of action, should be taken up in the endeavor to *bring souls to Christ*;—and only so much strength should be given to side issues, as would consist with the most effective pushing of this—the one great issue. A church may be very sound on questions of Temperance and Slavery (we have no reference here, to this particular church) and yet be very inefficient in building up the kingdom of Christ. It may be unanimously opposed to War and to Spiritism, and to secret societies, and yet be doing very little in turning souls from their sins to the Savior.—We sometimes get an intellectual and a partisan interest in these practical questions, which, while well enough in itself, is yet injurious, since it is *mistimed*, and absorbs the strength that should be given to purely spiritual interests.

We need never to fear, that we shall lose anything by *seeking FIRST the Kingdom of Heaven*.

From a Missionary in Warren Co.

Not Used to it.

I preach one sermon a month in a

large school house, two and a half miles distant, situated in a populous neighborhood.

I was certainly surprised, and almost frightened, when I went there first, last month. When I arrived, the house was nearly full of women and children; carriages and horses stood all around; young men and old men, boys and dogs were scattered outside the house, smoking cigars, laughing loud, talking, haggling, and pushing one another about bragging, in high glee. At my approach, they seemed to be glad, but more merry than ever. I went in and took my position; and soon they began to come in. I doubted seriously, from the whispering and laughing and winking, whether I should be able at all to bring them to order.

I lifted my heart to God for strength and grace, arose, and gave out a hymn. We sang. Evidently, I was making head way. Most of the audience gave me good attention. Some, however, would whisper all the time. I tried, in various indirect ways to stop it, but did not wholly succeed. Four little children kept running round, at the end of the house, in front of the women. I bore it a while, till they took off the attention of the people, and then requested the mothers to take care of them, which they did. They have not misbehaved since.

—○○—
From Another Missionary.

Union.

Several of our recent additions, came from the O. S. Presbyterian church.

They very sensibly concluded that it would be impossible to maintain two Presbyterian churches in this place, and as the N. S. church was the most likely to sustain itself, that they had better connect themselves with it. I know that other O. S. members are entertaining similar sentiments, and I am confident that we shall receive additional members from that church in days to come. I hope and trust that when more united, we shall be able to work harmoniously together, keeping in view the one great end, the glory of our dear Redeemer.

A Place for a Missionary.

I am fully persuaded that a minister was needed on this field at the time I came. They needed his labors and influence, to concentrate the labors of Christians who were discouraged and likely to be scattered as sheep without a shepherd; they needed him, to keep this church from being blotted out; they needed him, to give directions and encouragement to anxious souls. Here, emphatically, a minister is needed, to stay the flood tide of wickedness which is rolling furiously. We have five stores in this place. The proprietors of two of them are, or have been, gamblers; the proprietor of a third is a drinking man who often gets intoxicated, of the fourth, a spiritist, and one of the most wealthy men in town. Our two practicing physicians are irreligious men.

We have in addition a distillery and grogshop, in its own way exerting a soul destroying influence. In such a community you can see why the Gospel makes slow advances, and why too its leavening influence is indispensable.

Miscellaneous.

Massachusetts Home Missionary Society.

This Auxiliary held its Sixteenth Anniversary in the Central Church, Boston, on the evening of May 24th 1859. Appropriate hymns were sung; and prayer was offered by Rev. MARK TUCKER, D.D., of Vernon, Conn. After the reading of an abstract of the Annual Report by Rev. HENRY B. HOOKER, D.D., the Secretary, a discourse was delivered by Rev. W. T. DWIGHT, D.D.,

of Portland, Me., from Luke xxiv. 47: "And that repentance and remission of sins should be preached in his name, beginning at Jerusalem."

The exercises were closed with the Doxology and Benediction.

We make room for the following extracts from the Annual Report.

The Massachusetts Home Missionary Society, celebrating as it does, this evening, its Sixtieth Anniversary, may be said to be well stricken in years. Ad-

vancing age has not brought decrepitude, but rather augmenting vigor and strength. This Institution had, indeed, a feeble infancy; for it could number but thirty nine members when its career began, and the sum of two dollars each, paid by its members, was the whole story of its early income. Now, a large portion of the four hundred and eighty Congregational churches in the Commonwealth give an expression, more or less decisive, of their regard; and but one other benevolent society surpasses it in the amount contributed to its funds. This institution, we trust, will not know the weakness of age, or the pains of death, while there are moral wastes to be reclaimed, or hearts in which burn the sacred fires of Christian benevolence.

The Treasury.

The balance in the Treasury, at the commencement of the year, was \$1,346 09. The amount of contributions and legacies received during the year is \$33,040.38, being an advance upon the previous year of \$6,044.13; which advance is owing to an increase in the form of legacies to that amount, over the previous year.

To this should be added, \$25,507.43 coming from this State, which has been paid directly to the parent Society at New York—not passing through our Treasury.

The whole amount, therefore, received from this field the past year, has been \$58,748 81, exceeding the amount of the former year by \$17,861.96. This increase has arisen from an unusually large number of legacies which have been paid during the year.

In addition to the above, there has been received a legacy of the late CHARLES H. BROWN, Esq., of Boston, of \$1,000, the interest only of which can be expended.

The disbursements have been, for missionary labor in Massachusetts, \$5,022 91; for defraying the proportion of incidental expenses of this Auxiliary, \$1,237.19; and there have been \$52,488.71 paid to the American Home Missionary Society, to be expended on the field at large.

Summary.

There were thirty two churches under the patronage of this Society at the date of the last Report. There are now thirty four. There have been some changes in regard to the occupants of

these fields of labor, but most of them have for years ministered to the same people, steadily and faithfully doing the Lord's work in the spheres he has assigned them, and seeing that work prospering in their hands.

These ministers of the Gospel carry its warnings and consolations to congregations varying, in average number, from fifty to two hundred and fifty persons—the average aggregate being three thousand four hundred and fifty six souls.

All the mission churches have Sabbath schools, by which the precious influences of divine truth are brought to bear directly on the consciences and hearts of two thousand one hundred and fifty lambs of the flock, many of whom, the past year, have been led by the Great Shepherd, through this instrumentality, into the green pastures of his precious grace and salvation. And our missionary brethren have not been backward to teach their flocks that, though receiving the kindness of others, they were not themselves to suffer slackness in the great work of doing good to others, and aiding, as God should give ability, in promoting the great christian enterprises of our times; and it has been gratifying to see that these missionary churches have contributed to the Home Missionary treasury, \$455.22, and to other charitable objects, \$835.55—being in the aggregate \$1,290.77.

The mission churches contain an aggregate of 1,830 members—*two hundred and sixty eight* persons having been received on profession of their faith during the year.

Moral Wastes in Massachusetts.

It can not be denied that great numbers of the population of the State, are not yet under the regular influence of gospel institutions. It has been stated that this is the condition of one fourth of the population. This we regard as far too high an estimate. Still, beyond question, many thousands are passing on toward eternity, quite out of the influence of regularly sustained gospel privileges. And most certainly, such a fact should deeply interest the friends of Zion.

The Massachusetts Home Missionary Society are seeking to reach this part of our population, and several of the fields, before unoccupied, have, during the past year, been brought under gospel influences; and as the way shall be opened, others will be occupied. It is, however, to be considered, that the Massachusetts

Home Missionary Society is not to be charged with too high a responsibility in this matter. Great numbers of the morally destitute are beyond the reach of any influence this institution can exert. Multitudes are foreigners, Romanists, seamen, infidels, and others, whose circumstances and relations place them beyond any agency of ours for their good. Great numbers of these classes throng our cities and large towns, and swarm around our railroad depots, and large thoroughfares.

But, while many destitute localities forbid an organized church, from the sparseness of the population, or the want of proper materials for a church, and so do not come within the proper sphere of the Home Missionary Society—the population of these destitute localities can be reached, and ought to be reached, by the zeal and energy of the various churches situated in their vicinity, and to which they are accessible. How many neighborhoods there are in the outskirts of our able parishes and strong churches, where multitudes live in semi-heathenish ignorance of the great things of the kingdom of God. These perishing souls are fairly within the reach of these churches, and furnish work directly beneath their eyes, and all ready to their hand—work, too, requiring little outlay of money, and not requiring a greater outlay of labor, than would be eminently conducive to their spiritual health. Let the brethren, by turns, forego their pleasant seats and their precious privileges in the sanctuary, for the purpose of going out into these waste places, and holding religious services. Sabbath schools and religious meetings, of various kinds, could thus be carried on, and gospel truth would find its way, where there is now scarcely any glimmering of its heavenly light. This is one of the means by which moral wastes could be reclaimed, and the number be vastly diminished, who are now outside of gospel influences. Some churches do a noble work of this kind. Many more might embark in it, to the certainty of the Savior's approval, their own best spiritual welfare, and vast good to perishing men.

Right Policy.

It is a most important part of Home

Missionary policy, to rouse feeble churches from a condition of depression and discouragement, to inspire courage and zeal, to awaken a sense of personal responsibility and obligation, to make them draw, at whatever sacrifice, upon their own resources, to make them unwilling to be dependent for an hour longer than is absolutely necessary, to inspire self respect and self reliance, and, in a word, to do, with all fidelity and earnestness, what is really in their power, to sustain the gospel among themselves, without foreign aid. And all this for their own spiritual health, vigor and growth, as well as to save missionary funds from unnecessary distribution.

It is therefore necessary at times to deny applications, where the Committee believe a little more sacrifice would make a depending church self supporting; and necessary, also, in other cases, to diminish the appropriation already enjoyed, so as to bring up the applicants to their own duty; which course, though very unacceptable to the disappointed, is nevertheless a really wise course in reference to the churches themselves, making greater effort on their part necessary, but no less a duty to those who intrust funds to the Society, and have a right to expect the most wise and judicious distribution of them.

Few years of the history of this Society have seen larger measures of divine influences visiting the churches under its patronage. A large portion of them have reported the special agency of the Spirit of God among them. There have been reported *three hundred and four* cases of hopeful conversion, of whom *two hundred and sixty eight* have made profession of their faith. In one of these churches, *seventy* persons were received to Christian fellowship during the missionary year. The friends of Home Missions may well rejoice that the kind Savior has given such striking testimony of his approval of the labors of his servants, and such proofs of his regard for the Home Missionary work. And most appropriately may they use the exulting language of the prophet, "Break forth into joy, sing together, ye *waste places* of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem."

ERRORS CORRECTED.

IN the *Home Missionary* for July and August, we gave a history of the recent action of the Executive Committee in the case of the Presbytery of Alton, with an account of the "Auxiliary System" of the Society on which that action is based. During the last few weeks, numerous articles have appeared in several religious journals, not only condemning this action, but impeaching the official integrity of the Committee, and impugning the motives and personal conduct of several of its members. It is not our custom to occupy these pages with controversy, much less with replies to anonymous personal attacks, however unjust and injurious. Nor is it necessary in this case. The eminent ministers and laymen who have, for many years—some of them for more than a quarter of a century—performed the arduous labors of this Committee, without pecuniary reward, have earned a place in the confidence of the churches, which they will not lose in consequence of these assaults. But *truth* is of more value, to the public, than private or even official character; and as these articles abound in what we prefer, in charity, to regard as "errors," we have thought it proper that some of them, at least, should be corrected.

These articles are numerous and long—occupying, in one paper, nearly thirty columns. Many of the errors they contain are such *misrepresentations* as can be corrected only by counter statements too long for the pages of the *Home Missionary*, and the patience of its readers. Others are in the form of accusations of oppression, vindictiveness, partiality, treachery, Jesuitism, &c., which are entitled to no other answer than that provided in the Ninth Commandment. Others, still, are not assertions, but taunts, insinuations, and imputations upon the motives of individuals, which are the more injurious because, in the nature of the case, they can not be refuted. Some of the specific mis-statements, however, are of such a nature that they can and ought to be corrected. Out of a large number which we have selected, we have room for only the following specimens:

Error 1.—"In the year 1840, the Presbytery (of Alton) . . . employed the Rev. Wm. Chamberlain to labor 'under the direction of the Presbytery.' Mr. Chamberlain's salary was all paid by the Presbytery up to January 24, 1841."

Correction.—Mr. Chamberlain was commissioned by the *Society*, from May 25, 1840, and *from that day* was paid out of its funds.

Error 2.—"Why did not the *Home Missionary* tell its readers that the Presbytery, by formal vote in 1844, extended the province of its general missionaries to the whole territory embraced in the Presbytery? . . . Why deceive the public by carefully *concealing* the most important fact in the whole history of these transactions?"

Correction.—Why did the *Committee of Missions* "conceal the most important fact" referred to? The correspondence of this office now on file shows that this fact was not communicated to the Society.

Error 3.—"The chairman of the Presbytery's Committee on Missions assures me, that neither the Committee nor the Presbytery ever undertook any work in the case, but that of *Presbyterial Missions*, and that there was no such understanding between them and the Executive Committee at New York, as the *Home Missionary* represents, with respect to both denominations."

Correction.—The following language from this same "Chairman of the Presbytery's Committee on Missions" is a sufficient correction of his own error.

"The Plan of Union to which you refer is in the following words, viz:

"*Resolved*, 1. That we adopt the practice of receiving delegates, as corresponding members, from such Congregational and other churches within our bounds, as harmonize with us in belief of the essential doctrines of Christianity, provided they are willing regularly to report to this body.

"There has been no modification of the above plan, which was adopted at the fall session, 1840. Delegates from Congregational churches *vote*, as well as speak, on all the missionary operations of Presbytery. We have four Congregational churches connected with us on this plan."

Error 4.—"The statement that more than \$2,500 have been expended by the Presbytery, in two years and a half, in its separate work, is an exaggeration by about \$500."

Correction.—The statement referred to is not an exaggeration. On the contrary, the amount stated is *too small*. It should be \$2,501.94, as appears from the published reports of the Presbytery's expenditures.

Error 5.—"The amounts contributed by the Churches of the Presbytery, to the Treasury of H. M. Society, since April, 1856, are more than five times as large as the sum of their contributions to the same treasury for any equal period since 1840."

Correction.—Instead of being "more than five times as large," they have been less than half "as large as the sum of their contributions for any equal period since 1840."

Error 6.—"In no year from 1843 to 1856 did the churches of Alton Presbytery contribute more than \$50 to the treasury of the Society at New York."

Correction.—In one year they contributed \$784, and the total in thirteen years is \$5,400, or an average of more than \$400 a year.

Error.—"It will be borne in mind that the Presbytery has had its own treasury since 1840, and that the contributions of its churches, for Presbyterian Missions, have always gone directly into that treasury, and been expended under the direction of the Presbyterian Committee, on the field of the Presbytery. . . . The whole matter of crediting these amounts has done the Society's treasury no good from the beginning."

Correction.—These amounts have been contributed by the churches, reported by the Presbyterian Committee and missionaries, credited by the Treasurer, acknowledged in the *Home Missionary*, appropriated by the Executive Committee, and paid to the missionaries *as the funds of this Society*; and have done its treasury the same "good," in kind and degree, as any other equal sum of \$5,000 has done.

Error 8.—"The result of the whole then is, that the treasury of the H. M. Society has been the gainer by the change in the position of the Presbytery."

Correction.—The treasury of the Society has been the *loser* by \$2,622.69, which is the sum expended, in three years, by the Presbytery, and which, under its former relations, would have formed a part of the funds of the Society.

Error 9.—"Long since, that Society (the American Missionary Association,) has ceased to commission Presbyterian ministers."

Correction.—It has not "ceased to commission Presbyterian ministers," both those connected with the General Assembly, and those independent of it.

Error 10.—"What could hinder that (the Executive) Committee from saying to weak churches, connected with 'erratic Presbyteries,' 'Leave the Presbytery, become independent, and we will help you?' Indeed, this had been done in substance."

Correction.—Neither the "substance" nor the *shadow* of what is here charged has been done, but the opposite, as members of the Presbytery of Alton will testify.

Error 11.—"The third reason assigned by the Secretary, that our 'missionary collections' are pledged to these 'missionary operations independent of that Society,' is utterly untrue."

Correction.—During the year 1858, one self-sustaining church, in this Presbytery (Schuyler) contributed \$30 to this Society; but subsequently, being visited by the Agent for Church Extension, the church pledged itself for \$50, in behalf of that object, feeling, as the Agent states, "that our church *must* vigorously sustain *her own* benevolent operations, though it involve the lessening or total withholding of their accustomed contributions to some of the voluntary societies outside of the denomination." He also reports that the churches of this Presbytery have pledged themselves for \$377.05, during the current year, in aid of "missionary operations independent of this Society."

Error 12.—"Let the Church and the world know that the 'CHANGE OF POLICY,' which led to the rupture between the A. H. M. Society and the Presbytery of Alton in 1856, was made by the Executive Committee of the Society, under the guidance of the Secretaries, and not by the Presbytery."

Correction.—No change of policy was made by the Executive Committee. They

only insisted that the missionaries, laboring under the commission of the Society, should act in accordance with its principles, and *with the original stipulations of the Presbytery*. The Committee are still ready to coöperate with the Presbytery on the same terms.

Error 13.—"In May 1856, it (the Presbytery of Alton) had *six* (self-sustaining churches) only; in May 1857 it had *seven* only; in May 1858, *eight* only. During no part of the time indicated did it have *nine* self-supporting churches."

Correction.—The Report of the State of Religion in that Presbytery, for the year ending April, 1856, signed by the Chairman of the Missionary Committee, says: "Only eight of the whole number (of churches) are self-sustaining." Another became so in May, 1857, making nine, as stated in the *Home Missionary*.

Error 14.—"It (the amount contributed by these self-sustaining churches to this Society, in two and a half years,) was \$178.71."

Correction.—This statement is an error, both in respect to the *period* covered by the statement it is designed to correct, and in regard to the *amount* of contributions paid to this Society.

Error 15.—"As a 'missionary society' it, (the Presbytery of Alton), has no churches to control. All the funds that a 'missionary society' can pledge are simply what may come into their missionary treasury—less or more."

Correction.—The Presbytery of Alton *did* control the churches in the matter; and *did not* "pledge (to this Society) what came into their missionary treasury—less or more," but has withheld, for three years, *all it has collected from its churches, even those sustained by this Society*.

Error 16.—"It seems that it (the 'Home Missionary Rule') was framed specifically for 'Presbyteries,' but changed to 'Ecclesiastical Bodies' before passing."

Correction.—The Rule referred to, as "framed," contained the following language, viz:

Resolved, 1st, That the Presbytery be informed that the following principles govern the Society, in coöperating with all Auxiliaries and ecclesiastical bodies, and this Committee will be happy to coöperate with the Presbytery of Alton on the same terms.

Error 17.—"The action of the Committee regarding the Alton Presbytery was *not* unanimous."

Correction.—This action was taken, after a full discussion, without a dissenting word or vote. It was pronounced a unanimous vote by the Chairman, was so recorded by the Recording Secretary, the Record was unanimously approved at a subsequent meeting, and its correctness has never been questioned in the Committee.

Error 18.—"Has the *Home Missionary* found it necessary to make complaints of the bad faith of any of the Congregational 'Auxiliaries?' Never. And yet the recently announced 'rules,' we are told, are 'not new.'"

Correction.—The "rules" have been applied, and "complaints" have been made in the case of "Congregational Auxiliaries;" and, as the result, measures in contemplation, and even in operation, which violated these rules, have been abandoned. The three largest Congregational bodies at the West have expressed their approbation of these rules; and have invited the impartial application of them to themselves. It is admitted that, on the part of both denominations, there have been temporary departures, of greater or less extent, from these principles of coöperation, in which the "rules" in question have not been enforced. The Committee have been very slow and reluctant to withhold their assistance in any case. They delayed two years and a half, in the case of the Presbytery of Alton—*so long* as to incur the charge of inconsistency. There has been among Congregationalists, who continue to claim the assistance of the Society, no instance of departure from the principles of coöperation, approaching this, in degree or in duration.

Error 19.—"The Executive Committee exact of a Presbytery what would not be possible in the case of a Congregational Association, or any other kind of auxiliary."

Correction.—"The Executive Committee exact of a Presbytery" only what is exacted of a Congregational Association and *every* "other kind of Auxiliary."

Error 20.—"His proposition" (the general Agent's, to the church at Camp Point, Illinois,) amounts simply to this, "*Change your ecclesiastical polity, re-*

nounce *Persbyterianism*, become *Congregationalists*, and we will aid you! If you will not do this, then die!"

Correction.—This allegation is sufficiently answered by the following extract from a letter, written by the minister of that church, to the accused Agent. "All that you have done to induce the church at Camp Point to leave the Presbytery, was to communicate, through me, the recent rule of the American Home Missionary Society. Whatever offense has been committed in that line, must be charged upon myself; as, in my reply to the church at Camp Point, I stated only the substance of your letter without the exact language. What I wrote I do not remember, but I had no intention of producing such a result."

Error 21.—"Almost none of the individuals and particular churches that continued to patronize the Society were Old School Presbyterians. If there had still been any considerable number of Old School Presbyterians and churches that continued to coöperate with the Society, Old School churches would still have been aided by it, notwithstanding the general preference of the denomination for the Assembly's Board."

Correction.—Many "individuals, and particular churches that continued to patronize the Society were Old School Presbyterians," and, to this day, some of its most liberal patrons are in that connection. Inasmuch, however, as neither Auxiliaries nor ecclesiastical bodies, connected with that branch of the church, coöperate with the Society, it is not asked nor expected that aid will be extended to Old School Presbyterian churches. Yet, according to the doctrine stated above, all those churches needing aid can claim it from this Society.

Error 22.—"Plainly, if the Connecticut Society, or the Philadelphia Society should cut loose from the A. H. M. Society to-morrow, the parent society would be free, day-after-to-morrow, to aid as many churches, either in Connecticut or Pennsylvania, as might wish to coöperate with it."

Correction.—"Plainly the Parent Society would be free to" withhold its aid from those churches, and neither these Auxiliaries, nor ecclesiastical bodies could complain of such action.

Error 23.—"It is plain to me, after a careful study of the foregoing resolutions, that they were framed with the design of working the ultimate exclusion of all the churches connected with our General Assembly, from the patronage of the A. H. M. Society."

Correction.—That the design of these Resolutions was the precise opposite of what is here asserted, is evident from the fact that the principle embodied in them, though often applied, had never failed to restore interrupted coöperation; and we are happy to add that the same result has followed in several instances, since these Resolutions were adopted.

Error 24.—"The First church of Milwaukie is accused (untruly we learn) of having refused to contribute to the funds of the H. M. Society for some years past."

Correction.—The First church of Milwaukie, the only self-sustaining church in the Presbytery of Milwaukie, for a period of eight years, contributed to this Society only \$21.17, which was obtained by the Agent while the church was without a pastor. Within this period, the Society appropriated to the churches of that Presbytery more than \$3,000, and only withheld aid when an additional grant of \$400 was sought for a church of five members.

Error 25.—"The First church of Milwaukie has for several years been . . . helping a feeble church in South Milwaukie, to save it from dissolution; and its H. M. funds have thus been exhausted."

Correction.—Its funds have not thus been "exhausted," and after this "feeble church" ceased to receive any part of them, it was determined still to withhold them from this Society. We are happy, however, to say that the First church of Milwaukie has recently resumed its coöperation with the Society.

Error 26.—"In May last, the Holland Presbyterian church, located in a remote and destitute part of the city, applied to the Home Missionary Society for aid to the amount of \$100. Their application was peremptorily denied."

Correction.—This application was never "peremptorily denied," nor denied at all; but since the adjustment of the difficulty just referred to, it has been granted.

Error 27.—"The church to which he (Rev. Mr. Williams) ministered, number-

ing some forty or fifty members, was Presbyterian in doctrine and policy. . . . Mr. Williams was at once thrown overboard, and Mr. Perry, with his paltry little faction, was taken up."

Correction.—The church whose minister is said to have been "thrown overboard," was the "Welsh Calvinistic Methodist Church of Milwaukie," and the "paltry little faction" that "was taken up" was the "Welsh Congregational church of Milwaukie," i. e., a church connected with a denomination coöperating with the Society, was aided instead of one in a denomination *not* coöperating.

Error 28.—"One of the Home Missionary Secretaries was appointed by his Presbytery a commissioner to the General Assembly, and was urged to attend, but utterly declined doing so."

Correction.—No Secretary of this Society has been "appointed by his Presbytery a Commissioner to the General Assembly" *in the last eight years.*

Error 29.—"The Assembly could have declined to hear the agents and secretaries of the Society, though it has been accustomed to give them a hearing from year to year until, for reasons of their own, those agents have of late ceased to venture themselves into so inquisitive a body."

Correction.—No Secretary of the Society has had a hearing in the General Assembly in the last eight years. The last proposition that one of them should be heard, was in 1854, when after debate, a hearing was *denied* by a small majority. Yet they have "ventured themselves into" that body, at every session, from that date till the present year.

Error 30.—"Twenty-two ministers of our church (in Missouri) were stricken down without a word of warning."

Correction.—Only eleven "ministers of our Church" were under the commission of the Society, in Missouri, when the action referred to was taken; and not one of them was "stricken down" by it. The Missouri Home Missionary Society had ceased to be an Auxiliary, and aid was withheld *on that account.*

As many irrelevant questions have entered in this discussion, it is proper that we should once more call attention to

THE MAIN QUESTION.

The "Terms of Coöperation," stated in the case of the Presbytery of Alton, have always formed the basis of the Auxiliary system of this Society, viz.: That the Auxiliaries and Ecclesiastical Bodies with which it coöperates, perform their Home Missionary work in connection with it, by sustaining missionaries under its commission, or contributing directly to its Treasury, according to their ability.*

Most of the Ecclesiastical Bodies have, for many years, preferred to coöperate *in that capacity*, with the Society, instead of forming themselves into voluntary Societies for the purpose; and in most of the States no other mode of coöperation has ever existed. But it has *always* been understood that the "Terms of Coöperation," stated above, viz., "*Coöperation in giving as well as receiving*," were applicable to the Ecclesiastical as well as to the Voluntary Association. These terms have been often stated in the correspondence and publications of the Society, have been repeatedly referred to in the action of the Committee, and have been generally assented to by Committees of Missions, including that of the Presbytery of Alton.

It is now claimed, however, that the idea of such relations and obligations, on the part of *Presbyteries*, is a "fiction;" that while a Presbytery leaves all its feeble churches to be sustained by this Society, other churches may properly "contribute the whole, or a portion, of their Home Missionary funds elsewhere than to its Treasury." Accordingly, the Committee of Missions of the Presbytery of Alton, while obtaining, in two years and a half, \$7,500 from this Society, used, for other purposes, contributions to the amount of \$2,500, (some of them made by churches sustained by the Society, and one of them, at least, taken up for it by a missionary, in compliance with the terms of his commission,) but they paid not a dollar to its Treasury, or to missionaries under its commission.

These, then, are the Terms of Coöperation now proposed. *The Ecclesiastical Bodies may employ all the funds they can gather from their respective fields, in a*

* The phrase, "according to the full measure of their ability," which is objected to, is a quotation from the Action of the Presbytery of Alton, adopted in April last, and was chosen in the hope and belief that it would be void of offense towards those who first employed it. Indeed, what other "measure" of coöperation is just and honorable?

separate missionary effort, which is designed "to make work for the Society," leaving for its Treasury only gleanings from missionary churches; while the Society must continue, as before, to sustain, from the common Treasury, all the feeble churches now existing, and those which may thus be created!

After attending carefully to all the arguments offered in defense of this position, we are still obliged to consider it eminently unjust, incompatible with the established usages of this Institution, and opposed to the views of a large majority of its patrons in both denominations.

Appointments by the Executive Committee of the American Home Missionary Society, in

August, 1859.

Not in Commission last year.

Rev. Royal Twichell, St. Charles, Minn.
Rev. Joseph B. Tufts, Marine Mills, Minn.
Rev. William M. Kain, Panora, Carrollton and
Guthrie Center, Iowa,
Rev. Henry G. McArthur, McGregor, Iowa.
Rev. Thompson Bird, Des Moines, Iowa.
Rev. Richard J. Williams, Sault St. Marie, Mich.
Rev. C. M. Barnes, Lamoyille, Ill.
Rev. James Brewer, Willow Creek and Guthrie's
Grove, Ill.
Rev. Calvin Gray, Fair Haven, Ill.
Rev. James D. Wyckoff, Texas, Lehigh, Moynon
and Union Town, Ill.
Rev. F. M. Dimmick, Noblesville and Stoney Creek,
Ind.
Rev. John W. Schultz, Bristol, Ind.
Rev. William Andrews, Newport, Ky.
Rev. John Noble, Lowell, Rainbow and New-
port, O.
Rev. James H. Parsona, Allegany, N. Y.
Rev. Samuel E. Horr, Pekin, N. Y.
Rev. Samuel Johnson, Center Lisle, N. Y.
Rev. Marcus Smith, Collamer, N. Y.
Rev. W. Sutherland, Williamstown, N. Y.
Rev. Isaac A. Bradnack, Volney, N. Y.

Re-commissioned.

Rev. Silas S. Harmon, Sonora, Cal.
Rev. William C. Pond, Downieville, Cal.
Rev. Isaac E. Heaton, Fremont, Albion, Franklin
and Wallace, Neb.
Rev. E. B. Hurlbut, Fontenelle, Neb.
Rev. Ozro A. Thomas, Medford and Owatonna,
Minn.
Rev. Charles S. Le Duc, Hastings, Minn.
Rev. George E. Delavan, Wyoming, Iowa.
Rev. William L. Coleman, Stacyville, Iowa.
Rev. Joseph Mather, Fontanelle and Day's Settle-
ment, Iowa.
Rev. James Harrison, La Porte and Miller's Creek,
Iowa.
Rev. John W. Windsor, Oregon Grove, Iowa.
Rev. La Fayette Dudley, Atalissa, Iowa.

Rev. William A. Keith, Brookfield, Iowa.
Rev. William Stoddart, Fairplay and Jamestown,
Wis.
Rev. Hiram H. Dixon, Alto, Wis.
Rev. James W. Perkins, New Chester and West-
field, Wis.
Rev. Evan V. Harris, Neillsville, Wis.
Rev. Thomas A. Wadsworth, Mazo Manie, Wis.
Rev. James Conly, Newburgh and Ashippun, Wis.
Rev. Lyman H. Johnson, Elkborn, Wis.
Rev. Aaron Rowe, Watervliet, Mich.
Rev. Danforth L. Eaton, New Hudson, Mich.
Rev. Elisba Lorriaux, (French,) Ottawa and Somo-
nauk, Ill.
Rev. N. Catlin Clark, Marengo and Garden Prairie,
Ill.
Rev. Marvin Root, Eagle Point, Ill.
Rev. Alexander Parker, Sharon and North Madison,
Ind.
Rev. Charles Gibbs, Lima, O.
Rev. Homer McVay, Delhi and Ashley, O.
Rev. George V. Fry, Salem, Fearing and Moss
Run, O.
Rev. John Henderson, Coshocton and Roscoe, O.
Rev. Samuel Porter, Bradford and Otto, Pa., and
Carrollton, N. Y.
Rev. F. S. Gaylord, Hopewell, N. Y.
Rev. William Hunter, Springwater, N. Y.
Rev. Nathaniel Hammond, Ossian, N. Y.
Rev. Burr Baldwin, Belfast, Franklinville, New
Hudson Center, N. Y.
Rev. H. D. Lowring, Napoli, N. Y.
Rev. Charles Crocker, South Wales and vicinity,
N. Y.
Rev. Michael V. D. Waters, Russia, N. Y.
Rev. Alvan Parmelee, Ellensburg, N. Y.
Rev. John McLeish, New Berlin, N. Y.
Rev. John McLeish, Jr., Carthage, N. Y.
Rev. Edwin Benedict, Jameville, N. Y.
Rev. John Peck, Marathon, N. Y.
Rev. Merritt S. Platt, Hamilton, N. Y.
Rev. Albert Worthington, Red Creek, N. Y.
Rev. Samuel Loomis, Rensselaerville, N. Y.
Rev. Daniel Higbie, Washingtonville, N. Y.
Rev. James I. Ostrom, New Windsor, N. Y.
Rev. John A. Woodhull, Comac, N. Y.

Receipts of the American Home Missionary Society, in August, 1859.

MAINE—

Bath, legacy of William Donnell, by Ammi B. Mitchell, Ex'r.,	\$100 00.
--	-----------

NEW HAMPSHIRE—

Franeestown, by Rev. Charles Cutler, *5 13

* Left by Mrs. Harriette N. Jewett, with the request that her little daughter, *Hattie Newell Kingsbury*, should give it as her first contribution to benevolent objects. Just as she had reached the age when it was thought best for her to comply with her mother's request, death came and removed her from this world.

Hanover, Dartmouth College, Cong. Ch., by Rev. Edwin D. Sanborn,	80 00
Hopkinton, Ladies of Cong. Soc., by So- phia W. Bailey,	8 00
New Ipswich, Second Cong. Ch., Ladies' Miss. Sew. Circle, by Mrs. Mary E. Clark, Sec.,	4 00
Sanbornton, legacy of Mrs. Mary Shaw, Carr House, Admin'r., by Benjamin Per- kins,	400 00
Winchester, Ladies' Benev. Soc., by Mrs. M. E. Humphrey, Sec.,	8 00

VERMONT—

Shoreham, Miss Isabella G. Birchard,	5 00
Thetford, Ladies' Benev. Soc., by Mrs. Hannah G. L. Howard,	8 00

MASSACHUSETTS—

Massachusetts Home Missionary Society, by Benjamin Perkins, Treas.,	1,000 00
Boston, interest on legacy of Abbott Lawrence, by James Lawrence, J. H. Wolcott and J. W. Edmonds, Ex'rs.,	300 00
Cummington, Clarissa Briggs, to const. Rev. John C. Thomson, a L. M.,	30 00
Fair Haven, Mrs. Hannah Deane, by Rev. C. Blodgett,	8 00
Franklin, North Dist. Female Char. Soc., by Rev. Samuel Hunt,	17 00
West Brookfield, Ladies' H. M. Soc., by Mrs. Annah Stebbins,	5 00

CONNECTICUT—

Colebrook, Center Ch., balance by Osborn Stillman,	1 05
Easton, Cong. Ch. and Soc., by Rev. M. Dudley,	22 00
East Woodstock, Cong. Ch. and Soc., to const. Mary A. Stutson and Susan E. Child, L. Ms., by Asa Lyon, Treas.,	60 00
Fairfield, legacy of Eleanor Cooley, by E. Sherwood, Ex'r.,	200 00
Granby, Cong. Ch. and Soc., by J. C. Bartholomew, Treas.,	15 00
Greenfield, Cong. Ch., by Rev. T. B. Sturges,	30 00
Greenwich, First Cong. Ch., in full, to const. Mrs. Mary Hawes, a L. M., by Rev. W. A. Hyde,	21 00
Middletown, First Soc., a lady friend, a thank-offering for the restored health of her little boy,	50 00
New Canaan, Cong. Ch. and Soc., by Rev. F. W. Williams,	74 22
New Haven, E. O.,	2 00
College St. Cong. Ch., to const. Everard Benjamin and Amos Townsend, L. Ms.,	189 59
North Canaan, Cong. Ch. and Soc., to const. Rev. Hiram Eddy, a L. M., by T. Elton, Treas.,	46 64
Northford, Cong. Ch., by F. T. Jarman,	11 60
Norwalk, Ladies of Mr. Hoyt's Shirt Establishment, to const. Miss Elizabeth A. Keeler, a L. M., by Ira Cole,	30 00
Norwich, C. B. Rogers,	50 00
Old Saybrook, Ladies' A. H. M. S., by Miss A. K. Dowd, Sec. and Treas.,	50 00
Portland, First Cong. Ch. and Soc., to const. Dea. Franklin Payne, a L. M., by Rev. Hervey Talcott,	35 00
Rockville, Second Cong. Ch. and Soc., by E. B. Preston, Treas.,	195 57
Southport, Cong. Ch. and Soc., of which \$80 is from Mrs. Elizabeth Thorp, to const. herself a L. M.,	78 44
Stratford, Col. G. Loomis, by O. R. Kingsbury,	5 00
Wallingford, Cong. Ch., \$59.83; a lady, a dying gift, \$15, by F. T. Jarman,	74 38
West Hartford, Cong. Ch. and Soc., by Rev. M. N. Morris,	104 56
Westport, Cong. Ch. and Soc., by E. Wheeler,	58 16
Westville, Cong. Ch., by Rev. Mr. Willard,	18 58
Willimantic, Cong. Ch., \$37.70; Ladies' Miss. Soc., \$10; J. M. T., \$5; Ladies' Benev. Soc., penny coll., \$3.00, in full, to const. Dea. Henry B. Gates and Dea. Nathan A. Stearns, L. Ms., by Rev. S. G. Willard,	56 00
Woodbury, South Cong. Ch., by D. P. Whitlock,	81 25

NEW YORK—

Andes and Shavertown, Presb. Chs., by Rev. Thomas Larcom,	15 50
---	-------

Brooklyn, Miss E. Wolcott, in part to const. Henry Thomas, a L. M.,	5 00
Church of the Pilgrims, of which \$80 is from L. E. Clark, to const. Watson D. Clark, of Medina, O., a L. M., by Samuel F. Phelps, Treas.,	1,035 74
First Presb. Ch., T. F. Richards,	20 00
Crown Point, First Cong. Ch., Sab. Sch., by L. Dunklee, Treas.,	5 00
Ellenburgh, Presb. Ch., by Rev. Z. M. P. Luther,	4 00
Farmingville and New Village, Cong. Chs., by Rev. J. A. Woodhull,	8 78
Greenville, Rev. J. O. Wells,	5 00
Hannibal, Cong. Ch., by Jackson Rice,	11 15
Harlem, Presb. Ch., Mon. Con., by E. Ketchum,	9 74
Haverstraw, First Presb. Ch., by Rev. P. J. H. Myers,	22 68
Hillsdale, Presb. Ch., balance by Rev. J. W. Larimore,	75
Kiantone, First Cong. Ch., by Rev. W. T. Reynolds,	11 00
Madison, Rebecca Cleaveland, by Samuel G. Cleaveland,	100 00
New-York, C. A. D., \$5; S. R. D., \$5; a friend, \$2.50,	12 50
Fourteenth St. Presb. Ch., E. C. Chapin,	25 00
Madison Square Presb. Ch., George W. Lane, to const. George W. Lane, Jr., a L. M.,	50 00
Mercer St. Presb. Ch., J. J. Griffen,	5 00
Thirteenth St. Presb. Ch., William C. Hunter, \$3; C. D. Price, \$3; T. P. Abbott, \$2; A. B. Hall, \$1,	9 00
North Elba, Cong. Ch., by Rev. D. C. Os- good,	5 00
Oswego, John C. Churchill, \$1; John W. McClean, \$1; by R. W. Condit,	2 00
Peekskill, Second Presb. Ch., Mon. Con., by P. Stewart,	20 00
Port Jefferson, Cong. Ch., by Rev. S. T. Gibbs,	4 50
Rochester, on account of legacy of Ashley Sampson, by S. D. Porter, Ex'r.,	1,30 00
Valatie, First Presb. Ch., Miss. Soc., by Henry Trimmer, Treas.,	43 62
Washingtonville, First Presb. Ch., by Rev. Daniel Higbie,	11 60
Watertown, Second Presb. Ch., to const. Milton Clark, a L. M., by R. E. Bacon,	30 00
West Troy, D. W. Talcott,	1 00

NEW JERSEY—

Madison, Presb. Ch., by Caleb C. Burroughs,	90 00
South Orange, Presb. Ch., by D. J. Sprague, \$66.35; by Mrs. H. Lounds, \$14.25,	80 60

OHIO—

Center, Cong. Ch., by Rev. E. F. Baird,	2 10
Cleveland, Rev. James H. Newton, in full, to const. Elizabeth A. Newton, a L. M.,	20 00
Ellsworth, United Presb. and Cong. Ch., to const. Richard Fitch, Jr., a L. M., by Rev. A. Cone,	35 20
Lima, Second Presb. Ch., by Rev. Charles Gibbs,	4 00

INDIANA—

Bowling Green, Presb. Ch., by Rev. Phineas Mixer,	5 00
California and Brockport, Presb. Chs., by Rev. A. T. Reese,	9 25
Greenville and Leavenworth, Presb. Chs., by Rev. P. Bevan,	15 00
New Bedford, Presb. Ch., by Rev. G. D. Miller,	5 50
Seymour, Presb. Ch., by Rev. L. R. Booth,	16 75
Sharon, Presb. Ch., by William Wilson,	5 00

ILLINOIS—

Caledonia Station, First Presb. Ch., by Rev. J. S. Emery,	1 40
Chicago, O. B. Hayes,	50 00
Coal Valley, First Cong. Ch., by Rev. J. L. Richards,	10 00
Elmwood, Cong. Ch., Mon. Con., by Rev. S. Bristol,	13 00
Hampton, Cong. Ch., by Rev. William Porter,	19 00
Mnook, Presb. Ch., by Rev. J. M. Brown,	5 00
Quincy, First Cong. Ch., by C. H. Bull,	88 22

MICHIGAN—

Received by Rev. H. A. Read—	
Almont, Cong. Ch.,	18 06
Birmingham, Presb. Ch.,	16 14
Edwardsburgh, Union Ch.,	19 56
Grand Haven, Presb. Ch., \$17.	
49; Cong. Ch., \$17.81,	84 80
Mill Point, Presb. Ch.,	8 23
New Hudson, Mrs. Mary Glover,	3 00
Port Huron, Cong. Ch.,	26 00
Romeo, Cong. Ch., \$80; Mon. Con., \$20.45; Mrs. Thorington, \$2; legacy of Mrs. P. P. Andrews, to const. S. L. Andrews, M.D., a L. M., \$30,	132 45
St. Clair, Cong. Ch.,	17 64
Bronson and Gilead, by Rev. I. C. Crane,	4 00
Cassopolis, Vicinity of, by Rev. E. W. Taylor,	15 00
Hillsdale, Presb. Ch., by I. H. McCollum,	6 00
Hopkins and Dorr, Cong. Chs., by Rev. J. A. McKay,	4 82
Port Sanilac, Cong. Ch., by Rev. George Hitchen,	15 00
Tekonsha, Presb. Ch., by Rev. James Walker,	7 00

WISCONSIN—

Avoca and Boscobel, Cong. Chs., by Rev. A. A. Overton,	6 75
Black River Falls, Cong. Ch., by Rev. W. Bigelow,	5 00
Buena Vista and Dayton, First Cong. Chs., by Rev. J. D. Todd,	10 40
Cottage Grove and Sun Prairie, Presb. Chs., by Rev. J. G. Kanouse,	31 15
Genesee, First Cong. Ch., by Rev. W. J. Monteith,	25 00
Monticello and Shullsburgh, Presb. and Cong. Chs, by Rev. John Reynard,	10 00
New Chester, Rev. J. W. Perkins and family,	1 00
New Lisbon, Necedah and Mauston Cong. Chs., by Rev. Milton Wells,	8 52
Oconomowoc, First Cong. Ch., by Rev. T. Williston,	3 00
Trempealeau, Rev. J. M. Hayes,	2 50
Union Grove, First Cong. Ch., by Rev. Lucius Foote,	13 50
Wautoma, First Cong. Ch., by Rev. A. C. Lathrop,	2 50

IOWA—

Brighton, Cong. Ch., by Rev. S. Hemenway,	4 05
Buffalo Grove and Forestville, Cong. Chs., by Rev. Isaac Russell,	12 50
Burlington, Cong. Ch., by Thomas Hedge, Treas.,	39 15
Crawfordsville, Cong. Ch., by Rev. W. A. Westervelt,	3 00
Davenport, Ger. Cong. Ch., by Rev. A. Frowein,	2 50
Dyersville, Cong. Ch., by Rev. W. H. Hen De Bourck,	9 00
Fayette, Cong. Ch., by Rev. S. Halbert,	9 50
Marshall and La Fayette, Presb. Chs., by Rev. James Gordon,	10 00
Montrose, First Presb. Ch., by Rev. A. Van Stavoren,	13 25

Nevada, Illinois Grove and Iowa Center, Presb. Ch., by Rev. B. F. Stuart,	5 00
New Oregon, Cong. Ch., by Rev. J. W. Windsor,	11 20
Pella and Summit, Cong. Chs., by Rev. A. V. Baldwin,	2 55
Sterling and Elk River, Cong. Ch., by Rev. George Butterfield,	5 00
Tipton, First Cong. Ch., by Rev. M. K. Cross,	13 50
Washington, Cong. Ch., by Rev. C. H. Gates,	5 00
Winterset, First Presb. Ch., by Rev. J. C. Ewing,	6 80
Wyoming, Cong. Ch., by Rev. Richard Hassell,	5 00

MINNESOTA—

Glencoe, First Cong. Ch., by Rev. J. J. Hill,	5 50
Oak Grove, First. Presb. Ch., by Rev. G. H. Pond,	16 00
Wilton, South Wilton and Meriden Cong. Chs., by Rev. E. O. Burnham,	11 50

KANSAS—

Lawrence, Plymouth Cong. Ch., by Rev. Richard Cordley,	21 00
Leavenworth, Cong. Ch., by Rev. R. D. Parker,	16 00
Manhattan, Cong. Ch., by Rev. C. E. Blood,	2 00

CALIFORNIA—

Downieville, Cong. Ch., by Rev. W. C. Pond,	37 50
---	-------

OREGON—

Kalapooya, First Cong. Ch., by Rev. H. H. Spalding,	25 00
---	-------

CANADA WEST—

St. Catharines, Miss Martha L. Newcomb, in full, to const. Richard F. Newcomb, of Bernardstons, Mass., a L. D.,	50 00
---	-------

HOME MISSIONARY,

13 50
\$7,348 62

Donations of Clothing, &c.

Fredonia, N. Y., Ladies' Benev. Soc. by Lucia E. Wright, a box,	55 01
Hopkinton, N. H., Ladies of Cong. Soc., by Sophia W. Bailey, a barrel,	29 12
Thetford, Vt., Ladies' Benev. Soc., by Mrs. Hannah G. L. Howard, a barrel,	80 52
Winchester, N. H., Ladies' Benev. Soc., by Mrs. M. E. Humphrey, Sec., a box,	63 23
Windsor Locks, Ct., from Mrs. Sarah B. Sprague, a trunk,	

Receipts of the Massachusetts Home Missionary Society in June and July, 1859. BENJAMIN PERKINS, Treasurer.

Abington, legacy of Mrs. Mehtabel Hunt, in part, by Joseph Cleverly and Ebenezer Shaw, Ex'rs.,	2,000 00
Amesbury and Salisbury, Cong. Ch. and Soc.,	30 00
Andover, South Ch. and Soc., Mon. Con., \$41; anonymous, \$4,	45 00
Athol, Rev. Mr. Norton's Soc.,	18 17
Ansburndale, Cong. Ch. and Soc.,	202 22
Bedford, Trin. Cong. Ch. and Soc., to const. Lewis P. Gleason, a L. M., \$43; Mon. Con., \$24.15,	67 15
Beverly, a friend,	7 50
Braintree, Rev. Dr. Storrs' Soc., Quarterly Col.,	22 00

Brookfield Association, S. M. LANE, Treas.,

Brimfield, Benev. Soc.,	55 18
Charlton, Cong. Ch. and Soc.,	20 58
Dana, Cong. Ch. and Soc.,	17 00
Hardwick, Cong. Ch. and Soc.,	62 35
Holland, Cong. Ch. and Soc.,	16 80
New Braintree, Cong. Ch. and Soc., to const. Rev. John H. Gurney, a L. M.,	45 00
Oakham, Collection at Communion, \$38; Benev. Soc., \$10; Collection at meeting of Conference, \$5.37,	43 37
Chesterfield, Cong. Ch. and Soc.,	5 00
Dracut, Central Ch.,	5 00
Fall River, Central Ch., of which \$100 is from Dr. N. Durfee, to const. S. Angler Chase, a L. D.; \$120 from Richard Borden, to const. Caroline Borden, Thomas J. Borden, Richard B. Borden, and Edward P. Borden, L. Ms., and \$50 from Mrs. E. A. Fish, to const. George H. Fish, a L. M.,	624 00
Fitchburg, a friend,	5 00
Framingham, Hollis Evan. Ch. and Soc., to const. Mrs. Martin Mayhew, Mrs. B. F. Willson and Miss P. K. Eaton, L. Ms.,	110 00
Hampden Co. H. M. Soc., H. Brewer, Treas., of which \$30 is from Ladies' Sewing Soc., First Parish, West Springfield, to const. Miss Lucinda Day, a L. M.,	300 00
Housatonic, Cong. Ch. and Soc.,	35 00
Ipswich, First Cong. Ch. and Soc., to const. Rev. K. Southgate, a L. M.,	125 10
Kingston, Cong. Ch. and Soc.,	22 00
Newbury, First Church, to const. Rev. John R. Thurston, a L. M., \$30; Ladies' Reading Soc., to const. Mrs. Frances G. Thurston, a L. M., \$30.	60 00
Newburyport, Rev. Mr. Campbell's Soc., \$36.78; Female Home Miss. Soc., \$53.27, to const. Mrs. Joseph S. Pike, Mrs. Harriet Cook, and Mrs. E. P. Cross, L. Ms.; Rev. Mr. Dimmick's Soc., \$54 04; a friend, \$5,	149 04
North Andover, S. H. Parker,	50
Northboro, legacy of Mrs. Abby A. Fiske,	10 00
North Weymouth, Pilgrim Ch. and Soc., to const. Rev. Samuel L. Rockwood, a L. M.,	30 00
North Wrentham, Cong. Ch. and Soc.,	10 75
Phillipston, Cong. Ch. and Soc., Mon. Con.,	1 60
Pittsfield, General Association of Massachusetts, \$25; Rev. Mr. Harrison's Soc., \$3,	28 00
Princeton, Cong. Ch. and Soc., to const. John B. Fay, a L. M.,	45 47
Rockport, Miss. Sewing Circle, to const. Mrs. Ellen H. Burt, a L. M.,	30 00
Royalston, Rev. E. W. Bullard's Soc.,	121 93
Sherburn, legacy of Benjamin Bulard, by Jeremiah Butler, Ex'r.,	15 00
Spencer, Cong. Ch. and Soc.,	183 60
Sudbury, Ladies' H. M. Soc., to const. Mrs. Erastus Dickinson, a L. M.,	30 00
Tuoro, Cong. Ch. and Soc.,	10 00
Waquoit, Zenas Ewer,	2 50
Wayland, Cong. Ch. and Soc.,	9 60
Weston, a friend, \$5; Mrs. M. A. H. Bigelow, to const. Edwin W. Baxter, a L. M., \$30,	35 00
Winchendon, Cong. Ch. and Soc., \$43; First Ch. and Soc., \$11.70,	54 70
Worcester, First Ch. and Soc.,	63 86
A lady, \$15; a friend, \$2; a friend, \$1,	18 00

\$4,747 92

Receipts of the Western Agency, New York, from June 1, 1859, to Sept. 1, 1859. W. T. SCOTT, Treas.

Andover, by Rev. J. R. Johnson,	5 00
Auburn, Second Presb. Ch., by C. E. Barber, \$32.22; Ira Riggs, in full, to const. a L. M., \$25,	57 22
Batavia, Presb. Ch., by A. Cowder, Esq.,	36 43
Big Flats, Presb. Ch., by Rev. M. Harrington,	12 00
Buffalo, First Presb. Ch., \$60; a friend, by S. Kingsley, \$10,	70 00
Burdette, Presb. Ch., by E. Brown,	25 00
Byron, Presb. Ch., in full, to const. Rev. N. M. Clute, a L. M., \$28.34; Mrs. James B. Todd, in part, to const. a L. M., \$15,	43 34
Canandaigua, by Rev. O. E. Daggett, D. D., First Cong. Ch., Ladies, Mrs. J. Greig, \$15; Miss A. Chapin, \$10; Mrs. M. P. Granger, \$10; Mrs. G. Granger, \$10; Mrs. B. Richards, \$3; Mrs. Coleman, \$5; Mrs. A. M. Stowe, \$5; Mrs. S. Chapin, \$5; Mrs. W. S. Hubbell, \$5; Mrs. R. Holmes, \$5; Mrs. T. Johns, \$5; Mrs. Greig, \$5; Others, \$76,	164 00
Gents, F. Granger, \$25; G. Granger, \$20; Rev. O. E. Daggett, D. D., \$15; J. A. Granger, \$25; H. B. Gibson, \$10; W. Autts, \$10; F. C. Bennett, \$5; J. Paton, \$5; Others, 50.35,	329 85
Carlton, Presb. Ch., by Rev. Mr. Colt,	10 00
Danby, Presb. Ch., by Rev. S. Ottman,	13 00
Duudee, Presb. Ch., by Rev. J. R. Warner,	19 90
Elba, Rev. G. S. Corwin,	30 00
Fairport, Presb. Ch., \$20; Mrs. Blackman, in full, to const. Le Grand Couch, of Macedonia, a L. M., \$10;	30 00
Fredonia, Presb. Ch., by Rev. E. S. Wright,	56 00
Geneva, Presb. Ch., Maxwell Brothers, to const. Henry E. Maxwell, a L. D.,	100 00
Glenwood, Rev. C. B. Lord, in part, to const. a L. M.,	25 00
Holland and Wales, by Rev. Charles Crocker,	9 00
Ithaca, Presb. Ch., \$130; Mon. Con., \$20.	
83, by B. S. Halsey, Treas.,	150 63
Kendall, Presb. Ch., by Rev. David Powell,	25 00
Lyons, Presb. Ch., Ladies' Home Miss. Soc., by Rev. W. N. McHarg,	32 75
Mead's Creek, by Rev. C. Chapman,	5 00
Oakfield, Presb. Ch., by Rev. E. N. Manley,	21 60
Orange, Schuyler Co., a friend, by Rev. Mr. Chapman,	5 00
Otto, by Rev. W. W. Norton,	20 00
Owego, Presb. Ch., by Rev. S. H. Hall,	50 00
Perinton, Lewis Benedict, Ex'r. of Julia Ann Benedict, by Gilbert Benedict,	24 50
Perry Center, by Rev. George I. Means,	12 01
Pittsford, Presb. Ch., Rev. John North,	24 47
Portville, Henry Dusenbury,	25 00
Prattsburgh, Presb. Ch., Ladies, in part, to const. Miss Fanny Waldo, a L. M., \$22.25; Coll., \$2.75,	25 00
Riga, Cong. Ch., Mrs. Lydia B. Smith,	3 00
Rochester, Brick Presb. Ch., Mrs. Sarah R. Seward, in part, to const. W. R. Seward, a L. M., \$20; Others, \$37,	57 00
Scio, by Rev. E. J. Stewart,	3 00
Summersville, by Rev. James C. Smith,	9 00
Weston, Presb. Ch., by Rev. L. McGlashan,	15 00
Woodhull, Presb. Ch., by Nelson Perry,	4 00

\$1,383 44

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

Vol. XXXII.

NOVEMBER, 1859.

No. 7.

The Work and the Workmen.

The Annual Discourse in behalf of the American Home Missionary Society, was preached, May 8th, by Rev. WILLIAM T. DWIGHT, D.D., of Portland, Me., from Luke 24: 47. "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

We can only transfer to our pages the following extract, which describes the "Work" of this Society.

The American Home Missionary Society is one among many great kindred institutions, through all of which Christians are steadily laboring to extend the kingdom of their Master. But while some of these are confined to foreign countries, as their appropriate sphere of effort, while others may operate in all foreign lands, and in our own, this Society, as its name denotes, is practically restricted to our own country. Its work, we repeat it, is that of Home Missions; and except in the contingency which is named in the latter part of the article, it can embark in none other. Our whole country, all our respective States and Territories, constitute the Jerusalem where only its work is to begin; and unlike the literal city of that name, they are the Jerusalem where only is its work to be perpetually prosecuted. We would cherish not the slightest jealousy toward one of these kindred associations; the kingdom of Christ needs them all; we bid "God speed!" to them all, and pray that all may be trebled in their efficiency. We would name here particularly that noble institution, the American Board, while we would at the same time rejoice that this Society is, in all its length and breadth of survey and operation, a Home Missionary body. Its existence was originally dictated by sympathies, interests, principles, which are sanctioned alike by nature and by grace; and the same sympathies, interests, principles, have augmented its power

for a third of a century, until now its broad stream wafts health and gladness to a thousand churches of our God. Man has not been formed to survey the near and the remote, either in space or duration, with an equal eye. Angels, we have no reason to believe, are elevated either intellectually or morally, above the necessity of these discriminations. Nay, there can be but one Being to whom the scenes of earth's last morning and of this evening can be alike vivid, to whose ear the young convert's first hymn is now rising as distinctly as the seraph's raptures before the throne; because he fills all time—all immensity. As creatures, and therefore as human beings and as Christians, the circle of which each of us is made to himself the center, gradually fades as it widens; so that none but the half-crazed cosmopolite will be moving professedly in a circle whose center is everywhere and its circumference nowhere. We begin existence, we advance to consciousness, we then enter on voluntary action, within a circuit of relations how narrow; and how slowly is that circuit enlarged, that it may include the friends, the acquaintances of childhood and early youth. From the family to the neighborhood, to another quarter of the village, to the adjoining town, thence in time—it may be—to the neighboring city, and thence beyond the circuit of the State, and thence still more distant, is the transit, until at length we grasp with some little energy the conception of country, of our nation and native land. Man may in time receive the one great complex idea of country, his natural sympathies—his moral and sanctified emotions may become proportionally diffusive; but the process of transition and enlargement only illustrates the principle that his sphere of duty and efficiency is primarily at home. The child practically comprehends this no less than the philosopher, the nomadic Tartar as truly as the inhabitant of London. The family, the church, the state, were otherwise unmeaning terms; nay, our entire race were but an immense aggregate of individuals, as unconnected as the sands on the sea-shore. What a testimony to this principle was once given by the Jewish captives, who wept by the rivers of Babylon when they remembered Zion, and then exclaimed: "How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem! let my right hand forget her cunning!" What a testimony was also given by the Apostle of the Gentiles, when he exclaimed: "I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh!"

The sphere of action of this Society, we say again, has been chosen in direct conformity to this principle; its great work is to diffuse the Gospel at home. It interferes not in act or purpose with institutions that bear the Gospel to other nations; it is a co-worker with them all in that vast field which includes the world, but its efforts are concentrated and engrossed by one portion of that field—our own country. The moral wastes of our own land can not be cultivated, and changed into the garden of the Lord by the scattered, or the associated efforts of separate local churches and of benevolent individuals; great national institutions are also indispensable, and among them as the very foremost, has ever stood this Society. As a home institution, its efficiency is immensely augmented; this is, necessarily, the universal law. As the prosperity of the family, of the local church, of the city, the state, or the nation, can in the same circumstances be ten-fold better promoted by its own action than by that of any other similar body, so the Home Missionary enterprise is necessarily conducted with vastly greater advantage than the Foreign. Broad as may be the region which it embraces, although stretching from the Western slope of the Alleghanies to the Pacific, from the fountains of the Mississippi to the Gulf, it is still one country, it is our own land, in distinction from all other lands. No three months' or six months' wearisome voyage must precede the missionary's arrival at his destined field of effort; no

tedious season of acclimation—a process scarce ever effectual in its safeguard—must then extend through successive years. He needs no preliminary study of a foreign language, civilized or barbarous, the whole structure of which is so dissimilar to his own that years elapse before it becomes the familiar, the fit expression of his thoughts. The gift of tongues, were he to receive it as largely as did Paul, would be but a disservice, for even inspired Paul could write and speak only in Hellenistic Greek; while he addresses his countrymen from the Ohio to the mouth of the Columbia in one common language, whose idiomatic transparency not a dialect disturbs. This Society needs no diplomatic agents, American or foreign, to secure protection for its missionaries or for the converts whom they make. The idea of persecution, or of toleration by the government as a boon, or of interference in their work of publishing the Gospel by a human being, never enters the mind. The work in all its magnitude and ever continuing, is still performed wholly at home; in our own healthful climate; under the protection of our own constitution and laws; in the midst of our own homogeneous population; and at a vastly reduced expenditure of money. What an augmented efficiency is thus possessed by this Society! Other nations must also receive from us the Gospel, the whole earth is in time to become the kingdom of Immanuel, but what an argument for our hearty coöperation in its efforts is urged in the consideration that its work is that of *Home Missions*!

Such is the work in its region of operation: We should also notice *its magnitude*. This is sufficient to call for all the resources of this Society and for all other kindred agencies, were they trebled. Secure, were it practicable, all that could be justly demanded for the foreign missionary work; suppose that the whole world east of the Atlantic and west of the Pacific were to be converted to God; the work to be done here at home, would still transcend estimate. Let us limit the region of labor to what is proper missionary ground, excluding wholly New England and the eastern half of New York, New Jersey, and Pennsylvania; and the region remaining which the missionaries of this Society are now traversing and are in time to traverse, exceeds a million and a half of square miles. True, other agencies will be also imperatively summoned; true, large portions of this vast area will be pre-occupied by them or will continue unoccupied, from the utter inability of this Society, or of any single institution, to enter on them. Still the congregations which prefer the Presbyterian or the Congregational polity are already so numerous, such multitudes of congregations are so rapidly forming wherever American emigration moves westward, and each coming year assures us of so vast an increase hereafter, that sobriety of estimate is scarcely practicable. The buffalo and the savage alike retreat instinctively, as the tide of civilization moves steadily, ceaselessly onward, with no ebbing wave; a tide not like that which rushed forth from Germany and Gaul over the waning empire of Rome, and then swept back in alternate desolations, but wafting enterprise, thrift, strength on all its advancing waves. Like an eruption from Etna or Mauna Loa, the flood moves irresistibly onward; and it is the work of this Society and of all other available agencies under God so to direct it, that it shall waft life and salvation instead of destruction. The statesmen and political economists of Europe look amazed and aghast at our unprecedented growth as a nation, for their own history and experience afford them no standards of calculation. The approaching census will announce that our population exceeds that of the British isles; the census of 1870, that we shall at that time outnumber the population of France; the census of 1880, that we shall then, probably outnumber the population of Russia in Europe, and be far the most powerful nation on the globe; the census of 1900, that we shall all but equal, if not exceed a hundred millions. Nothing human can arrest

this prodigious increase, its causes are as fixed as those which produce the ascent of flame or the rebeveration of thunder, so that the practical question for living American patriots and Chistians, is, How is this vast population which is so speedily to take our places, to be made a moral, religious people? It is not the question, How shall we continue till the next century to be one people; for it is impossible that we should be disunited. Slavery or no slavery, the manufacturing against the cotton and tobacco interests, increased jealousies and variances ending for the time in civil war—all can not long divide us; the community of descent, of language, laws, religion, historical renown, and the natural features of our country, all proclaim that what God has thus joined together man can not put asunder. But how are the one hundred millions of the year 1900 to enter on that century a moral and religious people; instead of being then a nation, which, inflated by its resistless strength, and steeped in luxury, shall neither fear God nor regard man? This Society undertakes, relying on God's omnipotent grace, to answer this fearful question to the full measure of its own responsibility, and that answer we have given in the language of its Constitution. It will "assist congregations] that are unable to support the Gospel ministry, and will send the Gospel to the destitute, within the United States." It purposes and promises to do this, and it neither promises nor purposes to do anything more. This it has been actually doing from its very organization for thirty three years; and its friends—to use Scriptural language, are "shut up" to this single mode of operation by its Constitution, by God's economy of grace, and by the very structure of society. This already immense population, swollen every year, in addition to its own rapid natural increase, by streams of emigrants from New England and the Middle States and by the twenty or thirty myriads who seek a better home than Europe affords them, consists not of Scythian or Tartar nomads, it can never sink into Asiatic or European barbarism. But such a population, breaking through the restraints imposed by our constitution and laws, may in time become a military republic, as maddened by the lust for universal dominion as was that of revolutionary France; and such a republic, after British America and Mexico had been acquired, either by conquest or annexation, would then hasten on to reduce the different countries of South America into as many submissive provinces. The work then of the Society is of no less magnitude than this: With its many coadjutors, it is to plant and cherish the institutions of the Gospel wherever they are needed—especially through our entire Western States and Territories, and thus to preserve to the remotest generations our national freedom and happiness.

Missionary Intelligence.

OREGON.

From Rev. O. Dickinson, Marion Co.

Hope Deferred.

I came to Oregon with a love of preaching the Gospel, and with an ambitious determination to turn the world upside down (in a gospel sense) perhaps as strongly developed as in any young minister just out of the seminary. But

those young feelings have become very much chastened on this coast. We thought we might expect certain and definite results in a specified time, and our imagination had our church around us, and all things going on in home order long before this. But, alas, here we are yet, just the same poor dependent creatures that we were six years ago! We have to go a begging even to get our bread! We have to go home to our fathers, or go hungry. We had no

idea of being patronized so long. We thought we should be a sturdy son of Home Missions that could not only hew out a place for itself, in two or three years, but could turn around and send a little something back to help "the old folks at home." But here we are, apparently doing very little for ourselves, or anybody else; and yet we do all we can. It is the bitterest thing of life that I can not do more for Christ and his church—that I must still eat the bread of brethren at the East, while I seem to be accomplishing so little for those at the West. And yet I know that this is the order of Christ's kingdom—to minister and be ministered unto. I ought to bear it, and will bear it, and work cheerfully on till the great Head of the Church opens the way for us to return to others what they have done for us.

MINNESOTA.

From Rev. E. Newton, Jr., Swan River, Morrison Co.

Retrograding.

In consequence of the continued hard times the population of this region has greatly diminished. As a specimen, the population of Little Falls is not more than 200, whereas two years ago it was upwards of 450. Among those who have left are a good many of our church-going people. Yet our congregation has about held its own, which we think a little remarkable. Since the grass hopper depredations, emigrants have seemed to be afraid of this region, and therefore turn their faces elsewhere.

Red River of the North.

While the population here is stationary or retrograde, the country thirty or forty miles west of us is filling up quite rapidly with immigrants pushing on in the direction of the Red River of the North. That same Red River is now traversed by a steamboat, which commenced running about the first of July, and the prospect is that hereafter quite a trade will be carried on upon that stream. The enterprising builder of the present steamer informs me that a contract is already concluded with the Hudson's Bay Company for the annual transportation of 500 tons of merchandise from St. Paul to the Selkirk settlement, for five years, at \$6 per 100 weight, (\$60,000 a year). This certainly

is not a bad beginning. Thus it is pretty sure that our frontier will soon be extended 100 or 200 miles northwest of us, and I shall cease to be the border minister on the uttermost frontier. There is now no minister of any denomination beyond me, except the missionaries among the Chippewa Indians, and even most of *them* are gone, and the few that remain have it in contemplation to leave soon.

— • • —
From Another Missionary.

The Lost, Found.

Though I generally feel a strong dislike to particular personal allusions in my reports, I will this time venture a few words concerning one of our members. He is a man over forty years old, has served as a private in the U. S. army over ten years, and has passed through many hardships and perils both on sea and on land. At Monterey two thirds of the regiment to which he belonged was slain. He seems to have been a trusty soldier, but a blinded sinner against God. He was not dissipated. He saved his wages, while a soldier, which few do. Five years ago, when his last term of service expired, he was discharged, and settled near us. Since then he has labored on his farm. A little more than three years ago his wife died. During her illness he at times was tender on the subject of religion, but his impressions were not permanent; and after her decease he appeared to be as insensible as ever. Whatever had been his early impressions, the schooling of the army had left no sense of the sacredness of the Sabbath day on his mind, and he seldom if ever, visited a place of religious worship. Some months after the death of his wife, he was married to a young lady who, though not religious, habitually attended our Sabbath services. To gratify her, probably, he began occasionally to attend; and was present one day, when the subject of the discourse was Paul's reasoning before Felix. The Lord touched and softened his hard heart. After the close of the services he said to me, "Mr. A., I feel that I am a wretched sinner." I had time only to reply, "You are probably as bad as you think you are." Judging from his subsequent life, it seems evident that he then "came to himself and fully resolved to go to his Father," a true penitent. Ever since, although he lives between two and three miles off, his seat in the

sanctuary has never been vacant on the Sabbath, and he has *always* been in it *before* the services commenced. He has been absent from the Thursday lecture and prayer meeting but once, and always speaks or prays in the latter meeting, and generally does both. He has never failed to be at the Bible class in *season* but once, and then it was not his fault. Yet he never neglects or is behindhand with his secular affairs. He seems to have learned that lesson which is generally attended with so much practical difficulty: "Diligent in business, fervent in spirit, serving the Lord." Although not a learned man he has been blessed with a good share of good sense, and, I am persuaded, with a sound heart. His affections are strong; and it is evident that he desires with all his heart to be a Bible Christian. None of his neighbors, I think, doubts that he is such a Christian. He expects fully, to persevere unto the end. It is needless to add, that both himself and wife are members of the church.

Last Thursday, when opportunity was given for any to speak who desired to do so, he arose and said: "I don't know how to talk on this subject. I had rather hear. I should never try to speak, but I can't help it. I must say a word. I love my Savior, and he loves me ten times more than I do him. I know, I'm a miserable sinner; but he will save me from sin and its consequences. I have no fear about that. I want you should all love Jesus. He wants to save you all."

IOWA.

First Appearing.

When I came here the Sabbath was very generally desecrated. I believe there were not then in the county a half dozen persons who rested on that day according to the commandment. Persons who were regarded as among the best informed, and as worthy to hold the most responsible offices in churches, would, if business or pleasure seemed to call, engage in anything on that day, that was lawful in other days. My first work then seemed to be, to correct this evil. This, I have, in a measure, accomplished. At our county seat, a friend remarked the other day, "The Sabbath here is kept ten times better than it was two years ago." And with this observance church going has increased proportionally; so much so that the people feel the need of church edifices, and are

taking measures preparatory to building, when the times get a little easier.

Another thing that shows some advance since your missionary came upon this field, is the interest that is felt in Sabbath schools. Less than eighteen months ago I assisted in the organization of a small Sabbath school at our county seat. It has been kept up from its beginning, with increasing interest, and now numbers 75 scholars. It has books and maps from the A. S. S. Union. At the place where I live, a small Sabbath school was in existence, when I came here, but having no female teachers, it was in a languishing state. It has since very much improved. It numbers about 50 scholars, and has books from the A. S. S. Union.

Pulpit Courtesy.

Some judicious persons say also that the pulpit in this county, as to its courtesy and subject matter, feels the influence of your missionary. Denominational peculiarities were often brought into sermons in such a way as to amuse some and disgust others. Witty things were said, dreams and amusing stories related, reflecting, often, in a severe and irritating manner on those outside of their own denomination. When, on the same Sabbath and in the same pulpit, I have followed preachers of the above character, highly charged with denominational zeal and bigotry, I have tried to help the good cause, somewhat after the following manner:

Having discarded denominational war-horses, and having invoked largely the missionary spirit of Presbyterian and Congregational coöperation, I take my seat in the pulpit. Then, when the congregation are all collected, and when many are expecting that the battle is soon to commence, I get up, and calling the sectarian preachers, who are in the remotest corners of the house, by name, say, "Bro. A. will you take a seat with me in the pulpit? Bro. B. will you do the same?" This brings them out of their corners; they have to come. I give them my hand and the highest seats. I ask one to read a portion of scripture I had selected, the other a psalm or hymn. I then offer a warm kind of a prayer, thinking more than once of what the beloved John, in his old age, used to be much in saying. I then commence my sermon, explaining and enforcing some doctrine according to godliness, not even alluding to anything that has been said, as reflecting upon me and my denomina-

tion. This course on the part of your missionary here, I have reason to believe, has produced a change in the matters already stated. Said an intelligent man to me the other day, "What a change there has been lately in the spirit and matter of Mr. A.'s pulpit performances. Offensive denominational matters he has left off altogether. Formerly he could not preach a sermon without introducing them." Said another, "Your kind treatment of that man has killed him."

— • • —
From Rev. S. N. Grout, Inland, Cedar Co.

Aaron and Hur Wanted.

Ministers and their families are not the only missionaries that ought to be sent, at least encouraged to come to the West. The Home Missionary Society does, indeed, a noble and praiseworthy work, by sending Moses into this vast wilderness to *direct* the battles that are to be fought with sin and its subjects. But it is often as necessary that you should send along Aaron and Hur, and even Joshua with his *sword*, if not with his power over the sun, lest the enemies betake themselves to their accustomed darkness before the feeble ranks of his friends can fulfill the required work. But we wish you to beware, lest, while attempting, in obedience to this suggestion, to send us real Joshuas, with power to prolong and use genuine sunlight, that they may the more effectually use the sword of truth, you send us more of these self-illuminators that generate darkness that may be felt. But Joshuas of the right stripe, of the real, God-fearing *ring* to them, let their circumstances be what they may, together with whole-souled Aarons and Hurs—why there is need of mightier armies of them than were lately drawn into the field of conflict by Napoleon and his allies. For how often is Moses compelled to hold up his own hands, and even do the fighting till both flesh and heart fail!

When a missionary is sent into a community where every man's hand is against his neighbor's, where every measure proposed by the one, is as sure as death to meet with deadly opposition from the other, I care not if he be a Moses or a Paul, he can not sway the influence that shall break down this opposition, remove deadly grudges, and lead men to live, love and work together like brethren. This work must be done

by the Almighty Spirit of God, in answer to the united request of at least *two or three*. But when these two or three are not found in a community, ought there not to be men sent, either with or to the missionary, that his hands may be sustained.

— • • —
From Rev. J. K. Nutting, Polk City, Polk Co.

Hand-to-Hand Fighting.

Our work here is much of it a hand-to-hand fight. The errors which prevail in this region are such that are but too easily propagated among a people whose early instruction has been limited, whose religious indoctrination has been much neglected, and who are, as a general thing, too kind-hearted to allow them to oppose error with any firmness, when it comes recommended by a good-natured and plausible man. They are famous for hearing both sides. Though convinced of the falsity of doctrines advanced by errorists, they still think it only fair to run to their preaching, which encourages error, and in the end overturns the faith of some. Unitarianism has already secured a strong hold in some of the denominations here. Our work thus becomes a work with individuals, and we are often blamed for endeavoring to show the necessity of doubting that song of love and sweet peace with which the apostles of error charm their victims. I am more and more convinced of the utility of doctrinal instruction early in life, as affording a basis of stability and Christian firmness. And when I see men who have professed the truth, but have not been rooted and grounded in it, and who are now, as a consequence, at the mercy of every wind of doctrine that has plausibility enough to keep it stirring, I can appreciate the apostolic language, "I would they were even *cut off*" which trouble you."

— • • —
From Another Missionary.

Need of Books.

We have to meet some of the most determined opposition under a show of science, from men trained in the East and now located as physicians, lawyers

and office seekers among us; and our Congregational and Presbyterian ministers are mainly looked to for defense. If we are not furnished with authorities touching the unity of the race, the record in the rocks, and the testimony of the stars, the enemy triumphs. Should persons sending boxes of clothing and books to missionaries think to put in some of those reliable reviews and scientific works, such as were sent me from New Hudson, they would confer a great favor, and make the minister strong on those points.

WISCONSIN.

*From Rev. H. M. Chapin, Markesan,
Green Lake Co.*

We bid living Christians welcome to our churches; but we pray to be delivered from those who "have been Christians." They prove stones of stumbling and rocks of offence. Many such we have.

The fault is not in the religion of Christ, that we have them, but in the hearts of the backsliders. Eastern pastors should urge upon those leaving their folds, to unite *immediately* with the churches in the places where they settle. I have found letters thirteen years old, and very many six or eight years old. Poor evidence this, that the possessor is in full sympathy with his Lord and Master, and that he loves his Savior.

It is time that the article in our church covenants wherein the members promise to exercise a watch and ward over each other, were stricken out, or else that it were better kept. It is notorious, that members of our churches who go to the West often remain for years unconnected with any church there—an injury and a dishonor to the christian name. Now, if it be really impossible to look after these emigrant members, then some exceptions should be introduced into our covenants, that should relieve professing Christians from the necessity of violating them. If, on the other hand, there is any method of reaching our brethren and sisters in their new homes, and of following them up with suggestions and admonitions of duty, then that method ought to be put in operation, and the Church of Christ be relieved from this great scandal.

We have at times witnessed more anxiety, as we thought, on the part of church offi-

cers, to clear their records, than to fulfill their vows. Once in every four or five years, they will make laborious efforts to *weed* their list of members, exercising very little thought and care, meanwhile, in behalf of those fellow disciples who have gone from among them, and whose names have now become mere blots upon the record, to be got rid of in any way possible, that will not be absolutely contrary to the law and usage. —How much better, to have some regular method for *keeping* their records straight, by their own fidelity holding their brethren faithful, and so, not only preserving the consistency and the truthfulness of their books, but strengthening the virtues of their fellow disciples.—Home Missions can not flourish as they ought, while so many "Dead Christians" injure the savor of the Gospel.

— • • • —

*From Rev. C. F. Halsey, Wausau,
Marathon Co.*

Deaths of Young Men.

One of our young men perished last spring, by drowning. He, in company with a friend, had taken a skiff, and were amusing themselves with it a short distance above the dam, when soon coming into the rapid current they passed over the dam and so on over the falls. Though they had been warned of the danger, they persisted in their folly, and in fifteen minutes after they entered the boat one of them was in eternity. The other, by clinging to the boat, which was bottom upwards, was saved, though found a mile below, entirely insensible and badly bruised. He could never have reached there without aid. This occurred on Sabbath afternoon and in presence of several who could render no assistance.—The deceased was at church in the morning and assisted in singing—a German by birth, and highly esteemed by his acquaintances.

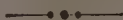
Another young man died, far away from a father's home. He was delirious, most of the time, and wholly unable to fix his mind, except for a few short moments, on any subject. Oh, how important to use our rational moments in preparing for death and eternity. He had but one lucid interval during his sickness. I felt deeply the solemn situation of the poor young man, and endeavored to talk with him. He desired prayer to be offered up in his behalf; but whether he could control his thoughts, even

for a minute, was very doubtful. He lingered a few hours, and passed away to "his long home." Other funerals also. I have attended, which called together large congregations.

Sun and Shade.

One year ago no minister of the Gospel could be had within less than forty miles, to solemnize a marriage or attend a funeral. Very many have been buried without even a prayer. The Sabbath has been a holiday. Rafting and running lumber over the falls was always done on the Sabbath, in the spring of the year. But a great improvement is seen in the morals of the people, during one short year. Though it is through great discouragement, we are pressing our way onward. One of them is from professors of religion from the East, without letters and, we fear, without good hope in Christ.—Others again who have letters, are found "standing in the way of sinners and sitting in the seat of the scornful, and are *not* blessed." Another great discouragement is the want of money. At the close of the year, I had received in cash only nine dollars. Of course, we can not think of building a church at present, though we need one very much, having been compelled to change our place of worship three times during the year, which works very badly.

We need a good Sabbath school library, and have no money to buy one. Who will furnish us with one? We need German tracts for distribution, also. This is a great missionary field, having within its bounds men of talent and enterprise, of every variety of character, who have come hither from the lumbering districts of Maine, and from Vermont, New Hampshire, Massachusetts, New York, and Pennsylvania, to make their home in the West. Thousands of German emigrants, also, have come into our vicinity; and these are all to be moulded by the habits and piety of our American Christians, who are few and feeble in means, but possess willing hearts, and give of their poverty far more liberally than church members at the East. May the Lord help us greatly and speedily.



*From Rev. A. D. Laughlin, Orion,
Richland Co.*

Christian Visitation.

A circular was sent to me last winter, recommending the members of each

church to district the region naturally embraced in the bounds of the congregation, and to visit and pray with every family. Rev. Mr. Sherwin encouraged us to adopt the plan; and so far I am much pleased with its working. I have been trying faithfully since I have been here to develop the talent of the church, and I think this plan admirably fitted to accomplish the object.

The first visiting committee reported to the church at a prayer meeting in February. They all testified as to the fact, that "he that watereth others shall himself also be watered." They enjoyed the presence of God in an unusual degree, and the Spirit of God went before them. One of those visited said, that this was the first time that one of his fellow members had ever come into his house and spoken to him on the subject of personal religion, though he has been a member over twenty five years. The visitors did not find a single family that did not seem pleased with their visits; and in some there was deep feeling. How can men withstand such an influence?

For a church to manifest such earnestness must give the world something like a correct view of the value of religion. It seems to me, that this was just what gave the primitive Christians their power, and caused the rapid spread of the Gospel during the first three centuries. If we would see the religion of Jesus overspread our beloved country, *all* the members of our churches must become missionaries, and preach the Gospel to their neighbors in their cabins. It is certain, the ministers cannot do all that must be done to save our land and the world.

Are not these things so? Is it any where possible, for the minister to do all the work that *must* be done before the community can become a truly christian community? And can the masses be expected to be converted to Christ in any region—where church members are inactive and stupid? Nothing can be clearer, than that the world will not turn to God, until Christians are seen habitually walking with God. Nor will people in general be anxious about their salvation, so long as professed believers are manifestly troubled with but a slight solicitude in their behalf. If the church will persist in living like the world, it must not expect the world to live as becomes the church.

The truth is, believers need to put their belief more thoroughly in practice. The

christian graces and power can have no natural growth and no full unfolding, without action. Love lives by the expression and the fulfillment of itself; prayer and meditation come from the effort to move mountains; and the faith in and through which the Christian triumphs, is a determination and a struggle, as well as a believing—the confidence and the purpose working together. When such faith shows itself in such works, then the mountains of iniquity will begin to move.

It is the duty of ministers to “cut out” work for the members of their churches, to lay it before them, and keep it all the time before them—a perpetual opportunity making its perpetual plea to their love.



At a later date, the same missionary writes as follows, concerning the influence of

Secret Societies.

I have been almost discouraged here, by observing that many of my people are suffering their hearts to be more engrossed in those social institutions that possess the charm of secrecy than in religion. I was slow to make this discovery, because I was myself connected with one which professes to promote the cause of Temperance. But it was at length forced on my mind, that these matters claim to be attended to before the cause of Christ. I had not so learned Christ; and so I have in fact ceased to attend the meetings. It has a very bad influence on the world, to see the church more interested in anything else than the promotion of the cause of Christ.

Why are these Secret Societies more interesting—even to some true Christians—than the church itself? They must make some appeal to human nature, and to its good elements, which the churches fail to make. What is this appeal?

One reason, we sometimes fancy, why these meetings are more interesting to some, than those of the church, is, that they are alive and not dead—“something is going on” in them, something is *done*.—People are fond of action; they love to see movement. Why not give them enough of it, in your churches? Our people are restless, dissatisfied with the present, looking with hopeful eyes toward something future.

Why not hold up before them a glorious *christian* future, and fill their imaginations with its blessed visions, and show them, in detail, the way by which they can realize it? Once fill them with such a hope, and all difficulties become inspirations.—The reason why so many churches command so little interest is, that they have so little life. This little missionary church has only to press on toward perfection, from the beginning it has already made, and, with the blessing of God, “Secret Societies” will soon cease to trouble it.



From Rev. Henry Hammer, Roche a Cree, Adams Co.

The Christian Indian.

Several Indians came into the store where I preached and tarried through part of the service, with their variegated and painted faces, with their tomahawks and rude weapons of warfare, and clad in their natural costume. The remnants of several tribes met together at the time of full moon, to celebrate their superstitious ceremonies. They combined and built a large wigwam of nearly a hundred feet, having four fires built upon the ground, one at each end, and two at equal distances from the center, around which they spend the night, in dancing, smoking, and feasting. They had a very large fat dog, which they had selected and fattened for the offering and feast. It was one of those rare occasions in which they are very strict in abstaining from the use of whisky, and smoke together the pipe of peace. Standing thus on the borders of the civilized and the savage life leads one to exclaim, Who maketh thee to differ? In a conversation with one who could speak broken English, I asked: “Do you love the Great Spirit?” “Me no whisky Indian; me Christian Indian.” “What is a Christian?” “Christian Indian no lie, no cheat, no drink whisky, but love the Savior, the great Savior, the grand Savior up there. Me old, soon die, leave these (pointing to his children) and go there—happy. Good Savior in the clouds, in the wind, in the trees, in sky, all about, in every thing.” I found that a few rays of the Sun of Righteousness had penetrated his mind through the instrumentality of some faithful missionary to the Winnebagoes. He is carrying and sowing the good seed in his wanderings.

*From Rev. G. Spaulding, Hammond,
St. Croix Co.*

A Good Place to Live in.

The town where I live is remarkably staid and quiet—the best population, taken as a whole, that I have ever seen in a western town, and, I may add, the best I have ever seen in any town, east or west. I have never seen any person in town under the influence of spirituous liquors; I have never heard an oath; I have never seen a citizen of the town engaged in any labor or sport on the Sabbath. We have no drones, no idlers, no men who attempt to live by their wits without labor. And yet, desirable as is this state of things, and much as there is in it that calls for gratitude to God, there are those among us that but seldom attend public worship; there are those to whom this world is all; God is not in all their thoughts; they are lost sinners without hope and without God in the world; they need some man to care for their souls. And how soon, too, would society degenerate; how soon would all that is now so excellent and praiseworthy wither and die, were the influences of a preached gospel to be withdrawn.

We hope that this community will always justify so good a report, and that, as its numbers increase, its character may only change for the better. When shall we see *whole communities* breathing the christian spirit? It is a comparatively small thing to abstain from drunkenness, and profanity, and Sabbath breaking. It is a much nobler and more difficult thing to live the life of Christ. Let us see a community that shows to the world an example of *that*.



From Another Missionary.

Neglect of Parental Duty.

Since my last there has been a more increased attention to Sunday worship, and most of the people observe the Sabbath with a commendable degree of propriety. But nothing seems to be done for many of the *children*. They are permitted to roam and spend the day in idleness, or worse than that, so that all the lessons they receive at the Sunday school seem to be lost. Parental discipline is at a low ebb. Children are per-

mitted to go where they please, especially before and after the hours of school; they are pleased to go about the taverns and low grogeries, and billiard saloons. You can judge of the extent of this habit, when I tell you that the best billiard players in the town are boys under fifteen years of age, and that some have been led into intoxication before they are twelve years old. The rumsellers would sell a glass to an infant for five cents; some would even give it to them to see its effects; and, like demons, would laugh to see them. The consequences of such habits must be of the most pernicious kind. I do not state imaginary evils; these are facts. Boys ten and twelve years old have been seen repeatedly drunk on vile whisky.

Gambling and dancing parties have not been so frequent during the past six months as usual. I can find no cause for their discontinuance but the hard times. The inclination for them is as strong as ever; but they are expensive, and money is scarce. So you see there is some good in the pressure which the West now feels.

Value of Children's "Papers."

Our Sabbath school, which began with about fifty children, has sometimes reached a hundred and fifteen. We have no books nor papers for them. Some time since, a gentleman gave us quite a number of old Sunday school papers, and the children were very glad to see them. They constantly ask, "Are we going to have no more papers?" Papers are a great help to the regular attendance of the pupils. We subscribed, through an agent, for fifty copies of the *Dayspring*; but the money was lost, and we are too poor to make another attempt this year. I would have asked the Sunday School Union to help us, but thought that there were more destitute places elsewhere that needed more immediate attention. Packages of old papers would be welcomed with joy. I think a weekly paper is better than a library, because children will read short articles who find the books dull and tiresome



*From Rev. S. H. Barteau, Pardeeville,
Columbia Co.*

Spiritism.

It is an enterprise of no little difficulty to establish and maintain the means of

grace, and build up the Redeemer's kingdom in such a community as this. One of the most formidable obstacles with which we are here called to contend is that pernicious and delusive system of error, *Spiritism*. At the village of Marcellon, three miles distant from this place, the Spiritists have, for years, sustained regular Sabbath services, and exercised the controlling influence in the community, contributing, as a matter of course, to the diffusion of error and vice. For a few months past they have enjoyed the ministrations of a "woman preacher," who, as might be expected, attracts congregations of no mean importance, so far as numbers are concerned. My congregations are not much affected by this rivalry.

One family, intelligent and respectable, but not pious, had submitted themselves to the guidance of the "woman preacher." A grown-up daughter was soon developed into a "healing medium." Not long after, her brother, a young man of promise, and the staff upon which the parents were expecting to lean in old age, received a slight injury, calling for a trifling surgical operation, but not apparently involving any hazard to life or general health. In this juncture, his sister was informed by the "spirits," that on no account must a physician be allowed to attend upon him. This injunction, which was renewed from time to time, was implicitly obeyed; and the young man lost his life, as the consequence, leaving his misguided parents well-nigh distracted. In another instance, a family who had abandoned their own services to attend upon those of the "woman preacher," were reclaimed from their error by the frenzy of a daughter driven to the verge of insanity by the excitement to which she was exposed.

Use of Strong Drinks.

Another formidable obstacle in the way of advancing the cause of Christ, with which we are called to contend, is intemperance. Especially is this the case at Wyocena. We have temperance organizations at both my preaching places. Many of the youth are interested, and drunkards have been reclaimed, yet I greatly fear that right views and habits, are not, upon the whole, making progress. The most alarming indication in reference to this subject is the deplorable change within the last few years, among moral and Christian people, in respect to the use of wine and

beer. Currant wine, lager beer, and ale are now frequently, if not habitually, used by multitudes of persons who yet maintain a regular standing in our churches.

Destitutions.

I am impressed and pained in view of the moral and spiritual condition of this entire region of country. If I turn my eyes to the north, it is eighteen miles to the nearest church of Calvinistic faith, and they have been for months without a minister. I look to the east, and it is some twenty or twenty five miles to any organization of our faith among the American population. Yet this whole region is peopled. There is not a *township* in the entire district that does not contain souls enough fully to occupy the time and energies of a laborious pastor. The majority of all these people, to a great extent, are practically without the means of grace. The children, many of them, are growing up semi-savages. Now what shall be done for this neglected region? And the central and northern portions of Wisconsin abound in such uncultivated wastes. The American Home Missionary Society has, thus far, been instrumental in doing more than all other human agencies combined, in supplying sound and intelligent preaching to this new region, and our chief dependence, for the future, must obviously be upon the same agency.



*From Rev. J. T. Marsh, Sheboygan Falls,
Sheboygan Co.*

Sudden Death of Rev. Josephus Morton.

It becomes my duty to announce to you that our brother, the *Rev. Josephus Morton*, died on the 15th of September, at his residence in Plymouth. He preached last Sabbath (Sept. 11th) as usual, and discoursed in a peculiarly interesting manner, as his people say, from the text: "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." He continued apparently as well as ever, until about three o'clock Thursday morning, when he was attacked with a fit of apoplexy, which immediately rendered him senseless. He remained in that condition for about ten hours, and then expired. The circumstances of his death were peculiarly afflictive to his wife and daughter, who survive; but to him they were merciful; for he closed his eyes at

night in peaceful slumber, and awoke not again to consciousness until, as we trust, the glories of heaven burst upon his astonished vision! He who laid himself down to rest in his humble cottage, awoke to find himself an inmate of the Palace of the King of kings! His sudden death has impressed upon my mind this thought; How great is the privilege of the sons of God! Though unknown upon the earth, they are known above; their names are written in the Lamb's book of life, and they are heirs of heaven.

Our departed brother has labored in Plymouth and Lyndon about five years, and has done a good work there. The edifice which the church has been erecting under his direction is now about ready for dedication. It was his desire that they should obtain a new minister when the house was done; and now, the Lord has taken him at his word, and called him to his eternal rest.

The Episcopalians kindly offered their house for the funeral services, and they were performed there yesterday, in the presence of a large congregation, by Rev. Mr. Camp of Sheboygan, and myself.

MICHIGAN.

*From Rev. J. A. Woodruff, Allison,
Lapeer Co.*

In a New Country.

In November of last year I explored a portion of these wild regions, at my own charges, and found a large extent of rich arable country which had been rapidly settling for three years. The improvements are mere *dots* sprinkled through the vast forests, which consists, not of pine generally, but of beech and maple, and bass-wood, and elm, and oak, and cherry. The soil is a black and rich loam, with specimens of conglomerate and volcanic rock. The center of Allison I found to be the natural center for all the region; as just there is found the only durable mill stream.

No Presbyterian or Congregational churches had been formed. Allison was chosen as the center of my operations, and four persons were formed into a church on the second Sabbath of January, 1859; and a tankard with two cups, belonging to the ancient communion service of the church at North Coventry, Ct., were used at the first sacrament. Immediately, God be-

gan to visit our little congregation with his special grace; and in May our numbers had increased to thirteen—one having joined by letter, and eight by profession. I have generally preached at a place called Emery's Corners, on one part of the Sabbath, and at another, called Brown's, four miles distant, the other part, always walking, as a horse is useless. I have attended evening meetings, some weeks, almost every evening, walking through the mud and pathless woods, over logs, and through swamps, from two to four, and even seven miles—to and from meeting. Frequently I have returned with my clothes, and sometimes my flesh, torn; but what is true of me, is also of the rest who attended these meetings. The people are kind as they can be; but they have themselves suffered much.

After Many Days.

A single instance of conversion I must mention. One night a gentleman rose, unasked, at the close of our prayer meeting, and said: "I have ever been an infidel; but the evidences by which the Bible is sustained are too strong for resistance; and I am like a ship in the midst of the seas without an anchor; I have nothing upon which to depend; pray for me, Christians!" and sat down. That night he, and his wife also, found Christ. Both are members with us now. The history of this brother contains some points of interest. His father removed, when this son was but an infant, from the neighborhood of my father, in Ohio, to Pennsylvania. He was then a member of the Methodist Episcopal Church, but says that he was "taken in on trial," and "had no religion." My father, who was a minister, called on him in his new home; and seeing the infant in the cradle, asked the father if he had given him to God in baptism? He answered, "No." "Are you not going to?" inquired my father. "No," he replied again, almost angrily. "Why not?" "Because I do not believe in it." My father soon asked the privilege of praying with them; and prayed for the child, that, inasmuch as the father refused to do the duty God required of him, *He* would raise up some one who should do it in his stead. "And now," says the father, tottering under the weight of years, and full of emotion, "God has heard that prayer; between thirty and forty years afterwards, has moved my son himself to do the thing, and has sent you, the son of the minister who prayed for the babe, to be the

instrument of converting him when grown up to manhood, and to officiate at his baptism. It is a miracle." He soon said, that his Universalism, which had been his system of belief for thirty years would not answer. He has now left us, and returned home. God grant that he may become a new man, if he it not already such.

At a later date the same missionary writes as follows:

Labors and Losses.

We are living in our half finished block house, and it has been by much toil and hardship that we have made ourselves the occupants of it. My domestic labors have been burthensome, and must be for the coming quarter, or my animals must go without food or shelter next winter, since all the hay has been cut off by the frosts, with much of the corn. So I must raise roots to supply the deficit, and must build me a stable.

Our people have been dreadfully cast down by the frosts, some of them having lost their corn after the *third* planting, and much of this "new ground" wheat. I have not yet asked them for a cent for any object. Indeed, to use the language of the Methodist minister, "they need that some one should pay them quarterage, rather than that they should be called on to pay it." The squirrels and weevil last year, and the frost this, have kept them suffering a half famine all the while, and make their prospects rather gloomy.



From Another Missionary.

It has been impossible, heretofore, to convince our church members of the duty and importance of sustaining a *church prayer meeting*. Now, many of the members feel that it is necessary to the growth of piety, in the soul and in the church. We have our regular church prayer meeting now (besides our village prayer meeting) and all who have attended seem quick in the divine life. The Lord has met with us.

I also endeavor to impress on the minds of Christians this truth, that the activity of a church is necessary to its growth and prosperity; or, in other words, "God helps them who helps themselves." If some of our churches

were as wise in their spiritual affairs as they (or their members) are in their worldly business, there certainly would not be so many of them on the lists of your Society.

Two things seem of great importance to the prosperity, not only of the missionary churches, but of all churches. The first is, that the members should be trained to habits of prayer, and of social prayer. Communion with God is the Christian's life. And so great is the weakness even of regenerated souls, that they need all the helps to be got from each other, in social conference and prayer and the intimate personal intercourse which these favor, in order to the keeping up of this communion. Let any Christian undertake to sustain himself upon such waters as come from his own private fountains, and he may soon find his leaves withering and his fruit failing. Hundreds of such, who neglect those springs which the Spirit opens in the place where disciples meet together for united communion with the Savior, are seen, every year, cast forth as useless branches. *The Church* is a divine institution. Christians can not neglect their *church* privileges without most serious loss and peril.

The second necessity of our churches is *work*—systematic, continual activity in doing good. We do not "abide in the vine" unless we keep the Lord's commandments. And we do not keep his commandments unless we "preach the Gospel," and "do good as we have opportunity." One of the main difficulties with churches is, that no one plans and arranges their work. Now it is not to be expected that the members acting separately will do this wisely and continuously. There *must* be concert; there must be system; there must be an organizing mind to direct it all; and they must be brought together so as to cheer and inspirit one another. This is one of the things that the church was designed for. Men can work separately without this union in Christ's body. The union is ordained, that through coöperation they may work more wisely, and effectually, and with more of delight and of confidence; and that the work of all may enkindle the love and zeal of each, and that so, these separate individual coals may together kindle a great fire, in which the Holy Ghost shall baptize the world.

ILLINOIS.

From Rev. D. Gore, Sycamore, De Kalb Co.

Fruits of a Revival.

On a review of the meetings held early in the year, I can now say, that the fruits appear to be of a happy kind. The church has been greatly revived, and a pleasing return to duty on the part of many, has been witnessed. A goodly number of our precious youth have given their hearts to Christ; and some in later life, have, for the first time, found the Savior precious to their souls. On the first Sabbath in January, twelve persons made profession of their faith in an atoning Redeemer, and connected themselves with our church. Also on the first Sabbath in March, ten more came forward and united with us on a profession of their faith. One person presented a letter, on which he was received to membership. Not all of these twenty two, who made a profession, were subjects in this good work of God's Spirit. A few had cherished a hope in divine mercy, but from various causes had not seen the way prepared to take a public stand on the side of the church. We maintained a Converts' and Young People's prayer meeting, once a week. Some twenty or thirty, mostly young persons, thus uniformly meet to sing and pray and to speak of the love of Christ. It is pleasant, to see the clear views of truth, the decision to be the Lord's; and the humility and meekness manifested by our newly converted friends. Our accessions, thus far, embrace only those who had been with us before, as members of our families and of our congregation.

On the first Sabbath in May, five persons were united with this church on profession of faith, making the whole number since January, twenty eight. In the case of no one person, who has cast his or her lot among us as a member of this church, is there any occasion, at this time, to doubt the genuine change of heart which we trust such person has experienced. All who at first gave evidence of the love of God in the heart, continue to abide in the light of his countenance. Such are generally found at our prayer meetings, enjoying a spirit of supplication. It is a fact, that many of this number appear like Christians of years of experience. To hear them speak of the love, goodness and mercy of God, and to listen to their addresses to the Hear-

er of prayer, one would not judge that six or eight months ago they were out of Christ. I have often felt that there was in our converts a clearness of view of the Savior, as well as a firmness of purpose to love and to serve God, which is not always found even among the undoubted subjects of grace.

Worthy of Imitation.

Our prayer meetings are generally well attended. Sometimes about thirty persons take a part, briefly, either in prayer or in speaking, to the edification of each other. Parents, in some cases, have the joyful satisfaction of uniting in worship with their lately impenitent sons and daughters, now sincere friends of the Redeemer.

Our Sabbath school is quite flourishing. With much interest and attention, our classes are kept full in numbers; and the teachers and the parents are feeling more than usual zeal in this great enterprise. A monthly Sabbath school Concert is kept up, with profit and encouragement. It has been my object to interest as many as possible in the study of the word of God. While I can not say that all are in the Sabbath school that ought to be there, yet a *majority* of the congregation remain at noon, for three fourths of an hour, to associate themselves into adult and juvenile classes for the study of the Holy Scriptures.

NEW YORK.

Struggling with Poverty.

The poverty of our people remains. We have only ten male members; and of these, only two whose whole property, consisting of land and stock, amounts to three thousand apiece; and even these have not yet finished paying for their farms, and have each during the year suffered reverses. Of the rest, one is a young lad of some sixteen years; and the others are poor and struggling for subsistence. This poor people, with a few outside friends who still adhere to us, are, as I informed you, trying to build a house of worship. In the midst of their severe exertions, unforeseen obstacles have arisen, and the prospect is dark. We had also hoped, that we might obtain assistance from the Church Erection Fund; but *we are too poor*. We need such a house very much, and we dread to think of another cold winter, both on account of all the suffering it

may bring, and the difficulty of keeping our congregation together in a cold uncomfortable house. In their poverty, this people have exerted themselves for my support. Then, come to church-building in addition, and it seems too bad to ask of them a single farthing.

Add to these the fact, that there are those who are rich, and professed Christians, who cease not to misrepresent our doctrines and in various ways to thwart our efforts. The idea is very prevalent here, that no good is done unless accompanied with intense excitement—that religion consists in strong emotions, and protestations in public meetings, while exerting very little healthy and saving influence on the daily life. In these excitements large numbers have been enrolled as converts; and in a few weeks, or months at most, nearly or quite all are found worse than before. Several, near by us, have been “converted” eight or ten times.

A kind of “barbarism” is undoubtedly one of the first dangers of our new settlements. But it must be remembered that there are places in the older States where something that well deserves the name has entrenched itself. Such is the case in the place referred to above. So great crudeness of moral and religious ideas is incompatible with the prevalence of civilization. Such spiritual darkness is necessarily attended with looseness of morals and rudeness and grossness of manners.

In the present instance, the minister is compelled, not only to struggle with poverty and enmity, but he finds himself encompassed with a sad and strange moral obtuseness on the part of persons from whom better things would be expected, while evil influences are perverting the youth, and leading them into excesses. Such things are grievous to bear.

Fields like this are among the most difficult that the land affords; and were it not for missionary aid, it would seem as though they must be wholly given up to weeds.

From Another Missionary.

A Word in Season.

A prominent citizen of this town, an unbelieving and irreligious man, had occasion to visit a neighboring village. He met in the street an acquaintance, a plain, honest, upright man, not remark-

able for powers of mind, but a *Christian*. The acquaintance accosted him with the words, “You ought to be a better man,” and passed on. The manner in which these words were uttered, or something else, made a deep impression on the mind of the unbeliever. He could not banish them from his thoughts. They would return upon him—“You ought to be a better man.” A few days later, the simple minded man, was attacked by a fatal disease, and died. This affected him still more deeply. Still louder rang the words of warning in his ears. He could find no peace. He remained in this state of mind for months. At length, he went to the prayer meeting; and at successive meetings, arose for prayers, tried to tell his feelings, and at last prayed for himself. But there was no relief. On his way home, however, from the meeting in which he had attempted to pray, light burst into his soul; and ever since, his theme has been

“Oh! to *grace* how great a debtor.”

What a reproof is here for unfaithful Christians! How careful ought we to be, to admonish, *personally*, the unconverted! And what a glorious reward for the faithful!

Those who for the first time make a prayerful, personal effort for the conversion of a friend, are almost always surprised at the kind reception they meet. They open their lips in fear and trembling, expecting some cold or angry rebuff; but are received with so respectful, and so thankful an appreciation, as to be greatly touched and encouraged. There is no doubt, that truly honest and simple hearted endeavors of this kind are among the most powerful instrumentalities for bringing men to Christ. Men are seldom so tenderly and so strongly taken hold of, as when approached thus *directly, alone, in love*. The great question then confronts them, so that they must make some answer; and the essential, vital force of the truth flows from a heart beating in sacred sympathy, straight into their hearts.—There are no *conductors* of divine influences so good as the warm, loving souls of Christians, when tremulous with a sense of eternal things and with solicitude for a friend. This is one of those “powers” that *have never been organized* in our churches. In whatsoever church a wise organization shall be effected, securing its general, continuous, and systematic action, in that church will be witnessed a measure of Christian vitality and fruitfulness that is now very rare.

Miscellaneous.

CAPABILITIES

OF THE

AMERICAN HOME MISSIONARY SOCIETY.

THE AMERICAN HOME MISSIONARY SOCIETY, at its organization, combined the peculiar features, and entered into the labors of various other Societies. The administration of its affairs was entrusted to men of long experience in this work, and their plan of operation was designed to embrace all departments of Home Missions appropriate to a National Institution. The *comprehensiveness* of this system was esteemed one of its chief merits; and no defect, in this respect, was alleged against it till within a few years. Of late it has been claimed that the scope of the Society is so restricted, and its system of operations so imperfect, that it can not meet the demands of the denominations for which it acts. Such declarations, often repeated, are fitted to impair the credit and usefulness of the Society. They have already had a visible effect in turning away the contributions of the churches from its Treasury. It is proper, therefore, that the facts in relation to this subject should be clearly stated. One of these alleged defects respects

Missions in Cities.

It is frequently asserted in public journals and ecclesiastical bodies, that the Society can not engage in missionary labor "in any city or chartered village." The *Presbyterian Quarterly Review* for April, 1859, (p. 599), says: "One of the rules of the American Home Missionary Society forbids its establishing and supporting churches in cities. It ought to be clearly understood, therefore, that of all the funds contributed by our Church to that Society, nothing goes to the establishing or sustaining of any Presbyterian church in any city of the West. Yet it is to be considered that almost every large town in the West, and many towns that have only the prospect of becoming large, are chartered as cities." Similar statements have recently been made in the *Central Christian Herald*, and have been widely circulated through other channels.

No principle, usage, or declaration of the Society affords any warrant for these representations. The rule on this subject, by which the Committee have been governed, during the last fifteen years, and which has been repeatedly published, is as follows:

Resolved, That it is inexpedient for this Committee hereafter to make appropriations in aid of Congregations in this city and its vicinity, or in other similar situations, where the members may enjoy religious privileges in congregations connected with the Society, without greater inconvenience than those who live in smaller towns are subject to.

In reply to inquiry on this subject by a Committee of the General Assembly, in 1854, the Executive Committee use the following language in explanation of this rule:

"It will be observed that this rule applies to those towns and cities only, in which the means of grace already exist in connection with one or more of the denominations acting through this Society. In places, however populous, where it appears to this Committee that gospel institutions can not be sustained by these denominations to an extent obviously needed, without missionary aid, this rule is not enforced. Exceptions are made also in favor of congregations of colored people, and those worshipping in a foreign language."

It is not true, therefore, that "the rules of the Society forbid its establishing and supporting churches in cities." It has supported such churches during its whole history, and is supporting them at the present time. It is prohibited only from aiding those who already have convenient access to the means of grace in connection with one of the denominations that sustain this Society. If any portion of the people of a city or large town are not thus accommodated, and are unable to provide for the support of the missionary; in other words, if they are "destitute" in the sense contemplated by the Constitution of this Society, they are freely assisted. The Committee do not, it is true, undertake to relieve overcrowded city congregations, by the establishment of colonies, nor do they aid both or either of these denominations in the support of rival churches, on the same ground, for this is not the proper office of Home Missions; but it is their province and their duty to "send the Gospel to the destitute," in town and city, as well as on the remotest frontier.

Exploring and Organizing Churches.

It is frequently asserted that while this Society is very useful in assisting established congregations to support the ministry, it is unable to explore new fields and organize churches. This assertion is contradicted by the whole history of the Society. From its very origin great prominence has been given to this department of labor, and special attention has been called in many of the Annual Reports, to the importance and the results of these labors. In their first Report, the Committee say:

"It has, accordingly, from the beginning, been a prominent object with the Committee, to send out well qualified ministers to our frontier settlements, with instructions to gather new congregations, and labor as they may find opportunity, until, with the choice and coöperation of the people, they may become permanently established in the pastoral office."

The same policy has been pursued to the present time. In April last the Committee formally expressed their views on this subject by adopting, unanimously, the following Resolution:

"*Resolved*, That the Committee continue to regard the work of exploring and occupying new fields of labor, as one of great importance; and by sustaining general exploring Agents, and other itinerant laborers having missionary circuits, more or less extensive, as circumstances may require, they are enabled to reach every portion of the field, and to carry forward, with harmony and efficiency, every department of the missionary work."

Such, then, has been the policy of the Society during its whole history. Its agents and missionaries have ever been on the foremost wave of emigration, as it has rolled towards the setting sun. In every State and Territory, from the banks of the Ohio to the Pacific Ocean, they have been found on the farthest frontier, seeking the scattered sheep of the wilderness, gathering them into churches, making known to the public their necessities, and uttering appeals for help. It is by these labors, more than by any others, that this Society has earned the place it holds in the affections and prayers of God's people. Indeed this department of the Society's labors, is always far in advance of the others. *Exploration outstrips occupation*. Vast regions are already explored, for which no supplies are to be found. Hundreds of churches have been organized which are famishing, and many of which must inevitably perish, for want of ministerial care. Hundreds more could, by the existing arrangements of the Society, be brought into existence in a single year, but no good end would be gained thereby, unless it be that one of the denominations would have received possession of so many points, to the exclusion of the other. The Committee have ever given, are giving now, and will continue to give to this department of the missionary work, all the promi-

nence which the wants of the field require, and the supply of laborers and funds allows.

It is worthy of special notice that the exploring agencies of the General Assembly are no longer sustained as supplementary to the system of this Society, but as an independent work which "can not be delegated." The *Presbyterian Quarterly Review*, edited by the Secretary of the Church Extension Committee, says, (Apr. No. p. 606): "The view of the General Assembly is . . . that the duty of appointing exploring agents can not be delegated, that it must be executed by itself, through its own Committee. It does not dictate to societies or to other denominations, but it takes this position for itself. Hence this function of the Church Extension Committee is not, as are the others, exceptional, or related to the rules of the A. H. M. S., or any other organization." This is a candid admission that this, the principal work of that Committee, is not "exceptional," and does not base its claims upon any delinquency or defect of this Society.

Direction of Missionaries.

It is also alleged that this Society does not allow to ecclesiastical bodies sufficient control over the missionaries acting under its commission. It has even been claimed that it should restrict its functions to issuing their commission and paying their salaries, leaving the ecclesiastical bodies to direct their labors, unrestricted by the principles of the Society. This claim was asserted by the Committee of Missions of the Presbytery of Alton, in 1855.

The position of the Society in regard to this subject was stated by the Executive Committee to the General Assembly in 1854, as follows:

"The Committee would state, in reply to this inquiry, that the Constitution of the Society (Art. 4) makes it their duty to 'appoint missionaries, and instruct them in regard to the field and manner of their labors.' While, therefore, they can not, without violating this provision, pledge assistance to missionaries in whose appointment and direction they have no voice, yet they desire in all cases to consult the views and wishes of the ecclesiastical bodies in regard to all matters pertaining to the missionary work within their bounds. Accordingly, the various Presbyteries, Associations, etc., are invited (See 27th Annual Report, p. 101) to appoint each a 'Committee of Missions' from its own members, to receive applications from its churches, and suggest to the Society the proper action in each case.

"These bodies are also expected to represent to the Society the condition of the destitute within their bounds, especially in places where no churches exist, and to recommend the appropriate action for their relief; and no obstacles exist to making appointments for these destitute fields, to such an extent as their necessities require, and the funds of the Society allow, provided each missionary confine himself strictly to missionary labor, at definite points, within such territorial limits, not embraced in the field of another missionary, as are consistent with the greatest efficiency of his ministry.

"These arrangements, adopted in accordance with the wishes of the ecclesiastical bodies themselves, have, with rare exceptions, proved entirely satisfactory, and have secured, in a remarkable degree, harmony of views and action between them and the Society; and it is the opinion of the Committee that, in accordance with these provisions, the Society will be enabled, as it will be disposed, to carry out the wishes of these bodies to an extent limited only by its principles of action and its pecuniary means."

It will be seen from these statements that the system of operations administered by this Society is not fairly chargeable with the defects alleged against it. In order to ascertain the grounds of these allegations the Committee of Conference appointed by the General Assembly in 1853, addressed several inquiries to the Executive Committee. Their reply, from which we have made large extracts, was submitted to the General Assembly in 1854; whereupon the following minute was adopted, viz:

"That the Assembly design and desire that the Presbyteries should continue to coöperate with the American Home Missionary Society and the Philadelphia Home Missionary Society; that the difficulties apprehended being all happily adjusted, they see no occasion to create any other instrumentality."—*Minutes of the Assembly*, 1854, page 514.

This system of operations remains unchanged. It is as well adapted now, as it was in 1854, or as it has ever been, to meet all the exigencies of the missionary work, and only fails when its aid is invoked for the furtherance of sectarian schemes. It is administered with scrupulous impartiality. It has the approbation, as we confidently believe, of the great body of those who sustain it; and no material modification of it is desirable or practicable, while coöperative relations between the denominations associated in this work are maintained.

Civil and Religious Value of the Sabbath.

The following resolutions were passed some time since, at a meeting of New York clergymen:

Resolved:

I. That, should influences now at work, in effecting the progressive DESECRATION of the sacred day, meet with no adequate counteraction,—travel, traffic, and labor, newsvending, frivolity, intemperance, profligacy and riot must continuously and rapidly encroach upon the authority and hallowed repose of the Christian Sabbath;—And that, by the influx of foreign immigration upon our own shores,—should this new element be left unevangelized—and by the reaction of European travel upon the character of our own people, the Sunday of Vienna, or of Paris,—a very carnival of dissipation,—may insensibly supplant amongst us the time-honored, orderly, and devout Sabbath known to our forefathers;—And that such DESECRATION has long increased, is now increasing, and should be withstood by all peaceful and Christian methods.

II. That the day of holy rest, to a land bearing the Christian name, and to a republic based on equal rights, has the highest CIVIL WORTH. Man needs it, *physically*, as a season when Labor may wipe off its grime, and breathe more freely after the week's exhaustion, and when Care shall slacken its hold upon the frame and the heart. Man needs it, *morally*, to rise by its aid out of engrossing secularities and materialism to the remembrance of his spiritual interests, his final account, and his eternal destiny. *Toil* needs it to rescue its share of rest, and its season of devotion from the absorbing despotism of Capital; and *Capital* needs it to shield its own accumulation from the recklessness and anarchy of an imbruted and desperate proletariat, and to keep its own humanity and conscientiousness alive.

The *State* needs it, as a safeguard of the public order, quiet, and virtue; human laws becoming, however wise in form, effete in practice, except as they are based upon conscience, and upon the sanctions of Eternity, as recognized voluntarily by an intelligent people; and God's day cultivating the one and reminding us of the other. And in a *Republic*, more especially, whose liberties, under God, inhere in its virtues, the recognition,—freely and devoutly,—by an instructed nation,—of God's paramount rights, is the moral underpinning requisite to sustain the superstructure of man's rights; and without such support from religion,—not as nationally established, but as personally and freely accepted,—all human freedom finally moulders and topples into irretrievable ruin.

III. That, as to its RELIGIOUS VALUE, this day of sacred rest has the strongest claims upon all Christians, however differing as to its true origin, and whether they trace it back to Eden, to Sinai, or to the Savior's tomb, as finding there its real commencement. They need the observance of the day, as the season of their assemblies and ordinances, and as furnishing one great bond of their fraternal communion. In its relations to this world, the Church requires it to conserve and to extend its religious influence, and as the channel of a yet wider evangelization. In its relations to the heavenly world, the church needs it for its collective prayers, intercessions, and thanksgivings; and that thus it may embody the image, and enjoy the antepast of the endless rest to which it inspires, in right of Christ's victory on this day consummated, over Sin, Death, and Hell. And the God, who is the Giver of all time, never having surrendered to ordinary uses this His own reserved season, the infraction by man of God's claims here is ingratitude, attempting robbery, and perpetrating sacrilege, as against a Bounteous and Sovereign Creator.

*Appointments by the Executive Committee of the American Home Missionary Society, in
September, 1859.*

Not in Commission last year.

Rev. Luman C. Gilbert, Princeton, Minn.
Rev. Isaac W. Atherton, Cedar Rapids, Iowa.
Rev. Harvey Adams, Farmington and Bentonsport, Iowa.
Rev. George Y. Renshaw, Maysville and Pisgah, Iowa.
Rev. David Jones, Park River, Wis.
Rev. Cornelius W. Van de Vere (Holland) Milwaukee, Wis.
Rev. H. B. Pierpont, Two Rivers, Wis.
Rev. J. A. Mack, Udina, Ill.
Rev. Robert Stuart, Albany, Ill.
Rev. Henry B. Dye, Centre, O.
Rev. Warren Taylor, Madison and Jackson Furnace, O.
Rev. William E. Strickland, Pennfield, N. Y.
Rev. Harvey Newcomb, Hancock, N. Y.
Rev. John Campbell, Peru, N. Y.

Re-commissioned.

Rev. George H. Atkinson, Oregon City, Or.
Rev. Obed Dickinson, Salem, Or.
Rev. J. S. Zelle, Santa Cruz, Ariz.
Rev. Lewis Bodwell, Topeka, Kan.
Rev. Charles Shedd, Mantorville and Wasioja, Minn.
Rev. Jonathan Cochran, Elgin and Whitewater, Minn.
Rev. Asa Johnson, Adel and Wiscotia, Iowa.
Rev. James Gordon, Marshall, Starr's Grove and Lafayette, Iowa.
Rev. Isaac Russell, Buffalo Grove, Iowa.

Rev. W. H. Hen de Bourek, Dyersville, Iowa.
Rev. Daniel S. Dickinson, Marion, Iowa.
Rev. David Lewis, Blue Mounds and Ridgeway, Wis.
Rev. John Reynard, Shullsburg and Monticello, Wis.
Rev. John G. Kanouse, Cottage Grove, Wis.
Rev. Warren Bigelow, Black River Falls, Wis.
Rev. Edmund F. Waldo, Jefferson, Wis.
Rev. J. S. Lord, Barton, Wis.
Rev. Justin Marsh, Franklin and West Adrian, Mich.
Rev. William P. Russell, Memphis, Mich.
Rev. James R. Smith, Elizabeth and Plum River, Ill.
Rev. Andreas Andreen, Rockford, Ill.
Rev. Charles H. Palmer, Middleport and Milford, Ill.
Rev. Charles B. Barton, Woodburn, Ill.
Rev. James R. Dunn, Wenona, Ill.
Rev. Alexander Parker, North Madison, Ind.
Rev. Thomas S. Milligan, Gosport, Bethany and Vandalia, Ind.
Rev. Philip Bevan, Greenville and Leavenworth, Ind.
Rev. E. R. Tucker, Defiance, O.
Rev. R. R. Deming, Clintonville, Peru, Burke, Moira, Bedford, Bloomingdale, Vermontville and Westville, N. Y.
Rev. Stephen H. Williams, Chazy, N. Y.
Rev. David Powell, Kendall, N. Y.
Rev. George C. Overhiser, Mendon, N. Y.
Rev. Chalon Burgess, Little Valley, N. Y.
Rev. Henry H. Garnet, (colored,) New York.

Receipts of the American Home Missionary Society, in September, 1859.

NEW-HAMPSHIRE—

Conway, Mrs. Ruth M. Colby, by L. D. Stevens, 5 00
Exeter, Second Cong. Ch., Ladies H. M. Soc., by Miss E. A. Chadwick, 4 00

VERMONT—

Dorset, on account of legacy of Martin Kent, by Uriel S. Kent, Ex'r., 33 33
East Hardwick, two friends, 2 00
Lunenburg, Cong. Ch., Ladies' Benev. Soc., by George F. French, 5 00
McIndoes Falls, Sewing Circle, by Mrs. Willard Gill, 2 00
Springfield, Ladies' Benev. Soc., to const. Mrs. Emily W. Closson, a L. M., by Mrs. Francis E. Swift, Sec. & Treas., 30 00
Swanton, Benev. Soc., by W. H. Jennison, 9 00

MASSACHUSETTS—

Massachusetts Home Missionary Society, by Benjamin Perkins, Treas., 1,000 00
Andover, Members of Phillips Academy, by Joseph Ward, 21 25
Braintree, Cong. Ch., Ladies' Home Miss. Soc., by Ann Storrs, 5 00
Essex, Ladies' Benev. Circle, by Maria W. Bacon, 3 00
Fitchburg, Ladies' Home Miss. Soc., by Miss Lizzie M. Boutelle, Sec., 3 00
Grafton, Cong. Ch. and Soc., Ladies, by Rev. Thomas C. Biscoe, 4 00
Hampden Co. H. M. Soc., H. Brewer, Treas., 23 00
East Granville, Cong. Ch. and Soc., 23 00

Hampshire Miss. Soc., by E. Williams, Treas.—
Faculty and Students of Amherst College, 23 50
Other sources, 172 00 200 50
Ipswich, legacy of Mrs. Ruth Conant, Gilbert Conant, Ex'r., by Benjamin Perkins, 33 33
Lawrence, Lawrence St. Ch. and Soc., in full, to const. Carlton Kimball, John Wilkinson and Stephen O. Parsons, L. Ms., by Samuel E. Stone, Treas., 76 34
Northampton, "W.," 20 00
North Rochester, 2 00
Shelburn, First Cong. Soc., by D. R. Nims, 2 00
South Reading, Ladies' Char. Soc., by Mrs. Emily C. Poland, Sec., 8 00
South Weymouth, Female Char. Soc., by Eliza T. Loud, 3 00
Sutton, Cong. Ch., Ladies' Sew. Soc., by Mrs. Maria P. Lyman, 4 00
Walpole, Ladies' Benev. Soc., by Mary P. Stetson, Sec., 3 00

CONNECTICUT—

Connecticut Missionary Society, by E. W. Parsons, Treas., 1,200 00
Bristol, Ladies' Benev. Soc., by Miss L. Beckwith, 6 00
Danbury, First Cong. Ch., by Rev. S. G. Coe, 64 87
Goshen, Ladies' Benev. Soc., by L. H. Brewster, Sec., 3 00
Greenwich, Second Cong. Ch., by Philander Button, Treas., 61 23
Guilford, Third Cong. Ch., by L. Griswold, 5 00
Marlborough, Cong. Ch. and Soc., by Rev. A. J. Pike, 28 00

Merwinsville, legacy of Mrs. P. Giddings, to const. J. C. Giddings and Rev. Edward Giddings, L. Ms., by J. J. Graves, Ex'r,	60 00
New Haven—	
Received by F. T. Jarman—	
Chapel St. Ch. and Soc., of which \$80 is from G. F. Warner, to const. Miss Helen L. Warner, a L. M.,	227 17
North Ch., of which \$30 is from William Johnson, to const. Horace Andrews, Jr., a L. M.; \$80 from Chandler Cowles, to const. Anna L. Cowles, a L. M., balance to const. Rev. S. W. S. Dutton, D.D., a L. D.,	406 00 638 17
First Cong. Ch., of which \$30 is from Henry Sanford, to const. Emily Sanford Armstrong, a L. M., by John Ritter, Treas.,	50 00
New London, Second Cong. Ch., by Seth Smith,	131 30
New Milford, a friend, to const. Miss Mary C. Alling, a L. M.,	30 25
Plymouth Hollow, Cong. Ch. and Soc., of which \$60 is to const. Edward P. Parker and Edward Thomas, L. Ms., by Rev. James Averill,	73 50
Ridgebury, Daniel S. Rafman,	3 00
Rocky Hill, Ladies' Benev. Soc., by Elizabeth M. Williams, Sec.,	3 00
Vernon, Char. Soc., by Mrs. H. Kellogg,	4 00
West Cornwall, Ladies' Benev. Soc., by Mrs. E. Shepard,	3 00
West Hartford—	
Ladies' Benev. Soc., by Mrs. Oliver E. Barnes,	5 00
South Dist. Ladies' Benev. Asso., by Laura W. Mills, Sec.,	4 00
Ladies' Soc., by Mrs. A. J. Hosmer, Sec.,	4 00
Wilmington, Ladies, by L. A. Bentley,	5 00

NEW YORK—

Brooklyn—	
Central Cong. Ch., Mon. Con., by A. Van Tuyl,	5 50
Park Presb. Ch., by Josiah Widnell,	43 27
Carmel, S. B. Myrick,	5 00
Circleville, Presb. Ch., by Rev. Henry Osborn,	7 50
Masonville, First Cong. Ch., by Rev. G. T. Everest,	25 00
Moreau, Presb. Soc., by Enoch Sill,	12 00
New Road, Cong. Ch. and Soc., by Rev. J. P. Root,	14 58
New York—	
Madison Square Presb. Ch., T. P. Chapman,	10 00
Mercer St. Presb. Ch., John L. Mason,	25 00
Thirteenth St. Presb. Ch., R. P. Clark,	2 00
Rochester, Edward Bardwell,	25 00
First Presb. Ch., a friend,	100 00
Sinclearville, Cong. Ch., by Rev. E. D. Chapman,	8 19
Sidney Center, Cong. Ch., by Rev. A. J. Buell,	3 24
Union, Presb. Ch., Dea. Elias Morse, by Rev. John Ford,	8 00
Wilson, Miss. Union Asso., by D. H. Davis, Treas.,	8 00
Yonkers, First Presb. Ch., by W. C. Foote,	60 00

NEW JERSEY—

Morristown, Ladies of Washington Valley, by Martha Whitehead,	6 00
---	------

PENNSYLVANIA—

Wattsburgh, Presb. Ch., by Jacob Fritts, Treas.,	5 00
--	------

DELAWARE—

Newark, "a young lady," by G. Chamberlain,	10 00
--	-------

OHIO—

Received by Rev. L. Kelsey—	
Berea, Presb. Ch., by G. L. Weed,	21 00
Chillicothe,	16 50
Columbus, a friend,	2 56
Elizabethtown, Presb. Ch., by G. L. Weed,	21 00
Granville, by Rev. J. Little, D.D., \$97 68; legacy of Seymour Woods, \$50,	147 68
Hanging Rock, Presb. Ch.,	23 65
Ironton, Presb. Ch.,	23 75
Jersey, Presb. Ch. and Rev. C. M. Putnam, \$31 30; Mon. Con., \$10,	41 80
Kirkersville, Presb. Ch., by Rev. T. W. Howe,	8 58
Marysville, by Mary Woods,	50
Middleport, Presb. Ch.,	9 50
Newark, by A. Sherwood,	20 00
Pomeroy, Presb. Ch.,	19 65
South Fork, Presb. Ch., by Rev. T. W. Howe,	12 40 368 07
Bremen, \$11; Baltimore, \$3 08; Cross Roads, \$8; New Bethel, \$7 10; Presb. Chs., by Rev. T. J. Downey,	34 18
Greenville, Second Presb. Ch., by Rev. J. P. E. Kumlcr,	8 50
Johnstown, Presb. Ch., \$20 25; Mon. Con., \$12 75; Rev. E. Garland, \$17,	50 00
Kingston and Porter, Presb. Ch., by Rev. A. D. Chapman,	9 00
Tallmadge, Benev. Asso., balance, by L. V. Pierce, Jr., Treas.,	6 55
West Newton, Presb. Ch., by Rev. J. D. Jenkins,	5 00

INDIANA—

Received by Rev. J. W. Cunningham—	
Franklin and New Pisgah, Presb. Chs.,	13 00
Laporte, Second Presb. Ch., balance,	4 00
Lima, Presb. Ch., to const. Rev. Bethuel Farrand, a L. M.,	42 75
Monticello, Second Presb. Ch.,	22 63
New Albany, Third Presb. Ch., in full, to const. Mrs. Mary E. Harris and Mrs. A. K. Hutchinson, L. Ms.,	50 00
Ontario, Cong. Ch.,	5 25
Plymouth, Presb. Ch.,	1 00
Summit,	3 95
Troy, Presb. Ch.,	3 00
West Creek, Presb. Ch.,	1 00
Methodist Ch. near Laporte, balance, by Rev. N. Dickey,	4 25 151 08
Poland, J. W. Floyd,	1 00
Wabash and Lagro, Presb. Ch., by Rev. John Fairchild,	12 00

ILLINOIS—

Chesterfield, Rev. H. D. Platt,	3 00
Dallas City, Cong. Ch., by Rev. A. L. Penoyer,	2 25
Farmington, Cong. Ch. and Soc., to const. Rev. John N. Williams, a L. M., by E. Bristol,	30 00
Farm Ridge, Luth. Ch., by Rev. William Beardsley,	21 00
Galva, Cong. Ch., Mon. Con., by Rev. Samuel G. Wright,	12 00
Huntley Grove, First Cong. Ch., by Rev. Lot Church,	4 41
Sycamore, Cong. Ch., by Rev. Darius Gore,	30 00

MICHIGAN—

Ann Arbor, First Cong. Ch., in part, to const. a L. M., by Rev. Samuel D. Cochran,	12 40
Detroit, First Cong. Ch., Mon. Con., by Dea. S. S. Barnard,	25 00
Franklin, Cong. Ch., by Rev. Justin Marsh,	8 54
Lamont, Cong. Ch., by Rev. James Ballard,,	2 00

Lawrence, Cong. Ch., by Rev. Timothy Stow,	10 15
Manchester, First Presb. Ch., Benona Merri- man, to const. Mrs. Harriet E. Mc- Mahon and Mrs. Theodora McMahon, L. Ms., by Rev. Benjamin Russell,	74 25
Ransom, Cong. Ch., by Rev. M. Tingley,	10 00
Thornapple, Cong. Ch., by Rev. J. W. Kidder,	4 00

WISCONSIN—

Received by Rev. D. Clary—	
Beloit, Mrs. A. K. Parsons, in full, to const. Mrs. Mary P. Hankey, a L. M.,	20 00
Mineral Point, Presb. Ch.,	19 00
Shopiere, Cong. Ch.,	2 50
Blak's Prairie, Cong. Ch., by Rev. A. M. Dixon,	41 50
Dodgeville, Union Cong. Ch., by Rev. R. H. Williamson,	12 60
Hammond, Cong. Ch., \$12 25; Sanford Settlement, \$5; New Centerville, \$1, by Rev. George Spaulding,	10 00
Lodi, First Presb. Ch., by Rev. B. G. Riley,	18 25
Manitowoc, Presb. Ch., by Rev. M. C. Staney,	5 00
Omro, Presb. Ch., by Rev. J. B. Preston,	5 71
Stone Bank, by Rev. James Conley,	10 00
	4 00

IOWA—

Fontanelle, Cong. Ch., by Rev. Joseph Mather,	2 00
Inland, New Liberty and Big Rock, Cong. Cha., by Rev. S. N. Grout,	4 81
Lansing, Cong. Ch., Mon. Con., by Rev. George Bent,	2 83
Wolf Creek and vicinity, Cong. Ch., by Rev. J. R. Upton,	7 00

MINNESOTA—

Pepin, \$4; Bear Valley, \$1; Central Point, \$1; Florence, \$1, by Rev. J. R. Williams,	7 00
--	------

KANSAS—

Topeka, Cong. Ch., by Rev. L. Bodwell,	20 00
--	-------

OREGON—

Oregon City, First Cong. Ch., Rev. G. H. Atkinson, to const. Mrs. N. B. Atkin- son, a L. M., \$30; M. K. Perrin, in part, to const. himself a L. M., \$20; Mon. Con., \$16,	66 00
Salem, Cong. Ch., by Rev. O. Dickinson,	43 37

HOME MISSIONARY—

	19 00
	5,420 80

Donations of Clothing, &c.

Avon, Ct., Ladies' Benev. Aid Soc., by Miss Jennette Andrews, a barrel,	65 00
Braintree, Mass., Dr. Storrs' Parish, Ladies' Miss. Soc., by Mrs. Ann Storrs, a box,	92 00
Bristol, Ct., Ladies' Benev. Soc., by Miss L. Beckwith, a box,	66 85
Cherry Valley, N. Y., Youth's Mite Soc., by Mary Stacey, a box,	70 00
Essex, Mass., Ladies' Benev. Circle, by Ma- ria W. Bacon, a barrel,	52 70
Exeter, N. H., Second Cong. Ch., Ladies' H. M. Soc., by Miss E. A. Chadwick, a barrel,	
Fitchburg, Mass., Ladies' Home Miss. Soc., by Lizzie M. Bontle, Sec., a box,	60 20
Goshen, Ct., Ladies' Benev. Soc., by L. H. Brewster, Sec., a box,	114 83
Grafton, Mass., Ladies of First Cong. Ch. and Soc., by Rev. Thomas C. Biscoe, a barrel,	
Henniker, N. H., Ladies' Benev. Soc., by Mrs. Sarah T. Childs, Sec.,	52 60
Lunenburg, Vt., Cong. Ch., Ladies' Benev. Soc., by George F. French,	47 34
McIndoes Falls, Vt., Cong. Ch., Sew. Soc., by Mrs. Willard Gill,	23 25

New Haven, Ct., Chapel St. Ch., by Mrs. W. T. Eustis, a barrel,	
North Ch., a box,	
New Ipswich, N. H., Second Cong. Ch., Ladies' Miss. Sew. Circle, by Mrs. Mary E. Clark,	43 69
Newport, R. I., Spring St. Cong. Ch., by Eliza R. Hannett, a barrel,	55 00
North Rochester, Mass., a box,	25 00
Ridgefield, Ct., Ladies' Benev. Soc., by M. D. Clark, a bundle,	16 00
Rocky Hill, Ct., Ladies' Benev. Soc., by Elizabeth M. Williams, Sec., a box,	
Shelburne, Mass., Ladies of First Cong. Soc., by Mrs. Diana R. Nims, a box,	80 74
South Reading, Mass., Ladies' Char. Soc., by Mrs. Emily C. Poland, Sec., a barrel,	44 47
South Weymouth, Mass., Female Char. Soc., by Eliza T. Loud, a box,	41 88
Stonington, Ct., a box,	
Sutton, Mass., Cong. Ch., Ladies' Sew. Soc., by Mrs. Maria P. Lyman, a box,	75 00
Swanton, Vt., Benev. Soc., by W. H. Jennison, a box,	80 03
Upton, Mass., Ladies' Home Miss. Soc., by Lucie F. Leland, a box,	
Vernon, Ct., Charitable Soc., by Mrs. Hubbard Kellogg, a box,	67 90
Walpole, Mass., Ladies' Benev. Soc., by Mary P. Stetson, Sec., a barrel,	45 99
Washington Valley, N. J., Ladies of, by Martha Whitehead, a box,	70 50
West Brookfield, Mass., Ladies' H. M. Soc., by Mrs.annah Stebbins, a barrel,	47 73
West Cornwall, Ct., Ladies' Benev. Soc., by Mrs. E. Shepard, a box,	58 62
West Hartford, Ct.— Ladies, by Mrs. A. J. Hosmer, Sec., a barrel,	80 30
Ladies' Benev. Soc., by Mrs. O. E. Barnes, a barrel,	61 27
South Dist., Ladies' Benev. Asso., by Laura W. Mills, Sec., a barrel,	50 00

*Receipts of the Central Agency, Utica, N. Y.,
from Mar. ch 1, to Sept. 1, 1859. J. E. WARNER,
Treasurer.*

Adams, Presb. Ch.,	9 90
Augusta, Cong. Ch.,	50 00
Boonville, Presb. Ch.,	10 00
Camden, Presb. Church, \$19 42; Miss E. Osborn, \$5 00,	24 42
Canton, Presb. Ch.,	30 10
Castle Creek, Mrs. Fanny Dimmick,	2 10
Cazenovia, Presb. Ch.,	2 51
Clinton, Cong. Ch.,	65 23
Collamer, Presb. Ch., by Rev. M. Smith,	7 10
Columbus, First Cong. Ch. by Rev. J. Mc- Leish, Jr.,	25 00
Crown Point, First Cong. Ch.,	46 54
Elpes, Presb. Ch., by Rev. J. Crawford,	25 00
Exeter, Presb. Ch., by Rev. H. Herrick,	25 00
Fayetteville, Presb. Ch.,	32 92
Gilbertsville, Presb. Ch.,	27 00
Hamilton, Second Cong. Ch., by Rev. M. S. Platt,	25 00
Holland Patent, Presb. Ch.,	27 60
Jamesville, Cong. Ch., by Rev. E. Benedict,	37 50
Laurens, Presb. Ch., by Rev. W. Baldwin,	12 00
Lowville, Presb. Ch.,	25 00
McGrawville, Presb. Ch.,	20 00
Madrid, Cong. Ch., in part, \$3 60; M. S. Pratt, \$0 65,	4 25
Manlius, Presb. Ch.,	25 43
Mannsville, Cong. Ch., by Rev. A. Parmelee,	25 00
Marathon, Presb. Ch., by Rev. J. Peck,	20 10
Marcellus, Presb. Ch.,	32 00
Marcy, Welsh Cong. Ch.,	6 85
New Berlin, First Cong. Ch., by Rev. J. Mc- Leish,	25 00
New York Mills, Presb. Ch.,	92 47
Nineveh, Presb. Ch.,	45 00
Norwich, Cong. Ch.,	85 00
Oneonta, Presb. Ch., by Rev. W. Baldwin,	11 01
Otisco, Ladies' Benev. Soc.	31 81
Paris Hill, Cong. Ch.,	11 00
Pompey, Cong. Ch.,	20 00
Potsdam, Presb. Ch., in part,	1 00

Remsen, Welsh Cong. Ch.,	7 50
Rodman, Cong. Ch.,	15 00
Rome, Presb. Ch.,	77 00
Russia, Presb. Ch., by Rev. M. V. D. Waters,	12 50
Sherburne, Joshua Pratt,	5 00
Syracuse, First Presb. Ch.,	55 28
Texas Valley, Presb. Ch., by Rev. G. M. Smith,	8 28
Utica, Mrs. Rebecca Spencer, \$30; Mrs. Philo Gridley, \$10; Welsh Cong. Ch., \$20 80,	60 80
Vernon Center, Miss Warren,	50
Virgil, Cong. Ch., by Rev. A. Otis,	12 00
Watertown, First Presb. Ch.,	157 55
Westmoreland, Cong. Ch., in part,	4 84
Whitehall, Robert Adams,	10 00
Whitney's Point, Presb. Ch., in part,	18 98
	<hr/>
	\$1,411 16

Receipts of the Massachusetts Home Missionary Society in August, 1859. BENJAMIN PERKINS, Treasurer.

Andover, South Ch. and Soc., \$172; Mon. Con., \$8; Anonymous, \$1,	181 00
Attleborough, Ladies' Miss. Sewing Circle,	16 00
Chatham, Ladies' Benev. Soc.	20 00
Harwich, Mrs. Mercy Rogers,	2 00
Haverhill, Center Cong. Soc., to const. Moses Ball, Moses W. Putnam, Moses Marsh, and David Emery, L. Ms.,	128 50
Lakeville, Orthodox Cong. Soc.,	15 07
Leominster, Evan. Cong. Soc.,	44 31
Manchester, Rev. F. V. Tenny's Soc.,	28 64
Marlborough, Union Cong. Soc., \$35; Ladies' Benev. Soc., \$10,	45 00
Newburyport, Ladies' Indiana Soc., \$18; a Thank Offering from a lady, \$12 50,	25 50
Rev. Mr. Fiske's Soc., to const. William C. Todd, Ebenezer Hale, George Dutton Fiske, Charlotte Mace, Mary Ann Colby, and Martha Varnum, L. Ms.,	235 54
North Andover, Trin. Cong. Soc., to const. George L. Davis, a L. M.,	30 00
Salem, Individuals in the South Ch. and Soc.,	39 00
Shelburne Falls, Cong. Ch. and Soc.,	26 58
Waltham, Trin. Cong. Ch. and Soc.,	43 00
West Attleborough, Cong. Ch. and Soc.,	19 89
West Brookfield, First Cong. Ch. to const. Rev. C. M. Cordley and Miss Jerusha Gilbert, L. Ms.,	65 20
Whitinsville, Cong. Ch. and Soc., to const. James A. Prentice, Warren N. Smith, Charles E. Whitin, and H. Augustus Goodell, L. Ms.,	181 50
Woburn, Cong. Ch. and Soc., \$273 03; a Lady, \$60,	333 03
Yarmouth, Cong. Ch. and Soc.,	40 00
	<hr/>
	\$1,524 26

Receipts of the Connecticut Missionary Society, to Sept. 1, 1859. E. W. PARSONS, Treasurer.

Andover, in full, to const. Mary D. Burnap, a L. M., by Rev. J. R. Freeman,	39 78
Ashford, Cong. Ch. and Soc.,	16 00
Bethlehem, Cong. Ch. and Soc.,	115 40
Bristol, Ladies' Association, by Mrs. L. Beckwith,	69 37
Canton, Cong. Ch., by W. E. Brown, Treas.,	70 37
Colchester, Cong. Ch., by E. Carpenter,	129 00
East Hartford, Gents' Assn., \$174 79; Ladies' Assn., 89 19,	263 98
Farmington, Cong. Ch. and Soc., (Rev. Dr. Porter's) to const. Mary Gridley, a L. M., by William Gay,	221 10
Hartford—	
Center Ch., by S. P. Kendall, of which \$30 is from T. K. Brace, to const. T. K. Brace, Jr., a L. M.; and \$80 from Calvin Day, to const. George P. Bissell, a L. M.,	1,028 75
Pearl St. Ch., to const. J. E. Cone, John B. Eldredge, Nelson Hollister, and Olcott Allen, L. Ds., and Henry P. Hitchcock, E. M. Bridgeman, and Miss Fanny M. Fitch, L. Ms.,	555 25

South Ch., by Mr. Blatchley,	137 00
Harwinton, Cong. Ch. and Soc.,	25 00
Mansfield, Cong. Ch., by Rev. A. T. Atwood,	29 00
Middlefield, Cong. Ch., by S. D. Jewett,	28 75
Milton, Cong. Ch. and Soc.,	15 00
Morris, Cong. Ch. and Soc.,	63 52
Plainville, Cong. Ch., by I. Wiard,	62 35
Torrington, a friend,	2 50
Union, Cong. Ch. and Soc.,	24 00
Winsted, Susan B. Clark, by Rev. Joel Hawes, D. D.,	2 00
	<hr/>
	\$2,913 12

Receipts of the Philadelphia Home Missionary Society, for the quarter ending Sept. 1, 1859. HENRY PERKINS, Treasurer.

NEW JERSEY—

Beverly, Presb. Ch., by Mr. Raffle, Treasurer,	18 32
Boonton, Presb. Ch.,	42 85
Orange, First Presb. Ch., Mr. Starr,	50 00
Whippany, 1st Presb. Ch., by Rev. L. Thompson,	25 00

PENNSYLVANIA—

Blossburg, \$11 50; Morris Run, \$3 50, by W. Thomson,	15 00
Carlisle, Presb. Ch., Mrs. E. Duncan,	5 00
Carbondale, Presb. Ch., by Rev Mr. Ward,	100 00
Catasauqua Presb. Ch., by Rev. Cornelius Earle,	25 00
Darby, First Presb. Ch.,	26 56
Dauphin, First Presb. Ch., by Rev. John W. Davis,	6 25
Del. Water Gap, Mountain Ch.,	18 75
Erie Board of Agency, George Kellogg, Treas.,	75 00
Great Bend, Presb. Ch., by Rev. J. B. McCreary,	5 00
Harrisburg, First Presb. Ch., Mon. Con. coll., Rev. Thomas H. Robinson,	14 64
Montrose, Presb. Church, by J. Lyons, Treas.,	65 00
Philadelphia—	
First Presb. Ch., Joseph B. Lapsley, \$10; Rev. A. Barnes, \$75; A. White, \$50; G. F. Dale, \$25; Ab. R. Perkins, \$20; coll. by Mr. Wilson Dunton, 42. Total,	312 00
Calvary Presb. Ch., M. W. Baldwin, \$50; G. W. Taylor, \$20; Hon. W. Strong, \$20; Mrs. Thomas Bird, \$1; John S. Cummings, \$10; H. W. Williams, \$10; Mr. H. L. Wetmore, \$5; Amos McElroy, \$5; John B. Allen, \$2 50. Total,	132 50
Third Presb. Ch., Int. of Thomas Sparks' bequest, by W. J. P. White, Treas., of Ch., \$60; W. McIntire, \$2 00. Total,	62 00
Clinton St. Presb. Ch., Mrs. Faulconer,	10 00
Olivet Presb. Ch., by H. R. Raiguel,	10 00
First Presb. Ch., Kensington,	36 31
A Lady,	5 00
Mrs. Molineaux, by Mrs. John Weigand, Int. 6 months Railroad Bonds,	147 00
Pittsfield, Presb. Ch., by Rev. John M' Master,	5 00
Pittsburg, Third Presb. Ch., for Birmingham Ch.,	100 00
Prompton and Waymart, by Rev. J. Brundage,	25 00
Providence, Presb. Ch., by Rev. S. Whaley,	13 00
Susquehanna Depot, by Rev. John Todd,	10 19
Waterford, Presb. Ch., by Rev. J. J. Bradford,	6 00
West Chester Presb. Ch., by Rev. W. E. Moore,	200 00
	<hr/>
	\$1,567 37

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*
How shall they preach except they be SENT? . . . *Rom. x. 15.*

Vol. XXXII.

DECEMBER, 1859.

No. 8.

Early Methods of Church Extension in New England.

The following article is from the pen of Rev. JOSEPH S. CLARK, D.D., recently the Secretary of the Massachusetts Auxiliary, and was published in the Quarterly of which he is an editor. As a contribution to the early religious history of our country, it possesses a general interest; and, besides, conveys a lesson of no small value to that important portion of the missionary field comprehended within the bounds of our older States, while by no means without significance for newer regions of the West. We deem it worthy of an attentive and thoughtful perusal.

Whether we regard this nation of ours by itself, as destined soon to have on its soil a hundred million souls in a course of training for eternity, or whether we look at the influence which these are destined to exert on the thousand millions who people the globe, we can hardly exaggerate the importance of its thorough and speedy evangelization. Nor can we doubt that the responsibility of its accomplishment is devolved mainly on such agents and agencies as may here be found. This is so well understood that no body on earth, but the Pope, will ever think of supplying our "lack of service" in this department.

And yet there is confessedly a lack of service. The supply is disproportioned to the demand; and this disproportion, instead of lessening, is every day increasing. Notwithstanding the laborers sent forth by the American Home Missionary Society have doubled during the last twenty five years, and the funds expended for their support have trebled, (the same is also true of other Boards,) there probably were never so many unanswered calls for home missionary help as at the present moment. The tide of immigration from the old world to the new, which at the opening of this century brought seven thousand foreigners to our shores per annum, now brings half a million. The dispersion of our native population into

void wastes is adding to the field of Home Missions a breadth of destitution equal to about one new State a year. And still more startling is the increasing demand for help that just now comes from all parts of New England, where it was fondly hoped that the necessity for such helps was growing less, and would soon cease altogether. These tokens and testimonies challenge our profoundest attention. And they are receiving it. Thoughtful minds are every where asking, What shall be done? Earnest and enterprising men are suggesting theories with a view to meet these seen and felt necessities. Conventions and Associations of ministers and Conferences of churches are appointing Committees, and passing resolutions, and proposing measures with reference to the same subject. These indications of a wide-spread want, are also the signs of coming relief. Such endeavors, so combined, can hardly fail of bringing some good result, if pursued with discretion, and in the light which experience has shed on the subject. . . . It is proposed, in this article, to set forth the early method of Church Extension in New England, and the success which attended them.

The Puritan Idea.

The first idea of their vocation as Church-extensionists, or propagators of Christianity, seems to have dawned upon John Robinson and his flock, in Holland, and is recorded thus among their reasons for removing to America:—"Fifthly, and lastly, and which was not the least, a great hope and inward zeal they had of laying some good foundation, or at least to make some way thereunto for the propagating and advancement of the Gospel of the kingdom of Christ; yea, although they should be but as stepping-stones unto others for the performance of so great a work." (Morton's Mem., ed. 1855, p. 12.) Previous to this epoch in their pilgrimage, their own preservation, as a witnessing Church, was all that they had aimed at, or even dared to hope for.

Church Colonization.

The first *form* which this new idea took in its practical development on these shores, was the *colonization of churches*—dismissing members from one particular communion to constitute another, in some new settlement, too far off to permit their habitual attendance at the old place of worship. The sacrifice to which both parties often submitted, can hardly be appreciated in our day. That faithful chronicler of the Plymouth Church, Nathaniel Morton, in recording its third depletion by this process, sorrowfully adds: "Thus was this poor church, like an ancient mother, grown old and forsaken of her children, (though not in their affections yet,) in regard to their bodily presence and personal helpfulness. Thus she that had made many rich, became herself poor." (Plym. Church Rec.) Still heavier were the burdens which fell on those who withdrew. Cases are reported of meeting-houses, built in some of these first settled towns, when the entire population could sit together on the sills at "the raising;" and of parishes supporting *two* ministers on a valuation of property which would now be deemed inadequate to support *one* without missionary aid. Instead of certifying their need of such aid, as in similar cases would be the first thing done in our day, it behooved these withdrawing members to show that they could support the Gospel themselves, and were ready to do it; for the Fathers of the Commonwealth had no idea of permitting a plantation to grow up under their jurisdiction, without "an able orthodox ministry;" as also the planters themselves had no wish to attempt any such thing. The proprietorship of all the early towns was granted, and the grant accepted, on condition that "such a company might be received as should maintain the public wor-

ship of God among them." It was this requisition which determined the territorial size of the town. It must be large enough to sustain a population adequate to support a minister, and not too large for them all to meet in one place of worship on the Sabbath—an historical fact, by the way, explaining the origin of these "little republics," as they have been called, which cover the entire face of New England, and are not found out of it. They sprung from the piety and ecclesiastical polity of our Congregational fathers. The *church* gave birth and shape and size to the *town*.

Stimulated by this two-fold impulse of an inward religious zeal, and a spirit of secular enterprise, (for the Puritans were by no means regardless of "the life that now is," when viewed as a perquisite of "godliness,") that first generation wrought prodigious achievements in Church Extension. The four or five original churches that were planted within the Plymouth and Massachusetts colonies, had multiplied, in the course of thirty years from the arrival of the Mayflower, to forty two, and were actually supporting fifty five settled ministers. Have any people, since apostolic times, afforded a better illustration of deep poverty abounding unto the riches of their liberality? Actuated by the same spirit, how soon would their descendants evangelize the new settlements of the West, and reclaim the old wastes of the East, by merely supplying their own religious wants, and providing for their children's! It is not pretended that the hand of charity could be withdrawn from the work of Church Extension. The present system of Home Missions will continue to be a necessity—a growing necessity—perhaps till the millenium; but when the demand for missionary labor is already so far beyond the possibility of an adequate supply; when charity is ready to faint under the task imposed upon her; may it not be well to inquire whether this early, and, for many years, *only* method of propagating the Gospel among us, and which was found so effectual, cannot be made more available than it now is? whether the colonization of churches East and West, but especially in the older and better supplied portions of the land, cannot be accomplished with less reliance on foreign aid than we now see? For, if it can, then there is a proportional amount of Home Missionary funds reserved for propagating the Gospel in places where its self-propagation and self-support are impossible; and, what is still greater gain, the churches themselves, thus rising by their own exertion, are made better thereby—more robust—more like those primitive churches on these shores, which for earnest piety and christian enterprise will ever be regarded as models. It was not so much through charity, as through stern self-denial, that they were trained and toughened for the work which God gave them to do.

Branch Churches.

Another type of Church Extension was developed among the Congregationalists of New England during the second generation. Cases were beginning to occur like those which now constitute the chief business of Home Missions, where the ministry of the Word was evidently needed in some new settlement, before the resident members were able, by any efforts of their own, to support a minister. To meet this demand, without calling on the Missionary Society—the only and ever present resort now, but an impossibility then—"branch" churches (so named,) were formed; that is, a small number of families, living six, or eight, or twelve miles from the sanctuary, were permitted to expend their proportion of the parish tax to support preaching among themselves, for three or six months of the year—still holding their ecclesiastical relation to the old home, and returning there on communion Sabbaths, and continuing to worship there after exhausting their own

scanty means. This plan had a two-fold aspect. It looked to the well being both of the mother church and the young daughter. It guarded against a too sudden depletion on the one hand, and a too heavy burden on the other. It avoided the indiscretion so often seen in later times, of splitting one strong church into two feeble ones; while at the same time, it afforded a fit opportunity for the "strong to bear the infirmities of the weak," till both were prepared for a full and friendly separation. It may be regarded as the first mode of conducting Domestic Missions in New England; and no subsequent improvements in the system can atone for the loss occasioned by the almost universal neglect into which it has fallen. A return to this old path, where circumstances will permit, would relieve the Home Missionary Society of large outlays, in the older portions of the field, which, for whatever cause, are becoming larger than heretofore. It would save the "branch" church from contracting the feeling of dependence and pauperism, which, unless grace prevent, is almost sure to become a habit under the usual eleemosynary treatment, oftentimes sadly enfeebling its moral powers long after its ability in all other respects has been attested. And how much of ecclesiastical rancor, so often engendered by an unfraternal way of colonizing churches would be avoided! Among all the experiments made in this way of Church Extension, of which a score can be readily called to mind, not one quarrel or even a breach of friendship between the mother and the daughter, is remembered. A process so gradual and quiet, and withal so accordant with the laws of nature, could hardly be forced to a violent issue. It is much to be wished that those overgrown churches in our large towns, whose spiritual life would course quicker in every vein—whose youth would be "renewed like the eagle's" by such depletion, and whose wisest members, it may be, are restrained from proposing it, mainly through fear of stirring up strife, would ponder this view of the subject, and see if it be not a practicable one. And there are other churches, not so large, which yet have members living in some remote village or section of the town, where another place of worship ought to be opened, and will be, before long, and a separate church gathered. In the modern way of meeting such exigencies, if one-third of the population in that village or section of the town happen to be Baptists or Methodists, . . . the chances are altogether in favor of a Baptist or a Methodist organization, with a meeting house and minister to match. But if our own denomination so far out-number all others that nobody else has the heart or the face to occupy the ground by opening a place of separate worship, a movement at length originates among themselves; not in the old church and society, however, but outside of them—perhaps in opposition to them—and the Home Missionary Society must expend some \$200 a year, for five or ten years, in bringing up a feeble church, which would just as well, and in a shorter time, have come up of itself, under the delightful and lasting obligations of gratitude to the mother church, if the pastor and his people had gone to work in the way that their fathers would have done, a hundred years ago.

Legislative Aid.

The next form of church extension adopted by the fathers of New England cannot be so cordially commended to the imitation of their descendants now, though at that time and in their condition, it was a most important and praiseworthy development of christian principle, which cannot be too fondly cherished. The ravages of French and Indian wars, wherein plantations were laid waste, villages burned, and their population slaughtered or dispersed, broke up the churches also at many of these points of attack. In several instances the ministers

themselves were either massacred or taken captive. To repair and re-people these desolations was a slow and sorrowful process. The dismal recollections of a burning home, a murdered parent, a child carried into captivity among savages, were not suited to hasten the return of the former occupants. And then those forsaken ways of Zion, her solemn feasts suspended, the voice of her watchmen silenced on her walls—there was a strong repellancy in all this, which it needed some countervailing encouragement to withstand. It became a matter of necessity for the General Court to extend a helping hand in the reëstablishment of public worship, or else to expunge the statute requiring it. Persuaded as those Puritan magistrates were, that “godliness hath promise of the life that now is,” and that the ministry of the word is essential to the growth of godliness in any community, they found no difficulty in appropriating from the public treasury the means of sustaining that ministry in these disabled parishes. . . . Nor were they justly chargeable with a perversion of their civil functions to a purely religious use. They were consulting the interests of the Commonwealth, as they honestly understood them. ‘The Gospel has evidently been the making of our towns,’ they said; and this was their way of repairing the desolations that had swept over them. . . . Whatever objections may lie against its practical application in our day, its adoption shows how appalling to the guardians of the Commonwealth, at that time, were such moral destitutions as have since called into being the agency of Home Missions.

Covetousness Met.

Another calamity which befel the churches soon after passing these “perils among the heathen,” developed still another method of relief, from which a lesson may be learned. Many intimations have come down to us through old pamphlets, church records, and traditions, leaving no room to doubt that the institutions of religion were really endangered during the first quarter of the eighteenth century, through sheer *covetousness*—the natural outgrowth of spiritual declension. . . . Had there been a Home Missionary Society at that time, applications for aid in making up inadequate salaries would have greatly increased, on the plea of “hard times,”—as though when times are really hard, it were not proportionally hard to raise Home Missionary funds. But no help of this sort could be had, as no such Society existed. *What could be done?* we ask with emphasis—for, viewed from our stand-point and its surroundings, there is not a more perplexing question connected with Home Missions. The thing that *was* done—and effectually done too—is not blazoned on the pages of history; nor is it committed to church records with very definite details. Nevertheless, several old pamphlets relating to the subject have come down to us, one of which, gives a sufficient answer to our question. It was evidently written by a clergyman, and, as appears from its preface, at the request of a magistrate. His object is to “lay open and set home” the people’s duty to support their ministers. And this he does in a way which reminds one of “the power of Elias,” when dealing with the sins of Israel,—though he frankly confesses at the start, that he “don’t expect to convince all who have low and contemptible thoughts of God’s word and ministers, or such as are eat up with covetousness.” Statistics are produced to verify his estimate of the cost of living—letting us into some curious secrets about ministerial house-keeping; historical facts are quoted to show with what penalties God is wont to visit the “sin of sacrilege”—for such he charges upon all who rob God’s ministers of an adequate support; instances are cited of parochial generosity, and what

has come of it; logic, hot and terrible and resistless as lightning, is hurled forth at the "crying sin." Viewing this document as a specimen of the treatment then administered to churches, which in one sentence are described as "perishing without vision," and in the next as "eat up with covetousness," and knowing, as we do from other sources of information, the curative effects it produced, may we not conclude that there are other means beside money, to be used in carrying on the work of Home Missions—moral means of immense power, which pastors and laymen, if not without money, yet over and above all that money can accomplish, may employ with happiest effect. At any rate we may take courage, from this chapter in our early history, to try the experiment in cases where money cannot be had, or where it has hitherto been employed to little or no purpose. Ruinous beyond redemption would have been the state of a large proportion of our Congregational churches at that time, if nothing but missionary appropriations could have saved the perishing—as some of us perhaps, have been too ready to believe in regard to similar cases now.

Puritan Church-Erection.

Nearly allied to church-extension, if not an integral part of it, is church-erection, or the building of meeting-houses, which was also accomplished by our fathers in a way suggestive of at least one useful lesson. It is truly refreshing to see how seldom the first hundred and fifty years of our ecclesiastical history shows any trace of a meeting-house debt. Almost always the building was paid for before it was dedicated. Those Puritan fathers appear to have had a horror of the idea of worshiping God in a mortgaged meeting-house—perhaps for the same pious reason that made David unwilling to offer burnt offerings unto the Lord, of that which had cost him nothing. The way they took to keep out of debt was a very simple one. It was merely to provide such a house as they could pay for at the time, and build a better when they were able. Usually the first place of worship in the town was either a small and cheap structure, corresponding with the rude cabins of the first settlers, to be replaced before long by a large one; or else the frame of a building sufficiently large for their future wants was raised and covered in at the outset, within which the congregation worshiped for a season, sitting on rough slab benches, and hearing the Gospel from a rude board pulpit. This was as far as the first appropriation of funds would go. Another assessment brought about the glazing. In due time, but no faster than the funds could be afforded, the plastering was accomplished, the pews constructed, and the pulpit put in its lofty place, with that magnificent sounding board hung over the minister's head,—to the terror of weak nerves and to the never-tiring gaze of children. Thus was the sanctuary finished *and paid for*; and thus did the builders bequeath to their children's children an enduring, oak-framed house of worship, suggestive of filial obligations and gratitude, instead of bequeathing a burthensome debt, as we are now accustomed to do with our new meeting-houses, which, if it do not ultimately crush the society, becomes a lasting memorial of improvidence and injustice. The plea so often and so effectually urged in this fast age, that the interests of a religious society will be promoted by putting up a larger or finer church, by several thousands of dollars, than the members can afford just now, would have had no weight in those early times. To the unsophisticated minds of our fathers the idea of inducing new members to join the society by contracting debts for them to pay, would have seemed strange—perhaps ridiculous, if they ever allowed themselves to laugh!

Missionary Intelligence.

MINNESOTA.

From Rev. J. J. Hill, Glencoe, McLeod Co.

The Church Building Fund.

We have raised our church edifice, and we expect to get it enclosed, if not completed, before winter. Most of our building materials are subscribed, but the collecting of them is rather a slow process. In a subscription of \$900, only \$100 was of money, the balance of it is promised in labor and building materials. If we had not obtained aid from the *Church Building Fund*, we should not have been able to have built at all. I think we shall know how to *appreciate* a neat and commodious church, after having worshiped so long in a small, dingy, dirty, log school-house, through much trial and discouragement.

Work Abundant.

There is so much destitution of preaching of our faith and order, in this region, that I have extended my labors to three new points. There is no Congregational or Presbyterian church or minister within fifty or sixty miles of me; so that I cannot exchange, and consequently have to do all my own preaching. I now preach regularly at five different points, and occasionally at the sixth. To do this, I am obliged to travel on horseback fifteen miles one way, and sixteen the other way—riding or walking eight miles, one Sabbath, and three another, between the services. This is almost too much, I find, for my poor rheumatic frame. But Christ "strengtheneth me."—His glorious Gospel would not have been published by me in any of these places—churches would not have been planted, trained, and erected, had it not been for the annual stipend from your benevolent Society.

From Rev. D. Andrews, Wabashaw, Wabashaw Co.

Floods and Losses.

The excessively high water, from which we suffered in the summer, though it did not at all endanger our

village, still essentially divided us as a congregation. The water in the cove, or *sloo*, as every run or wet place is called at the West, rose some twelve or fifteen feet above low-water mark, overflowed our causeway, and rendered ferryage necessary. Our chapel and half our people are on one side of this, and the other half on the other. The inconvenience of this mode of communicating, together with its expense—five cents each way—in these hard times, lasting, too, some six weeks, or two months, sadly abated the interest in our meetings, both during the week and on the Sabbath. This extreme rise of water was owing to the melting of the heavy snows during the month of May. Then came upon the top of this the invariable "June rise" from the head tributaries of the Mississippi river, making a flood of waters, the like of which was scarcely remembered by the oldest French settlers here. To all this were added, early in July, drenching thunder storms, which, in a few hours, raised such streams as the Zumbro—which discharges its waters into the Mississippi near us,—from ten to fifteen feet, carrying before it dams, bridges, and every impediment. The bridge over this river, connecting this place with the back country, was swept away, and is not yet rebuilt, and will not be for the present—money is so scarce. Our consequent insulated state has greatly diminished trade; this affects all business; and the failure of business here leads young men to seek it in other places. When, missing one young man after another, we inquire for his whereabouts, the answer is, "He has gone down river," or "gone up river," we suppose in search of his fortune. This affects the congregation, the Sabbath school and Bible class, and the spirits and pecuniary ability of the people. Such stagnation of business paralyzes every thing.

From Rev. C. B. Sheldon, Excelsior, Hennepin Co.

Prospects of the Town.

Minnesota as a State is suffering from the dearth of money which prevails throughout the West. The difficulty is

aggravated by the wretched state of the little currency which it has. Our community, besides these general causes of hard times, has its peculiar trials. The loss of our mill has proved no less injurious to the business prosperity of the place than was feared. We continue to lose citizens, though their loss has been partially supplied by some new comers. The embarrassments under which others are laboring will doubtless occasion further changes. While these changes are being made, it is impossible to tell how the ultimate interests of the place will be affected by them. It is acquiring considerable celebrity as a watering place. The lake is generally admitted to be the finest in the State; and is resorted to by increasing numbers for purposes of health and recreation.

A School of Iniquity Opened.

There has been something of a stir among us lately on the subject of Temperance. We had long been quite dormant as respects this subject, seemingly for want of anything which appeared to demand active effort. This has now been furnished in the opening of a liquor store in this place. Until this year intoxicating drinks have never been sold here, and we have been noted not only for our puritanic religion, but for our temperance principles. However, these had become of rather a negative than positive stamp. Everybody was supposed to be right, on the question of temperance, and not even a temperance organization had been formed. But we were aroused from our apathy this summer, by the introduction of the sale of spirituous liquors by a merchant who came into the town last fall. His custom was mostly from out of the village; but there were some in the place, and to our surprise, persons whom we had supposed to be above temptation from such a source, who would occasionally indulge in drinking. Something, we felt, must be done, to arrest the evil. This proving ineffectual, a public meeting was called; and was very generally attended by the citizens of Excelsior and vicinity.

After much earnest talking about the evils of intemperance in general, and the manifestation of strong feeling against the introduction of the traffic among us, a pledge was adopted and signed by nearly all present, taking the twofold position: Not to use intoxicating liquors as a beverage, and so far as practicable, not to patronize in any way those who deal in them. What the ultimate result will be, time only can determine.

The influence of this man has in other respects been evil in our community. He brought in his goods on the Sabbath, and has been in the habit of attending to his ordinary business on that day. Last winter, as he was crossing the lake in a sleigh, on the Sabbath, he broke through a thin spot in the ice and nearly lost his team, besides his personal danger. A more serious accident befel him in the summer. In undertaking on the Sabbath to transport a quantity of butter across the lake, in a sail boat, a flaw of wind capsized the boat, and he narrowly escaped drowning by clinging to its edge. He was in the water for more than three hours before his perilous situation was discovered. Some persons returning from public worship heard his cries, and procuring a canoe went to his assistance. It might be supposed that such a warning could hardly fail in good effects; but in an interview which I had with him, subsequently, he appeared as much hardened as ever; and not long after, as if to show his obduracy, he drove his team out of town on the Sabbath for St. Paul. I told him, I thought the language of his escape was: "Sin no more, lest a worse thing come unto thee;" and reminded him of the passage, "He that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy." These accidents, if they have had no good effect upon himself, have proved salutary, in neutralizing, in some respects, the influence of his evil example upon others.

IOWA.

From Rev. I. W. Atherton, Cedar Rapids, Linn Co.

Cheering Prospects.

My relation, thus far, with the church and people, has been a pleasant and quite a hopeful one. Our regular Sabbath congregation has been steadily increasing, until we now have as large, or a larger, average attendance than at any other church in the place; the Sabbath school has increased considerably in numbers and in interest, and the prayer meeting has been increasingly well attended. "The Monthly Concert of Prayer" is observed on the first Sabbath evening of every month, at which time I give a lecture in regard to some portion of the missionary field. The first of this month, I gave an account of

Home Missions, which was listened to, by a large congregation, with deep interest. I have a Bible class of adult females, in the Sabbath school, of a highly interesting character. Once a month, I question the children with respect to what they have learned during the month; and, once a quarter, I propose "lecturing" or talking to them, on a week day, upon some simple and practical subject. Every Sabbath afternoon, the teachers meet for the purpose of prayer and conference and the study of the lesson for the next week. These meetings are of great interest and profit.

This place now contains a little more than 2500 souls, gathered from the various New England and Middle States, and from Ohio, Indiana and Illinois. Our church is composed of the same heterogeneous material. The location of the city is a fine, and ordinarily, a healthy one. The country about here, far and wide, cannot be surpassed in beauty and fertility. The natural attractiveness and resources of the place, and of the region generally, are so great that there can be no doubt but that this city, with a change of times, will, before many years, become one of much importance and influence. Churches here, at present, are more numerous than strong. There are three Presbyterian churches,—Old, and New School and United Brethren; a Congregational organization, now inactive, one Baptist, two Methodist, an Episcopalian, a Universalist and a Roman Catholic congregation.

The Old Experience.

We number at present, about forty two church members. There is a prospect of a small accession at the next communion, which is close at hand. Our members are now pretty well united and generally hopeful. With few exceptions, there is no lack of external zeal. All the religious services are pretty well attended. Never before did I preach to so eager and attentive a congregation. Old and young are wide awake and listen with such a keen intellectual thirst and such a hearty appreciation, that it is a work of far more than ordinary interest to preach to them. But how little of heart in it all! How superficial and evanescent the impressions of truth! How sad the thought that the great majority come and go, like the attendants upon some literary or artistic entertainment! The intellect may be stimulated and fed, the taste may be

gratified, a kind of sentimentality, may be, pleasantly aroused, but oh! how little of deep and permanent impression is made on the soul! how the multitude go to and from the house of God, and straightway forget what manner of persons they are, though the mirror of truth may have been held up never so clearly and faithfully before them.

This is our great want: The whole community here, and most of the church with it, is intensely material. There is no lack of life with respect to the things of this earth; but there is an alarming and sad stupor and inactivity in relation to things heavenly and spiritual. The Lord make us, his appointed watchmen and prophets, to be strong and courageous; and may He speedily come, with the life giving and renovating power of his almighty spirit, and raise up here, on this western frontier, to the praise and glory of his name, an exceeding great army of the redeemed!

There are probably very few, if any, ministers in the land who can not parallel the foregoing account, from their own experience. The question inevitably thrusts itself forward, therefore, "Is this experience necessary?" In other words, are the susceptibilities of the intellect and imagination so much more quick than those of the conscience and the heart, that we can not expect the power of the eternal world, ordinarily, to take hold of men so strongly as that of the world that now is? The *real* power of the eternal world is the Spirit of God; and that power appeals to man's spirit, when the Holy Ghost sets eternal realities before him. Then, the conscience is found to be quick and powerful; and all other susceptibilities of our nature are overborne and absorbed in the mighty action of this, which essentially constitutes our spiritual being. *There is* a susceptibility here, then, more mighty than any of mere intellect and taste; and every Christian is a divinely constructed instrument for acting on this sensibility, and is ordained and consecrated to be an agent and channel of the power and presence of God, in working upon this, the central, and most mighty activity that the soul enfolds in its germ. Why may not every Christian—and especially every christian minister—aspire, therefore, to the privilege of being an *ever active* agent and instrument of the Divine efficiency? Why not aspire to this; why not pray—the prayer of faith—for this; why

not hope for—why not expect this? Perhaps the *expectation* is a necessary condition of the fruition.

WISCONSIN.

From Rev. H. A. Miner, Menasha, Winnebago Co.

What the Girls did.

Our Sabbath school has increased greatly, in number and interest. The average of scholars the past month, has been over one hundred. We have given more attention to singing, have met with the children nearly every week, for two months past, to sing. Many of the German children have thus been brought in. A few girls, some twelve years of age, went from house to house to get children to come to the school. They were much more successful than their teachers in getting in new scholars. They found several who would come if they only had a bonnet, or a dress, or a pair of shoes, or something of the kind. So, one of the girls conceived the idea of forming a little sewing circle. The plan took. One of the teachers seconded their efforts by inviting them to her house and taking a general supervision of their work; some of the girls went from house to house and begged old clothing that could be made over for children; others collected little sums of money to purchase new articles; and in this way they were able to fit out some fifteen children in a few weeks.

Necessity of the Society's Aid.

We are feeling the effects of the financial crisis more and more. The people seem to be straitened in means more than ever. Had we not commenced building our church until now, we could not have built it. I do not think any one is really suffering for the necessities of life, but many find it difficult to get a comfortable support. There is no money in circulation. I get no money, except what I receive from the Society. It would be an utter impossibility for me to live, were it not for your aid. This, many a missionary can say. When I think that a congregation of a hundred and fifty souls would have no preaching, and a Sabbath school of one hundred and twenty five members would in all probability, be scattered, with but little if any religious instruction, and that vice and immorality would be ram-

pant, were it not for the Home Missionary Society, when I think that this would be true in hundreds of cases, here in the West, I am constrained to exclaim, What a noble work is this Society doing! Let not the friends of Home Missions slacken their efforts. Could they but be missionaries, for one year, and see the work the Society is called to do in this western world, I am sure they would pray more, give more, and thus cheer the heart of many a weary laborer, who is living on a bare pittance that he may preach Christ to the poor and destitute of our land.



From Rev. E. Brown, Onalaska, La Crosse Co.

Churches Organized. Hard Times.

I have resumed labor at Onalaska, by request of the people there, and organized a church of ten members. I have no field that now looks more encouraging than that. When I came here, a year since, there was one organized church, of our order, on what has been my field of labor. Now we have four; and the prospects of all look encouraging. The Sabbath schools on all my fields are increasing in interest, and the congregations in numbers. In reviewing the year I am constrained to say, "What hath God wrought." Never since I have been in the gospel ministry, have I had the way opened before me in such a remarkable manner; and during the past year, I have seemed to see the pillar of cloud ever going before me, and have only had to follow on. We cannot doubt that the Lord has great things in store for the La Crosse Valley. I think it is destined to be filled with a christian community. Almost all the other evangelical denominations are represented here. They have their laborers and their harvests, and are all hopeful.

From my quarterly dues, you may deduct \$3 collected among my people. I feel almost ashamed to report so small a collection, but were you here, and could you see, as I see, you would not be surprised. Could lumber and potatoes be contributed, it might as easily be ten times greater. But money positively is *not*. One of my deacons who is running a steam saw-mill, planing mill, and lath machine, cannot procure from the proceeds enough, in cash, to buy the flour for his family. All trade is barter. Emphatically, these are "hard times."

*From Another Missionary.***A Worldly Minded Community.**

This is not a church going people. Only a very few, outside of the churches, regard the Sabbath in any other light than a *sa lazy day*. When attending church will vary the scene, and thus relieve their superabundant "ennui," then perchance it is attended. In a population of two thousand, there are not over one hundred church members; and these are divided between four churches. The number of regular attendants on all these churches, at this season of the year, cannot exceed one hundred and fifty. The great mass of the population are money seekers. They came here for the express purpose of gain; and consequently it is a most difficult matter to touch their hearts or interest them in what promises no lucre.

Several heads of families are absent full half the time, either in the pinerias above or at the lumber market below. There are very few permanent residents. This migratory characteristic is common to the West, but prevails here more than in the agricultural districts.

The Adventists have, for the last year, created quite a sensation in this place. The doctrine of "No soulism" seems to be peculiarly attractive to the crowd. Their meetings, which are held every alternate Sabbath, are well attended: while the "old fashioned" truth is in a measure neglected. This excitement will no doubt soon give place to some other doctrine, equally false and of more recent date. Something *new* is the cry here in the West.

There is a great work to be done here, and it will take a long time to do it, unless we have a special outpouring of the Spirit, for which I labor and pray. We have a Union Sabbath school, the Methodists, Baptists and Congregationalists uniting in the enterprise. By common consent, sectarian points are omitted. Our superintendent is a Baptist brother, and is heart and soul in the work. The school is in a prosperous condition; and I think the union plan works well, as yet. The children are very bright, there are very few dullards, but many pert "Young Americans."

Mere "Luxuries."

As to personal trials and sufferings I have nothing of consequence to record. I might, to be sure, enumerate many petty annoyances, such as, the want of what were formerly necessities of life,

but are now found to be its luxuries. I might state that I have at present just *nine cents*, (two thirds of which will go to pay the postage on this report;) and that this amount is the remnant of a dollar which I borrowed some three weeks since; that I have at times denied myself the luxury of common correspondence from lack of means to purchase postage stamps; but these things are nothing but ordinary occurrences during the last three years. If I can pay my honest debts and *live*, I hope to be able, at the end of the year, to purchase a few much needed books.

*From a Missionary in Northern Wisconsin.***Wants.**

Our Sabbath school and Bible class are prospering more than usual, having received a new impulse by the bestowment of a few books from a sister church; but we are still in need, since all the books that we have are second hand and *well worn*, and do not catch the eye and please children like new books. We should be very thankful to obtain a supply; our children would rejoice over it greatly, and it would do great good.

The adversary is ever busy with the impenitent, urging them on in their pursuits of pleasure and dissipation. Our village is noted for balls and dancing parties; and the inhabitants generally participate in such scenes, and some professors of religion. Our trials here, with worldly professors are different from what they are at the East, where a person may be reached through the influence of old associations. But here, every one is among strangers. They are strangers to each other; and when the current of evil associations becomes strong, it is very hard to change for the better; and hence many professors are lost, to all good purposes, spending their strength and years in the pleasures of the world, and perhaps are never reclaimed. We have been greatly afflicted by the conduct of worldly minded Christians, who wish to have their own way, and are unwilling to return to duty and the service of God.

Our merchants and lumbermen are still mourning over the "hard times"—which term means more here, than is understood by it, with you, and signifies not only an entire prostration of business, but *no money*, poverty, and taxes unpaid, and suffering in various forms.

We are like Egypt after the famine; and how long before there will be a change for the better we know not. Yet I think God will overrule these things for our greatest good, and his glory, as he has in many other parts of the world.

MICHIGAN.

From Rev. W. Platt, Utica, Macomb Co.

Five Years.

As I sit down at the close of the last quarter of my fifth year of Missionary service in this place, I feel called upon to recount, somewhat, God's dealing with this people, since my connection with them commenced. When I came here, five years ago, we had no legally organized society, though there were the fragments of the Presbyterian church, left still; but they had not met for the transaction of business, so far as the records showed, for eight or nine years. Whisky drinking, carousing, dancing, gambling, and the like, were the popular amusements. The only congregation of worshipers in the place numbered, on an average, seventy-five persons. The only house of worship was small, uncomfortable, and much out of repair; and the only Sabbath school in the place did not number more than thirty scholars, and was not kept up through the winter. Now, there are two good congregations, of one hundred and fifty regular attendants; the Methodist church has doubled its membership, and our own has increased from seventeen, at its organization, to forty; two Sabbath schools have been gathered, embracing at least one hundred and seventy-five scholars; there are two good houses of worship, well furnished, and one church bell—all paid for; our streets, instead of being, as formerly, the scene of shameful revelry and drunkenness, have an aspect of quietness and order; and gambling and dancing have, for the most part, gone into disuse. So great has been the change in all these respects, that all can see it and are constrained to acknowledge it. And then, to crown all, God has blest us with the outpouring of his Holy Spirit. The quarter now closed has been a marked one in this respect.

We commenced a series of special efforts, aided by your agent, Rev. H. A. Read. He labored here three weeks

with great acceptance and success. The church were much revived and encouraged, and some forty persons presented themselves as inquirers, of whom twenty five or thirty give good evidence of conversion. They are mostly females, and young persons from the Sabbath school; so that, at present, we are not strengthened pecuniarily. The meeting was of great service to me and to the church, in addition to the accession of spiritual strength we shall realize, from an increased membership. We are encouraged, and strengthened to go on, hoping for other and better things in the future.

—•••—

From Rev. L. H. Jones, Cooper, Kalamazoo Co.

A Church Revived and Enlarged.

If ever a people had occasion to raise an *Ebenzer*, and inscribe on it—Hitherto the Lord hath helped us! it is the people of Cooper. Since our meetings last winter, we have received twenty five persons, on profession of faith. The attendance on the Sabbath is good, and two prayer meetings are held during the week. Our Sabbath school is well sustained, numbering over seventy scholars. Until the summer the young people mostly keep aloof from the Sabbath school. But Mrs. Jones succeeded in enlisting the young ladies in a Bible class to such an extent, that nearly every one in the place united with her class, which numbers over twenty. The young men, stimulated by this example, in my absence, formed themselves into a Bible class and requested me to teach them.

Instead of the spiritual apathy that prevailed last year, we have now an interesting and active church. Last winter it was said, "we have had just such revivals as this before, in Cooper; wait three months, and see where your converts will be." We have waited more than three months; and are happy to say, that the evidence that the revival was the work of the Lord, is stronger to day than it was then. All the young converts that have been received into our church, have maintained a consistent christian walk before the world, and are nearly all of them active participants in our prayer meetings, and other religious exercises. The youngest person but one, received into the church, was a girl fourteen or fifteen years old. She has since had her faith and hope tested by a severe sickness, which for a time threat

ened her life. When, as she was trembling between life and death, in the full possession of her reason, and fully aware of her situation, I said to her, with a trembling heart, "Does your faith fail you, at the prospect of death?" "No," she at once replied, with a firm voice and a calm and self-possessed look, casting her inquiring eyes upon me, as if to say, "Do you doubt?" I felt reassured and rebuked. I asked her then, if she were willing to die. "Yes," she replied, "if it is best." I then spoke to her of the blessedness of the hope that could sustain one in such an hour, and left her bedside—more convinced than ever of the value of the religion of Christ. Soon her disease gave way, and she has again resumed her place at church, and in the praying circle. Again, there is a Hollander who occupies a blacksmith shop just across the street from me. A few months ago, he was in the habit of coming home from Kalamazoo intoxicated, as often as once a week; and disturbed the neighborhood. When sober he was ever frank, honest, generous, warm-hearted and intelligent. But when beside himself with drink, he was often abusive. A few nights after one of these occasions, his oldest boy, with others, came forward and expressed a desire to live a christian life, and asked the prayers of Christians. He soon obtained a hope; and on returning home from meeting, said to his father, with tears: "Why don't you go to meeting and get religion?" His father broke down, and wept like a child, and promised he would go to meeting and seek the Lord. The next night he came, and in broken language and with many tears, confessed that he had been a great sinner, and expressed a desire to become a Christian. We were a little afraid of him, but encouraged him to pursue and seek the Lord, till he felt sure that he had found him. Before long, he obtained a hope; and at our next church meeting, with some doubts, and many fears, we took him in. The world looked on and laughed, but our brother has thus far kept up a consistent christian walk, attending our meeting, and frequently edifying us with an earnest prayer. He has resumed habits of industry; his business has returned; and now, instead of being awakened by his brawls, we are not unfrequently soothed to sleep at night, and aroused in the morning by the cheerful ring of his busy anvil.

A great moral change has come over the whole community; and light and

joy have returned to many households over which, a few months since, hung a dark and portentous cloud. I have seen greater revivals, but never a greater reformation. It requires no acute moral discernment to discover this, but it is patent to the most careless observer and is the subject of common remark.

One young man, however, who was transiently in the place, last winter, and professed to have found a hope in Christ, is now in Kalamazoo jail, awaiting his trial for passing counterfeit money and for larceny. He appears frank and candid, but callous and reckless. When I called him to his grated door and asked him if he prayed there, he dropped his head and said, "No, I have got past that." I asked him, during the conversation, if he was deceived, or meant to play the hypocrite, last winter at Cooper. He said, he "was not a hypocrite, but did not think he was a Christian." He did not pretend to deny his guilt; though he said, it was not as great as was supposed. He had united with no church.



From Another Missionary.

Intemperance Diminished.

Considerable has been done, to advance the interests of the Temperance cause among us. When I came here, drinking, playing cards, and gambling by other means, were common. It was currently reported, and probably on good grounds, that young men were frequently drunk at public balls, and that on one occasion all the young men were so intoxicated that the young ladies were obliged to go home alone. We have shut up the gambling saloon, and drinking and card playing have received a decided check. "Horning" people, on wedding festivities was once common, but the practice has evidently received a check. On the whole we think some advance has been made in the work of righteousness.



From Rev. W. Fuller, Sturges, St. Joseph Co.

The Spiritists.

The Spiritists held a convention here, for three days, last summer, to celebrate the completion of their temple. On the

Sabbath, I suppose there could not have been less than 800 or 900 people assembled. One half of them were from abroad. Somewhat more than one half of them were able to pack themselves away in the temple, the rest besieged the doorway and windows, while one speaker addressed a concourse in the street, near by. I did not enter the building to hear them; but I was informed, that they advanced a great variety of notions, some holding almost to the plenary inspiration of the Bible, and others admitting the inspiration of a portion of it, and others still denouncing it as a myth. They differ so much among themselves, in this region, that I doubt whether they can be said to have any common beliefs or unbeliefs, except as they agree in denouncing orthodoxy and the churches of Christ of all denominations. They have less zeal and influence than they had twelve months ago. Spiritism, is a disease, like the small pox or measles, which communities, like individuals, will have but once. Mr. Gerrit Smith's Religion of Reason, in the N. Y. *Tribune*, was applauded for a few days; but since Mr. Wm. Goodell's reply, I have heard nothing said in its favor.

From Another Missionary.

An Affliction Blessed.

Among the persons received to the church, at the last communion, was one of our principal citizens and his wife. This gentleman enjoys the confidence of the people as fully as any man among us. Few stand higher. When he came to this place, a few years ago, he was a confirmed skeptic. From childhood, he had been taught to disbelieve the Bible, and to regard religion as a delusion. On coming here, he commenced attending public worship, for the first time in his life. Gradually, and almost imperceptibly, the truth began to exert an influence on his mind. Habitually deliberate and candid, he was disposed to weigh every consideration presented. His feelings are never strongly excited. By little and little, his skepticism yielded to the force of truth; and before he was aware of it, one after another of his positions had given way.

Somewhat over two years ago, an only child was removed by death. The father felt the blow deeply. To the mother, who was not a Christian, it was almost overwhelming. Her heart rose up in

opposition to God and his providence. In her agony, she called in question God's justice in the dispensation. But in the end, after a fearful struggle, she was led, as we trust, by the Holy Spirit, to bow in submission to the divine will—resigning the lost one and herself into the hands of God as her Father and of Christ as her Redeemer.

With the father the result was equally favorable. Honestly and earnestly seeking to know the truth and the right way, the result was a clear and intelligent reception of the Bible as from God, and of Christ as his Savior and everlasting portion. During a ministry of almost thirty years, I have never known a case of more childlike faith in the word of God. Whatever is *there* taught, is to be received and obeyed without question or hesitation.

Having become a believer in Christ, he deemed it a duty and privilege to avow his faith before the world. The step was taken with great deliberateness. Led by a way that they knew not, the husband and wife came, and together publicly consecrated themselves to God, and entered into covenant with his people. To me it was a most gratifying occasion.

From Another Missionary.

A Missionary's Opinion.

It has often been a question with me, how far your Society should grant aid to those churches which give little hope of ever reaching self support? I view the case in this light:

1. These small churches furnish good christian privileges for many pilgrims on their journey home, which they could not have, but for your donations.
2. These donations are the means of many conversions of souls from death to life.
3. These churches are nurseries, from which are transplanted many vines to enlarge other vineyards of the Lord.
4. These churches, with their instructions from the pulpit, in Sabbath schools and in Bible classes, keep out many delusions and heresies, from which the soul turns away with loathing; and cause the doctrines of a pure Gospel to spread and prevail, and
5. As one great result, promote the good order, intelligence and refinement of society.

From Rev. E. W. Taylor, Cassapolis, Cass Co.

Four Years.

Four years have now elapsed since my labors on this field commenced. For two years previous to that time, the church had been agitated and divided. These agitations have been allayed.

Our village was in great want of a Union, or Graded, school. After trying in vain to induce others to engage in the matter, I set about it myself; and urged it forward, until a general interest was awakened; and the result is, we have a school of three departments, one of them classical, with a house and grounds which cost not far from \$4,000.

Our church building was sadly in want of repairs and painting. After raising what funds we could, I joined with others, in laboring with our own hands, and the work was done—the house painted inside and out, and the walls whitewashed. It is now a neat and commodious house.

For about three years past, I have spent a part of each Sabbath at some point in the region around us. As you are aware, it is a region of great destitution. This county has a population of at least 20,000. There are but three Congregational and Presbyterian churches, besides the little nucleus just gathered in Wayne. Other evangelical denominations have but a slight hold upon the people. As a consequence, irreligion and immorality are very prevalent. So far as my strength would allow, I have gone out in different directions and labored among them—preaching here in the morning, then riding from four to eight miles, preaching again, and then hurrying back, to preach here again in the evening.

In the general aspect of things there has been an evident improvement. Four years ago, the traffic in ardent spirits was hardly checked; now, it is almost entirely suppressed. Then, the desecration of the Sabbath was very general, in and around the village, and profane oaths were heard on every hand, from men of grey hairs, from little children, and even from women. These evils, though not entirely suppressed are greatly diminished. But I suppose my work here is done. I am grateful to God, that I am permitted to leave this church in circumstances so much more favorable than I found it.

ILLINOIS.

Multitude of Creeds.

So far as respects what are denominated "Calvinistic Denominations," this section of country is very destitute. This is the only church connected with the New School Assembly, in this State, within forty or fifty miles. There is an Old School church twelve miles distant, another some fifteen miles distant, another small one, twelve miles off. There is also a Congregational church at the last mentioned place, supplied by one of your missionaries, also one five miles distant, and another twelve miles distant, supplied by another of your missionaries. So far as I have been able to ascertain, these comprise the whole force of those denominations which adopt, for "substance of doctrine," the Westminster's Assembly's Confession of Faith. Besides these, we have Methodists of all names—Protestant Episcopal, Wesleyan, and Radical, and "Iron side Baptists,"—fatalists in creed, and many of them immoral in practice, wholly denying man's agency, and hostile to all Missionary, Bible, and Temperance movements. Then we have the "Christian" sect, twin sister with with the Campbellites, denying nearly all the *essential* features of Gospel, and preaching a historical faith in Christ as the Son of God, and Immersion, as the sum and substance of religion, not even requiring a decent morality as a condition of membership. Then there are the United Brethren—and others that need not be enumerated. Thus it will seem that this section of country is not destitute of certain kinds of religious influence. Our need is not so much more preachers, as better ones. Many of those who hold forth to the people are ignorant, conceited and bigoted—"blind leaders of the blind," boasting of their ignorance, sneering at educated, "man made" preachers, and thanking God that they received their inspiration direct from heaven. Of course, the people thus educated hate the strict morality and self-denial enjoined by the Gospel, and are not slow to "curse the Presbyterians" and all those who preach against their licentiousness of creed and immorality of practice.

Among these classes of religionists, Sabbath breaking, profaneness and intemperance are no uncommon things. And every day's experience serves only to deepen the conviction that not only the eternal interests, but also the tempo-

ral welfare of any people depend almost wholly upon the diffusion of the purifying, elevating influences of the Gospel. No decent morality will prevail where evangelical truth is not brought to bear directly upon the hearts of men. Essential errors in doctrine, pervading a community, will invariably be followed by a general immorality of practice. I am fully satisfied, that the hope of our Western country, and through that of our whole country, depends, under God, upon the agencies employed and sustained by your Society, and kindred institutions; and I am rejoiced to see that the American Home Missionary Society has such a hold upon the affections of those whose almoner it is, that not even the financial crisis, through which the country has so recently passed, has had the effect essentially to cripple it in its great and good work.



From Rev. C. L. Watson, Richland, Sangamon Co.

The Right Spirit.

We had a communion season on the first Sabbath of the present month. The audience was very large; and the scene was one of much interest as I have ever witnessed in that congregation. The kind, fraternal feeling, subsisting between that church and other denominations of Christians, has always interested me exceedingly. Methodists, Cumberland Presbyterians, Old School Presbyterians, Seceders, and Baptists attend my meeting with quite as much regularity as they do their own, and with apparently as much satisfaction. They arrange their own services in such a way as to give them an opportunity to attend ours. I preach exactly as I should if my hearers were all of my own denomination. There is great ignorance among the mass of this people respecting the fundamental principles of the Gospel—I have felt it my duty, therefore, to preach frequently on the cardinal doctrines. I always give such discourses as practical a cast as possible, and they are heard with closest attention, and I have reason to believe, not without profit to many. If I have not added many members to the Presbyterian church, I feel happy in the reflection, that I have done something to enlighten the minds of my hearers, with a knowledge of the truth as it is in Jesus, and to fit them for membership and usefulness in other branches of Zion.

From Rev. I. F. Holton, Lawrence, McHenry Co.

A Father's Prayer Heard.

Our little band were much encouraged last summer, by the addition of five to our number; and greatly did they need encouragement. In exactly a year from the first death in this place, I laid a fourth member in his grave. All were persons whose loss would be particularly felt in a small church. The first was an active young married woman, killed by a locomotive. Next, a mother in Israel was called away. Next, on the second Sabbath that I preached here, I buried a young man who gave more than usual promise as a candidate for the ministry. The last was a man past middle age, leaving in his family an only son who had no hope in the Savior. I went seven miles to see him as he lay dying. He barely knew me. I led in the last prayer he heard on earth; and when I prayed for the conversion of his son, he uttered a strong and clear *amen*. Similar prayers, repeated and fervent, were offered up by almost the entire church, at the funeral. Before the sun ceased to shine on the new made grave, those prayers were, we trust, *answered*. That house of mourning became a house of rejoicing; the widow's heart sung for joy, the family altar is not overthrown.



From Another Missionary.

Salt with no Savor.

A close inspection reveals the fact, that hardly a man can be found who has not been connected with some church. Some of these who once had a name and a place within the sacred walls of Zion, are now the vilest of the vile. Here, surely, is need of labor; but the harvest may be distant. Even the Presbyterians and Congregationalists who come together here, are from different countries, and do not possess adhesiveness enough to show a bold front in the community; their piety is far from the welding heat.

In the conduct of prominent members of the other churches, the impenitent have had occasion to say, "Ye are no better than we." I had hoped, however, that our infant church would give no such occasion; but already we have had to discipline one of the elders for indiscretion. We are not yet through with this case, and hope matters will not prove as

bad as they now seem. We have not yet received the additions expected, as the persons have not yet obtained their letters. The misconduct of the brother mentioned above has contributed to hold them back.

— • • —
From Another Missionary.

Losses and Arrearages.

The wheat crop has been only a partial success in this neighborhood. Fifteen bushels to the acre, is the largest crop I have heard of; while others, on flatter ground, are almost a total loss. One man, from thirty-five acres, will get about sixty bushels, all told. These are the extremes; the average is between them. Indeed, the glowing accounts of large grain crops in Illinois, which I see in the Eastern papers, are not true, so far as my knowledge extends. For several hundred miles around here, there will be a very small surplus. When I last wrote, we were suffering in our farming interests by too frequent rains. This was followed by drought; and for nearly eight weeks we had no rain. Our farmers will not recover so rapidly from the effects of former losses of crops as they had hoped. These facts have an important bearing upon the relations of this church to your Society, and also on my relations to the church. There is now nearly \$100 arrearages due on last year's salary; and this year, everything has been delayed, in regard to my support, waiting till "after harvest." It is this neglect of our churches to attend to this matter at the right time, which impairs their own ability, brings great embarrassment upon ministers, and finally leads to a dissolution of the connection between minister and people. When I made my report, one year ago, I had just been sued for a paltry debt, because of this neglect; and the same would be true again, if I had not quietly borrowed money to make up for their deficiency.

Another consequence of this neglect in our missionary churches is, their loss of credit. Your Society pays promptly what it promises to the missionary; but the churches do not. Your promises are at par; theirs below par, and often 50 per cent below.

These facts go to show that Home Missionary aid is the only hope of these churches. It must be remembered that, with all their imperfections, they are only what our best self-supporting

churches were once. It would, moreover, be unjust to these churches and their members, not to acknowledge that their delinquency is often occasioned by poverty as much as by carelessness.

— • • —
*From Rev. Daniel Gilmer, Sandoval,
Marion Co.*

Prospects of Southern Illinois.

Although this region has been settled around the groves of timber thirty years or more, yet only a small portion of the land is under cultivation. Great bodies of excellent land are yet in the possession of the Central Railroad Company, or in that of speculators. Most of it is now accessible to those who may wish to purchase for settlement, and this is one of the hopeful aspects of this as a field of future missionary labor. That it will be settled, before very long, is a matter nearly certain. Its proximity to St. Louis, and its facilities for exporting agricultural and other products, taken in connection with good and cheap lands and a healthy climate, will certainly attract settlers. I do not suppose that there will be a rush of immigration to this point; but it is not desirable that there should be; society being of a more healthy growth when it advances by a gradual and natural increase. The adaptation of the soil to winter wheat and the grasses, and especially to all kinds of fruit, is attracting the attention of those who wish to make for themselves permanent and comfortable homes. The mildness of the climate, compared with the more Northern latitudes, as also the shortness, comparatively, of the winter, make it more desirable as a dwelling place. Our soil is not so inviting in its appearance as that of the North, and perhaps is not so fertile; yet it is not so far inferior, even in its production of corn, as one would judge at first sight. We have therefore strong confidence, that we shall have a steady and healthy growth of population, until our capabilities to sustain it are exhausted. If we can only have the right agencies for building up communities upon the best pattern, I feel assured that social institutions, as well as churches, may be established, that will bless our race and honor God.

The State of Society and How to Improve it.

Society here, in consequence of the sparseness of the population, is in its infancy; and from all I can learn,

the earlier settlers will not interpose any barrier to the introduction, to a considerable extent, of a new order of things. They seem disposed to adopt such changes, as the change of circumstances requires. They do not relish being jeered at, for their want of thrift and refinement; but when approached kindly, and treated respectfully, I have never found them particularly indisposed to consider any reasonable suggestion, or adopt any fairly tested improvement. Having come from the Southern States, for the most part, where slavery has kept society in an almost aboriginal state, they have been accustomed to be supplied with ministers of the Gospel and teachers of schools, of a lower degree of education than those brought up in the older Free States; and their tastes are more easily satisfied with illiterate and incompetent persons in these departments. Some of the former ministers, and some who minister among them now, though not educated in the learning of the books, are men of strong intellects, and among them are excellent speakers—not readers. But it must be confessed that there are ignorant upstarts, who impose themselves on the public; and the public have been somewhat tender of the consciences of the ministry, judging that the Lord might have called some weak brethren, of whose calling they were not so certain themselves. Those men have been listened to, with bare toleration, for fear that, if they were rejected as teachers in religion, those who rejected them, might be found fighting against God. But after all, the people are pleased with a good, intelligent, earnest *speaker*; and none the less so, because he is educated and refined. An assumed superiority, where it does not always exist, will not always meet with success; and sometimes there is learning without common sense; and it should not be deemed wonderful, if it should not always be successful. I feel convinced, that if a faithful, intelligent minister will labor with patience, he will eventually obtain a hearing and an influence. The rustic garb sometimes covers a refined heart and an intelligent head. Sometimes a fashionable and decent exterior, covers a heathenish heart and an empty brain. I judge that the people of Egypt have sometimes been underrated, because they have been dressed in homespun. It is true, we have vice here, and rustic vice; and yet we have not so much upstart infidelity, as in some other apparently moral and religious communities.

Many persons will shoot a deer or a turkey on the Sabbath, and swear like sailors, when angry, drink a glass of grog with their neighbors, and run their horses a quarter, for a wager, who would feel shocked at the thought of treating religion with disrespect, or denying its divine origin. There is more hope of such persons than of those who esteem religion itself as a thing too low for the attention of such wise men as they are. We have many of the former class, not so many of the latter as in some other districts. This is another aspect of hope.

Churches Formed. Hopeful Prospects.

Within the last three months three churches have been organized. One at this place, one at Richview, and one at Collins Station. The church at Richview will have more difficulties to encounter than the other two. The field had been occupied before they were organized; and the overshadowing influence of older and more numerous organizations will, for a time, be felt by the brethren who have organized there. At the other two points, the other denominations are in their infancy as well as our own. It is a day of small things with all of us, but one of hope. We are at peace with one another. We have our Sabbath schools in common, and arrange so as not to interfere with each other's appointments. The people who are in the habit of attending church, make it a point to attend all appointments for preaching, so as not to divide the audiences. The audiences have been steadily growing, and the interest in religious institutions is evidently increasing. In all the arrangements for the future upbuilding of society, the facilities for religious worship are considered. We have very interesting Sabbath schools. I can confidently say that appearances are hopeful.

It is peculiarly pleasant to receive a good word from Southern Illinois. We welcome this tone of hope, and take it for a token of good. Our brother seems to love his work, and to *love his people*—the first requisite to success in reaching their hearts. Had not our Savior "so loved" the world—with its publicans and sinners—his disciples had not so felt the grace and truth beaming from his face, and his speech had been shorn of its greatest power. The love of God spake in his words, "He that dwelleth in love, dwelleth in God, and *God in him*."

Miscellaneous.

Wants of the Treasury.

It becomes our duty to make known to the friends of the Society, that its Treasury is in great need of funds. For a number of weeks, it has been impossible to meet the dues of its missionaries promptly. From all parts of the field, pressing and anxious letters have been coming in, asking for payments which could not be made. Such delay is rendered unusually trying by the financial distress universal at the West. Over all that part of our country there is an unusual dearth of money—amounting, in many places, to an almost total absence of any circulating medium; so that trade has been forced, there, to resume its aboriginal form, an exchange of commodities. Accordingly, the missionaries, receiving very little from their people in the shape of money, *must look to the Society* for the means of supplying themselves with clothing and the other necessities that have to be paid for in cash. With their scanty salaries, many have been forced to anticipate their quarterly remittances, and have entered into obligations which they cannot meet according to their word, unless the remittances are promptly sent—a failure which, to men of christian honor, and especially to ministers, is peculiarly painful and injurious; since it is apt to bring reproach upon religion itself.

Under these circumstances, nothing remains to us but to appeal to those who have so long borne these faithful laborers upon their hearts; and who have so generously and lovingly contributed to their support. Although the Treasury has received a larger amount, the present year, than during the corresponding period of the year preceding, yet the demands for the missionary work have more than kept pace with the increased supply, and now, these wait-

ing missionary families come to you, Brethren and Friends, asking that they may not be deserted in the midst of their work and their need. *Pastors* will not forget, that it is to them, in great measure, that the Society is wont to look for the collection of its resources. *Laymen* will remember, we trust, that this is an old, familiar work—which needs no new advocacy; and that they can forward their contributions without waiting to be called upon. The Society has no vested funds, and can only fall back, in emergency, upon the liberality of them that love its cause.

Missionaries who have failed to receive their remittances with the usual promptness, will understand, from the foregoing, the occasion of the delay.



The Vermont Domestic Missionary Society.

This Auxiliary held its Forty first Anniversary on the 22d of June, 1859, at Vergennes, Hon. ERASTUS FAIRBANKS, President, in the chair. The Annual Report was read by the Secretary, Rev. J. F. STONE, and interesting addresses were delivered by Rev. S. PARMELEE, Rev. H. H. WAIT, Rev. CHARLES WALKER, D. D., Rev. HENRY FAIRBANKS, and Rev. DAVID B. COE, D. D., one of the Secretaries of the Home Missionary Society. From the Report, we take the following extracts.

Ordinary Department.

The whole number of laborers who have been under commission, in this department, within the year, is 36; the number of fields occupied, 34; and the amount of service performed, 24 years and 11½ months.

The reports from 22 fields indicate that they have been favored with the special influences of the Spirit. In a few the work has been extensive and powerful. The whole number of hopeful conversions reported, exclusive

of about thirty which have occurred where out-post meetings and Sabbath schools have been sustained, in districts too remote for the people to attend the Sabbath service, and which, therefore, are not included in the statistics of the aided congregations, is 175.

There have been added to the aided churches 201, of which 140 were by profession. The removals have been, by dismission 45, by death 28, and by excommunication 7, in all 80, leaving a net increase in the membership of these churches of 121.

The present number of resident members in the aided churches, is 1322, of which 442 are males. The aggregate of the average congregations is 3581, and the number in their Sabbath schools and Bible classes 2004, exclusive of several schools which were discontinued during the winter, and not resumed in season to be embraced in this report.

Five churches found in the list of "aided churches" in the last report, have, this year been supplied with preaching without missionary aid. Twenty-eight of the aided churches have reported collections, for Domestic Missions, amounting to \$507.53, and nineteen churches have reported collections for other objects amounting to \$593.05. Total, \$1100.58.

Within the year, one new meeting house has been completed,—one enlarged and tastefully fitted up, at an expense of about \$1000,—one substantial and commodious parsonage erected, and two churches have provided means for building houses of worship, which are expected to be completed in October next.

Connected with the aided churches, are seven young men preparing for the ministry.

The several items in this statement, compared with the corresponding items in the last report, and still more when compared with the reports of previous years, show that this has been, to the aided churches, a year of unusual religious prosperity. The number of hopeful conversions exceeds that of the previous year by more than fifty. Ninety nine more have been added to these churches. The aided churches contain, upon an average, but a fraction more than forty members each; so that the net increase in their membership, during the year, is equal to three entire churches of average numbers. There has also been a gratifying increase of numbers in the Sabbath congregations. In the Sabbath schools and Bible classes the num-

ber is larger, by about one fourth, than was reported last year.

The Board are gratified to learn that most of the aided congregations have promptly paid what they had pledged towards their minister's support, so that no arrearage remains to embarrass and retard their efforts to provide for the ensuing year. Such churches and congregations will feel stronger and of better courage, by far, than they would if even a small arrearage remained. And this Society, deeming the prospects of their growth and usefulness the more sure in proportion to their energy and punctuality, other things being equal, will the more readily extend to them the aid which they may still require.

Itinerant Department.

The number of fields occupied by this department, some of them embracing several towns and distinct communities, is forty four. In some of these the church has become extinct, and in others it has never been organized. In only twenty eight of these are churches, and two of these have been organized within the year. Nearly all these churches are small, and most of them so diminished and disheartened that there seemed no probability that they would ever attempt to "arise and build," except as they should be incited and led on by the Missionary Society.

In these fields missionary service amounting to 685 weeks has been performed, at an expense of \$5,004.50,—nearly two fifths of which has been met by the contributions of the people in the fields, who have also, with one or two exceptions, contributed to the board of the missionaries, which, at a moderate estimate, amounts to not less than \$1,200, and which, though not taken into the account, is really so much contributed to the missionary cause. A few of these churches have also contributed for various objects of benevolence sums amounting to \$280.29.

The average number embraced in the congregations to which these missionaries have ministered is 3,585. And in the Sabbath schools, most of which have been established, and nearly all of which greatly increased in numbers and efficiency, by the efforts of the missionaries, the average attendance is 2060.

In connection with these missionary labors, forty four weekly prayer meetings have been sustained.

The missionaries report 81 hopeful

conversions. Added to the churches, 155, of which 79 were by profession. The removals have been: by dismission, 29; by death, 15; total, 44,—leaving a net increase of 111. The present number of resident members in these twenty-eight churches, as reported, is 828, of which 262 are males.

The number of hopeful converts reported by the missionaries, in this department, is less by fifty three, this year, than last, while the additions to the churches exceed, by fifty five, those of last year. The net increase in the membership of the churches in this department is equivalent to the addition of four new churches of average numbers. The increase of numbers and interest in the Sabbath schools promises well for the future.

Although our itinerant system is an imperfect one, subject to great disadvantages from the frequent change of laborers, and from seasons of destitution intervening, and by no means equivalent to a stated and permanent ministry,—still, the evidence is before us that these labors have been the means of great good; and it is believed that they have been quite as useful as was anticipated when the plan was adopted.

Fears have been intimated that this mode of supply would have the effect to diminish the number of permanent ministers; that communities would come to prefer temporary supplies and frequent changes. But the experience of three years strongly favors the opposite conclusion. One of the most marked and happy results of these labors has been the awakening of a stronger desire for the preaching of the Gospel and for permanent ministers. The people amongst whom these labors have been performed seem grateful for them, and appreciate the generosity and kindness of those by whose means they have been supplied. Yet, at the same time, they would much prefer a permanent ministry; and by some this arrangement has been consented to only because, in their circumstances a stated or settled minister seemed quite out of the question.

It were well if the plan, of having two or more churches or preaching stations included within the field of a single missionary, could be adopted in all the older States. From the first, it has been in use throughout all the more newly settled regions of our country, and the present report shows that it is now prosecuted with success by our brethren of Vermont, under the style and

title of an "Itinerant Department." This system enables a single laborer to occupy, if necessary, several stations, and to reach with regular ministrations the people scattered over a wide and isolated district. There seems to be no reason why it may not be applied to all the more sparsely settled regions of New England and the East,—and indeed to many contiguous feeble churches, in other localities—provided the men can be found.

Sabbath school and Children's Missionary Department

This is properly a branch of the Itinerant Department, but with distinct accounts of receipts and expenditures, and requires a distinct report. It is now more than two years since, in view of the fact that there were thousands of children and youth in the State without access to any place of public worship, and not connected with any Sabbath school, nor favored with the influence of religious instruction and example at their homes,—and in view of the inability of the Missionary Society to do what needed to be done to meet the wants of these, because its funds were limited,—an appeal was made, through the *Chronicle*, to the Sabbath schools connected with the Congregational churches throughout the State, to coöperate in this behalf by contributing the means of supporting one or more missionaries, who should be called the Children's Missionaries, and who should make the establishing and fostering of Sabbath schools, and the gathering of the children and youth into them, a prominent object of their efforts. The appeal was favorably received. After a few weeks schools began to respond by sending in their contributions "for the support of the Children's Missionary." Such contribution continued to come in, till the amount was deemed sufficient to warrant engaging one to enter upon the work.

The amount of labor performed by these three missionaries is 33 weeks. Six new schools have been organized, and 81 greatly increased in numbers and efficiency. Six hundred and forty additional scholars have been gathered into the schools by their efforts. The total number embraced in the schools which they have visited and aided is 1445. We cannot doubt that in the final day it will appear, more fully even than it now appears, that these labors have been owned and blessed of God to the

accomplishment of great good. It is designed to continue the labors of this department, and we shall rely upon the contributions of the Sabbath schools to meet the expense.

Recapitulation.

Total amount of labor in all departments, inclusive of the labors of the Secretary, 40 years and 4 months. Total number of fields, some of them embracing several towns, 83. Total aggregate average attendance in the congregations of ordinary and itinerant depart-

ments, 7116. Average attendance in Sabbath schools of ordinary and itinerant departments, 4064. Total number in Sabbath schools visited by Sabbath school missionaries, 2570—of which 1500 were gathered in by the efforts of these missionaries. Total hopeful conversions reported, 256. Total added to the churches, 332. Total resident members, 2150,—of which 704 are males. Total contributions for benevolence, exclusive of what has been contributed in itinerant fields towards the compensation of the missionaries, and their board, \$1,380.87.

Appointments by the Executive Committee of the American Home Missionary Society, in October, 1859.

Not in Commission last year.

Rev. Albert F. White, Gilroy, Cal.
Rev. James Jenkins, Lyndon, Wis.
Rev. Archibald S. Reld, Vevay, Ind.
Rev. Gideon Dana, Bucyrus, O.
Rev. William Russell, Westfield, O.
Rev. Veron D. Taylor, Parma, O.

Re-commissioned.

Rev. Robert Page, Decatur, Neb.
Rev. B. D. Parker, Wyandott, Kan.
Rev. George G. Rice, Brown County, Kan.
Rev. Elias Clark, Rochester, Minn.
Rev. Samuel P. La Dow, Rockford and Rock Grove, Iowa.

Rev. Bennet Roberts, Quasqueton, Iowa.
Rev. William J. Monteith, Genesee, Wis.
Rev. N. D. Glidden, Leonidas and Sherwood, Mich.
Rev. George Hitchen, Port Sanilac, Mich.
Rev. Edward Anderson, St. Joseph, Mich.
Rev. James Watts, Dunleith, Ill.
Rev. John Wettie, (German,) Sandersville, Ind.
Rev. Jeremiah P. E. Kumler, Greenville, O.
Rev. Henry V. Warren, Higginsport, O.
Rev. Benjamin F. Sharp, Independence, O.
Rev. John B. Allen, Brooklyn and Rockport, O.
Rev. George W. Palmer, Hinckley and Bath, O.
Rev. David Davies, (Welsh,) Paris and Tallmadge, O.
Rev. S. W. Pierson, Newbury, O.
Rev. E. D. Chapman, Sinclearville, N. Y.
Rev. G. T. Everest, Masonville, N. Y.
Rev. Alexander Trotter, Livingstonville, N. Y.

Receipts of the American Home Missionary Society, in October, 1859.

MAINE—

North Belfast, Cong. Ch. and Soc., Mon.
Con., by Henry Davidson, Treas., \$5 00

NEW HAMPSHIRE—

Dover, First Parish, Ladies' H. M. Soc.,
by Charlotte M. Palmer, 5 00
Hollis, Noah Farley, to const. himself and
Mrs. Ruth Farley, L. Ms., \$60; Rev.
Leonard Jewett, to const. Mrs. Sally R.
Jewett, L.M., \$30, by J.A. Wheat, Treas., 90 00

MASSACHUSETTS—

Massachusetts Home Missionary Society,
by Benjamin Perkins, Treas., 1,000 00
Boylston, Female Benev. Soc., by Mrs.
Caroline Murdock, 8 00
Cummington, East Village, Ladies' Benev.
Soc., in part to const. Isaac Bates,
a L. M., by Mrs. Sarah B. Orcutt, 19 20
Lawrence, Lawrence St. Ch., by Samuel
E. Stone, Treas., 20 14
Hampshire Miss. Soc., by E. Williams,
Treas., 165 25
North Brookfield, First Cong. Ch. and
Soc., Ladies, by Emma C. Lowe, 5 00
Norton, Trin. Cong. Ch., to const. Mrs.
Emeline L. Rockwood and Miss Abby P.
Goodwin, L. Ms., by Rev. F. Holmes, 75 00
Pittsfield, Free Will Soc., of First Cong.
Ch., by Mrs. H. G. Davis, Sec., 5 00
Reading, Bethesda Cong. Ch., to const.

Milo Parker, Calvin Temple and Wil-
liam Balch, L. Ms., by Rev. W. H. Wil-
cox, 100 00
Sunderland, Ladies, by Harriet L. Russell,
Worthington, Female Benev. Soc., by
Rev. J. H. Bisbee, 4 00 8 00

CONNECTICUT—

Bridgeport, Second Cong. Ch. and Soc.,
by Harvey Higby, 105 66
Cromwell, Mrs. Crocker and Miss Porter,
Greenwich, Stillson Benev. Soc., by Mrs.
Edward Mead, 4 00 320 00
Lakeville, Mrs. L. L. Chittenden,
Madison, Ladies' Cent. Soc., to const.
Mrs. Hubbard Scranton, a L. M., by
Miss Sarah E. Grave, Treas., 30 00
Middletown, Legacy of Miss Mehetabel
Hedges, by Henry Carrington, admin'r,
New Britain, First Cong. Ch. and Soc., by
Rev. Lavalette Perrin, 815 96 137 00
New Haven—
Received by F. T. Jarman—
Gulford, First Cong. Ch., to
const. Rev. William S. Smith,
a L. D., 106 14
New Haven, Howe St. Ch., 6 00 112 14
Received by Amos Townsend,
Treas. West Consociation—
West Haven, 57 63
Whitneyville, 21 45 79 13
New London, a Friend,
First Cong. Ch., Ladies' Sew. Soc., by
Mrs. Dr. Edwards, 200 00 12 00

Norfolk, Cong. Ch. and Soc., by Rev. Joseph Eldridge, D.D.,	100 00	Cleveland, on account of Legacy of Hon. John Hubbard,	1,980 00
North Cornwall, Benev. Asso., to const. Rev. Charles Wetherby, a L. M., by Stephen Foster, Treas.,	80 00	Frankfort, Presb. Ch., by Rev. W. H. Brinkerhoff,	10 00
North Coventry, Cong. Ch., to const. Nathaniel Root, Jr., a L. M., by E. B. Preston, Treas.,	84 50	Hanging Rock, Interest on legacy of E. Hamilton, by John G. Prebles, Ex'r.,	150 00
Ridgebury, Cong. Ch. and Soc., by Rev. H. G. Jessup,	15 75	INDIANA—	
South Cornwall, Cong. Ch. and Soc., by J. Calhoun, Treas.,	16 26	Brazil and Putnamville, Presb. Chs., by Rev. Ransom Hawley,	8 00
Stratford, Col. G. Loomis,	5 00	Sandersville, Ger. Evan. Ch., by Rev. John Wettle,	20 00
Vernon, Cong. Ch., by E. B. Preston, Treas.,	109 80	Zionsville, Rev. Philander Anderson,	1 00
Thompson, Ladies' Sew. Soc., by Ellen D. Larned,	3 00	ILLINOIS—	
NEW YORK—		Danville, \$12.50; Tolomo, \$1.25; Presb. Chs., by Rev. E. Kingsbury,	13 73
Athens, Ebenezer King,	50 00	Dunleith, Cong. Ch., by Rev. J. Watts,	8 50
Aussable Forks, Presb. Ch., by Rev. J. S. Stone,	10 60	Ottawa, Plymouth Cong. Ch., by J. G. Nattinger,	19 89
Brooklyn—		Payson, Cong. Ch., by David Prince, Treas.,	17 00
First Presb. Ch., D. Wesson, \$30;		Pecatonica, Cong. Ch., by Rev. E. D. Willis,	5 00
Mrs. E. D. Hurlbut, \$15,	45 00	Somonauk, J. E. Blodgett, by Rev. Nahum Gould,	1 50
South Presb. Ch., Mon. Con., for Aug. Sept. and Oct., by N. Lane,	40 87	South Ottawa, Presb. Ch., by Rev. C. H. Force,	5 00
Candor, T. E. Hart,	3 00	Springfield, Second Presb. Ch., by Rev. C. L. Watson,	25 00
Clifton, First Presb. Ch., by E. A. Ludlow,	33 17	Wayne, Cong. Ch., by Rev. E. W. Kellogg,	17 00
Constable, Presb. Ch., by Rev. S. P. Gamage,	10 00	MICHIGAN—	
Deposit, Presb. Ch., by William J. Freeman,	5 00	Flint, Presb. Ch., by Rev. H. H. Northrop,	88 00
Durham, Mrs. Rhoda Kirtland, by Rev. O. L. Kirtland,	25 00	Grandville, First Cong. Ch., by Rev. G. C. Strong,	8 00
Geneva, John Bement, to const. Thomas Beeman, E. G. Bement, and Miss Minerva Pitkins, L. Ma.,	100 00	Pinckney, Mrs. Affleck, by William Craig,	1 00
Harlem, Presb. Ch., Mon. Con., by E. Ketchum,	10 47	Romeo, Rev. Luther Shaw,	4 00
Hudson, on account of Legacy of Dr. David Mellen, by Samuel Leeds, Ex'r.,	325 00	Windsor, First Cong. Ch., by Rev. W. W. Robson,	8 00
Hunter, Presb. Ch., by Rev. J. P. Les-trade,	10 00	WISCONSIN—	
Hide Settlement, S. Stiles,	6 00	Emmett, Welsh Cong. Ch., by Rev. R. Williams,	5 00
Irrington, Presb. Ch., by Rev. C. K. McHarg,	350 00	Evansville, \$10; Magnolia, \$5; Presb. Chs., by Rev. C. M. Morehouse,	15 00
Jefferson, First Presb. Ch., by Rev. P. Robinson,	10 00	Jefferson, First Presb. Ch., by Rev. E. F. Waldo,	5 00
Livingstonville, Presb. Ch., by Rev. Alexander Trotter,	16 00	Menekaune, Presb. Chs., by Rev. J. W. Donaldson,	6 00
Mount Hope, Cong. Ch., to const. Dea. Amzi Mapes, a L. M., by Rev. M. H. Wilder,	30 00	Milwaukee, First Presb. Ch., by Rev. E. F. Waldo,	100 00
New York, M. H. Baldwin, \$30; A. S. Peet, \$2,	32 00	Oak Grove, Cong. Ch., by Rev. H. M. Parmelee,	17 50
Fourth Av. Presb. Ch., by Doct. A. C. Post,	105 01	Palmyra, First Presb. Ch., by Rev. H. T. Lotthrop,	3 75
Mercer St. Presb. Ch., Mrs. J. Boorman, \$100; B. F. Butler, \$25,	125 00	Pardeeville and Wyocena, Wis., Presb. and Cong. Chs., by Rev. S. H. Barteau,	6 90
Poughkeepsie, Presb. Ch., Mon. Con., by James Bowne, Treas.,	15 89	Prairie du Sac, First Cong. Ch., by Rev. Henry Hutchins,	6 54
Salem, Legacy of Rufus Coon, W. and T. P. Coon, Ex'rs., by Rev. A. B. Lambert, D.D.,	25 00	IOWA—	
Spencertown, Isaac Dean,	10 00	Cass Center, Cong. Ch., by Rev. C. S. Cady,	15 00
Troy, R. D. Silliman, by C. A. Sillman,	5 00	Hillsborough and Salem, Cong. Chs., by Rev. J. E. Kennedy,	8 33
Washingtonville, First Presb. Ch., by Rev. Daniel Higbie,	12 56	Lamotte, by Rev. T. H. Canfield,	1 75
Windham Center, Young People's Benev. Soc., by M. C. Osborn,	15 85	Lyons, Cong. Ch., by Rev. J. Guernsey,	7 58
NEW JERSEY—		Muscatine Island, First Presb. Ch., by Rev. M. G. Cass,	10 05
Morris Plains, Ladies, by Mrs. Lewis B. Stiles, Treas.,	4 00	Nottingham, by Rev. H. N. Gates,	5 00
Newark, a friend,	1 00	Troy and Shunem, Presb. Chs., by Rev. M. H. Dysart,	10 00
PENNSYLVANIA—		Wheatland, Ger. Presb. Ch., by Rev. R. Osswald,	2 00
Lafayette, First Cong. Ch., \$9.75; Marshburg, \$2.50; by Rev. Luther Newcomb,	12 25	MINNESOTA—	
OHIO—		Austin, Union Cong. Ch., by Rev. Stephen Cook,	8 00
Berlin, Presb. Ch., by Rev. J. W. Thompson,	25 00	Fillmore, by Rev. Ira Tracy,	2 50
Cincinnati, First Ger. Presb. Ch., by Rev. G. W. Winnes,	8 00		

Mankato, First Presb. Ch., by Rev. Jas. Thomson,		10 00	<i>Receipts of the Western Reserve Agency at Cleveland, O., from July 1 to Oct. 1, 1859. T. P. HANDY, Treasurer.</i>	
Northfield, First Cong. Ch., by Rev. J. S. Rounce,		4 65	Atwater, Cong. Ch.,	30 44
Red Wing, First Presb. Ch., by Rev. J. W. Hancock,		12 00	Aurora, Cong. Ch.,	12 00
Rochester, Cong. Ch., by Rev. Elias Clark,		8 00	Bath, Cong. Ch.,	12 00
St. Charles, First Cong. Ch., by Rev. R. Twitchell,		6 00	Brooklyn, Cong. Ch., in part,	12 30
Shakopee, First Presb. Ch., by Rev. S. W. Pond,		10 00	Claridon, Cong. Ch.,	6 00
NEBRASKA—			Cleveland—	
Fontenelle, First Cong. Ch., by Rev. E. B. Hurlbut,		7 00	First Presb. Ch., George Mygatt, \$15;	
CALIFORNIA—			J. F. Clarke, \$10; R. F. Smith, \$10;	
Alameda and Eden, Presb. Chs., by Rev. E. S. Lacy,		16 00	D. F. Atwater, \$10; T. Baymond,	
Grass Valley, Cong. Ch., by E. B. Goddard,		50 00	\$5; L. Wick, \$5; W. E. Beckwith,	
OREGON—			\$5; Others, \$43 77,	108 77
Albany, Cong. Ch., Mon. Con., by Rev. G. H. Atkinson,		7 00	Second Presb. Ch., balance,	2 00
Forest Grove, Cong. Ch., Mon. Con., by Rev. E. Walker,		30 50	Conneaut, Cong. Ch., by Rev. A. Nash,	11 00
HOME MISSIONARY—		19 50	Freedom, Cong. Ch.,	17 41
		7,912.05	Hamden, Cong. Ch.,	8 55
			Hudson—	
			Cong. Ch., \$40; Rev. M. Grosvernor, \$8,	
			by Rev. G. Darling,	43 00
			College Ch., Prof. N. P. Seymour, \$12;	
			S. E. Judd, \$4 50; Dr. H. L. Hitchcock, \$2,	18 50
			Huntsburgh, Cong. Ch.,	8 00
			Kinsman, Cong. Ch., by Rev. H. B. Eldred,	34 50
			Kirtland, Cong. Ch., balance,	3 75
			Mantua, Cong. Ch., balance,	8 00
			Orwell, Cong. Ch.,	8 00
			Painesville, Presb. Ch.,	23 03
			Paris and Tallmadge, Welsh Cong. Chs.,	22 00
			Parkman, Rev. J. M. Fraser and wife,	20 00
			Parma, Cong. Ch., in part,	3 75
			Randolph, Cong. Ch.,	7 00
			Ravenna, Cong. Ch.,	17 63
			Richfield, Rev. I. Shailer,	1 00
			Rockport, a Lady,	0 25
			Strongsville—	
			First Cong. Ch.,	5 10
			Free Cong. Ch.,	1 60
			Sullivan, Cong. Ch., by Rev. Q. M. Bosworth,	12 50
			Sylvania, Cong. Ch., in part,	5 35
			Tallmadge, David Preston,	5 00
			Willoughby, Cong. Ch.,	8 34
			Windham, Rev. H. Bingham and wife,	10 00
			First Cong. Ch., Mrs. Abby Wash- ington, to const. Miss Virginia E. Wash- ington, a L. M., \$30; Coll. in part, \$12 56,	42 56
			For Axes sold,	2 50
			Dividend on T. and A. Turnpike Co. Road,	12 50
				\$539 36
			<i>Donations of Clothing, &c.</i>	
Boylston, Mass., Ladies' Benev. Soc., by Mrs. Caroline Murdock, a barrel,		21 26	<i>Receipts of the Massachusetts Home Missionary Society, in September, BENJAMIN PERKINS, Treasurer.</i>	
A half barrel,			Andover, West Parish, Cong. Soc., \$102 29;	
Campton, N. H., Ladies' Cong. Sewing Circle and friends of Home Missions, by Mrs. J. A. Sanborn, box and freight,		161 00	Mon. Con., \$11 17,	113 46
Colebrook, Ct., Ladies' Sewing Soc., by Mrs. Albert Kelsey, a barrel,		45 00	Braintree, Rev. Dr. Storrs' Society, quar- terly Coll.,	22 00
Cornwall Hollow, Ct., Ladies' Sewing Soc., by Emily Sedgwick, a box,		50 00	Brookfield, Cong. Ch. and Soc.,	45 89
Cromwell, Ct., Ladies of Cong. Soc., by Louisa T. Clark, a barrel,			Chelsea, Mrs. M. J. Chittenden,	1 00
Dover, N. H., First Parish, Ladies' Home Miss. Soc., by Charlotte M. Palmer, a box,		61 00	Dunstable, Orthodox Cong. Soc.,	8 25
Leicester, Mass., First Cong. Church and Soc., Ladies' Char. Soc., by Hannah W. Chilson, Sec.,		18 22	Franklin Co. H. M. Soc., S. S. Eastman, Treas.—	
Mason Center, N. H., Ladies' Benev. Soc., by Mrs. M. B. Goodwin, a barrel,		43 50	Ashfield, Ladies' Association,	
Morris Plains, N. J., Ladies, by Mrs. Lewis B. Stiles, Treas., a box,		61 98	\$5 53; Gent's Assoc., \$6 52,	12 10
New Haven, Ct.—			Barnardston, Orthodox Soc.,	20 44
College St. Ch., Ladies, by Oliver W. Treadwell, a barrel,		40 00	Charlemont, Cong. Soc.,	12 00
North Ch., Ladies, by Miss Sarah E. Booth, a barrel,			Colerain, Cong. Soc.,	8 60
Newport, R. I., a few Ladies, by Mrs. C. M. Clarke, a box,			Conway, Cong. Ch. and Soc.,	
North Brookfield, Mass., First Cong. Ch. and Soc., by Emma C. Lowe, a box,		53 80	\$123 44; Rev. G. M. Adams, to const. G. B. Manley, a L. M., \$30,	153 44
Pittsfield, Mass., First Cong. Ch., Ladies' Free Will Soc., by Mrs. H. G. Davis, Sec., a box,		125 00	Deerfield, Monument Society, to const. Ira Billings, a L. M.	30 00
Plainville, Ct., Ladies' Benev. Soc., by Moses Smith, box and freight,		110 96	Shelburne, Gent's Association,	
South Orange, N. J., a sack of clothing, by F. W. Newton,			\$30 65; Ladies' Association,	
Sunderland, Mass., Ladies, by Harriet L. Russell, a box,		31 00	\$25 90, to const. Mrs. Dowinda Smead, a L. M.,	56 55
Thompson, Ct., Ladies' Sewing Soc., by Miss Ellen D. Larned, Sec., a box,		54 64	Sunderland Cong. Soc.,	11 70
Tiverton, R. I., Cong. Ch., Ladies' Sewing Soc., by Mrs. E. S. Clark, a box,		50 00	Georgetown, Rev. Mr. Beecher's Soc.,	38 80
Woodbury, Ct., North Cong. Ch. and Soc., Ladies, by J. G. Minor, a box,			Haverhill, Center Ch., L. Johnson's S. S. Class,	2 06
Worthington, Mass., Female Benev. Soc., by Rev. J. H. Bisbee, a box,			Mendon, Miss M. M. Harris,	1 00
			New Bedford, North Cong. Soc.,	51 00
			Orange, Cong. Ch. and Soc.,	7 00
			Orleans, Cong. Ch. and Soc.,	16 50
			Shrewsbury, Cong. Ch. and Soc.,	25 00
			Weathersfield, Vt., Isaac Brown,	5 00
				\$646 79

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? . . . *Rom.* x. 15.

VOL. XXXII.

JANUARY, 1860.

No. 9.

Christian Brotherhood.

It was Christ's parting command to his disciples, that they *love one another*; and his prayer,—“that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one.” We do well, at all times, to make very familiar to our thoughts this brotherhood and union of Christians, which is thus bequeathed to us all in common, by our dying Lord, a precious duty and privilege.

Supreme.

This CHRISTIAN BROTHERHOOD *is the supreme relation in which individual disciples stand to one another.* Supreme, because it either creates, or gives law to, all the rest. Wherever on the face of earth two Christians meet, this law is over them—LOVE ONE ANOTHER. They can not walk out from under it any more than they can escape the overhanging canopy of the sky, or the omnipresence of God. Every where the imperative, soft breathing of His Spirit surrounds them, and besieges their souls with this high command and entreaty. It bids them *own* each other's discipleship, and to be glad and thankful therefor; it bids them be happy in each other's hope and trust, and to love each other, for each other's love to the Lord and to all; it bids them esteem each other's good as their own good, and seek by all means to increase it. They may be near relatives, or dear friends from youth; but this lesser love should be embosomed and enfolded in the larger, deeper love—warmed and enlivened, heightened and purified by it—made a part of it, so as to be coincident and identical with God's own love. They may be neighbors, between whom various business dealings are had; but these dealings must all take place under the presidency, and according to the dictation of this one, supreme, benignant desire and delight; and they must be faithful to each other as

to their own selves, and find their joy in this fidelity. They may be, in certain limited respects, rivals or opposed to one another; and it may be each one's duty, in these particulars, to resist the other; but over all this opposition, the same law extends, limiting and qualifying all this action of outward hostility; and, in the center of their hearts and their personal wishes and their last aims, they must be friends and lovers.

Immortal.

All other relations pass away; this endures. All oppositions, and all business intercourse have but a short day, and then are ended forever. But when these are all over, and the passions, once so active, are dead, never to live again, then this bond, this communion, this union, this love and mutual delight—once so feeble—spring into perpetual newness of life, and constitute the “eternal life.” So, at last, the Savior, who has all the while been loving all with a “breadth and a length and a depth” of love unknown even to his disciples (much less to the selfish heart of the world) is able to say: “Lo! they are one, even as we are one.”

Its Duties.

But *many important duties* spring directly from this relation of brotherhood. The duty, in the first place, of watchfully cherishing brotherly feelings and purposes, and of repressing all beginnings of unkindness or needless opposition:—the duty, also, of delightedly expressing our loving wishes in each other's behalf—especially, in deeds:—and so, thirdly, the duty of promptly and generously doing good, as we have opportunity, to all those belonging to the household of faith.

Accordingly, it has been appointed that Christians should join themselves together in companies, for the furtherance of all these heavenly offices; that they may promote each other's growth in knowledge and spiritual understanding, in all holy affections and all godly living—through united study of divine truth, worship, and sacramental communion and daily christian society and labors of love. These “churches” are households, for a time and in part held separate from each other, but all merging, at last, in the one family of the Redeemed.

Each distinct church properly makes it a leading aim of its existence, to bring all its members into close union, *as Christians*; that so they may be the more nearly joined with Christ who is the head—the members of the body moving by one common consent in obedience to the “one Spirit.” Thus it becomes a ruling endeavor of every church, to keep alive and strong in the hearts of all, that broad and true love, the charity that “never faileth,” and which is the “fulfilling of the law,” and the “fullness of God” in the soul;—since, “he that dwelleth in love dwelleth in God, and God in him.” And inasmuch as the natural heart is a stranger to this holy principle, and since even christian hearts are but partially sanctified, it is needful that special means be used for awakening, cherishing, and developing its energy; that occasions be devised for its action, and that *temptations* to holiness be created for those who are ever besieged by temptations to sin. The church that does not keep alive in its members the sense of oneness and that household feeling of mutual dearness and trust, fails in its first duty, has begun to die, and is partly plucked up by the *roots*. The duty, to be, comes before the duty, to grow; (although there can be no true life that does not show itself in growth;) and Christians are bound more closely to each other, than to the world. Every church is a family; and none can be so near to it as its own brothers and sisters.

Each Church a Household.

A church can not act powerfully and steadily upon the world without, unless it acts powerfully and steadily within itself. It needs to be all glowing with inward light ere it is in a condition to prove itself the light of the world; and manifestly can not "let its light shine" abroad unless it be full of light at home. Without this perpetual, living presence of the spirit of Christ, it becomes like the other "voluntary societies" with which our land throngs; and they of the world say unto it, with justice, Now art thou become like one of us.—It is shorn of its power. But if, within this household, there is a place of consolation for sorrowing hearts, medicine for souls wounded or sick, spiritual food for the weak, counsel and sympathy for the erring, and light for such as fear lest they go astray; if within it, those whose purposes have been broken off may get divine encouragements, and the impulse of new hopes—divinely nurtured,—and if souls shaken with fears of that which cometh after death, may here feel the budding and the blossoming of the contrite and grateful love which casteth out fear,—if this, or anything like this, is to be experienced within any church, then will men be drawn towards it with unspeakable yearnings, its very existence will be a power, its silent and unconscious influence will be controlling, and it will prove to be a bodily presence of Christ on earth.

Church Freedom.

The Church which thus fulfills its appointed end, as a sacred home of souls, a house of God, and a visible embodiment of the spirit of Christ, stands forth all the more attractive and powerful, from the fact, that it is a home of *freedom*, in being a household of brethren. Within its communion the distinctions which so hold men apart, in the world, are disowned. Here, there is neither Greek, nor Jew, bond, nor free; it has become unlawful to call any one "Master," "for one is your master, even Christ, and all ye are brethren." Here, no such rule and authority exists as is known in merely human societies; there is no *force* upon consciences, there is no compulsion of party, there is no constraint of overawing position. For all stand together, acknowledging themselves sinners before God, gratefully owning Christ as their Savior, and thankful that, at last, they have become, all, as little children, despising none of these little ones, but rejoicing to enter the kingdom of heaven hand in hand, on the same level. Even the principle of *majorities*, that sometimes exercises such an unjust and tyrannical sway in the world without,—giving power to the most unscrupulous, cunning, and persevering—is here limited in its action; and, except in cases which compel an immediate decision, that majority which is determined by the revelation of the mind of the Spirit, is the only authority.

Being thus, free homes of the spirit—whence coercions and partisan artifices are excluded—such churches become homes of a broad and genial nurture, wherein souls find that light of heavenly wisdom, and that warmth of divine love, and that true liberty, of the sons of God, whereby alone they can grow in stature and in favor with God and with each other. These are the true families of God.—Let them be multiplied.

Communion of Churches.

But our Christian Brotherhood is wider than the bounds of these local households. The same principle which holds individuals in these lesser families, unites the churches themselves, in love and mutual help; and as personal souls flow together in unison, through the oneness of the Spirit that animates them, so these

separate brotherhoods are joined in one, by the same spiritual unity, and to similar ends. The same law of household love, and the same liberty, belong to these larger families of God's children. The same general duties, and like penalties for their neglect, and rewards for their fulfillment, hold good for the communion that is made up of churches, as for that composed of individuals.

The House of Christ is one. Each distinct family needs to feel that it is a fragment of that unity. Filled with this sense of an illimitable brotherhood, the little separate household, becomes clothed with something of the power, as it is with the spirit, of the whole; and is fitted to be useful to other, neighboring churches, and to be blest of them, in its turn. And so the Brotherhood may spread, until all partition walls have disappeared before it, and the prayer of our Lord shall have its fulfillment,—earth's broad diversity being "made perfect in" unity.

The Law of Church Growth.

Missionary churches need perpetually to recur to these first principles. They should rely for their growth, not upon the favor of rich men, upon passing excitements, upon sectarian enthusiasm, or upon any zeal for particular reforms—which at best, embody and express only a fraction of the christian spirit and life—but upon the *fidelity and the fullness with which they accomplish the true end of their existence*. To do this, every church must be itself a CHRISTIAN BROTHERHOOD, and needs to be joined with other churches in a *family love and union*.

Missionary Intelligence.

OREGON.

From Rev. W. A. Tenney, Dalles, Wasco Co.

The Day of Small Things.

During the first six weeks of this quarter, we had no regular place to hold services. One Sabbath I did not preach; on three I preached twice; on two I preached once. Since that time we have secured the Court House and have held services every Sabbath morning and evening. The usual number in attendance in the morning, has been 45, in the evening, from 35 to 40. The number in the evening increases. We commence under flattering circumstances. The principal portion of the inhabitants, who are inclined to attend church, are partial to our order. We have but one church member in town; but there is much good material here, for the grace of God to make church members of. About twenty miles below this place there are four church members who are ready to come in with us.

Our place is growing, and must continue to grow. "The hard cases" are fast retiring to the mountains. I am credibly informed that gambling is about "dried up." It is said to have "died a natural death." The greater part of the army has been removed, and the gamblers were "starved out." Those who have lived here for some length of time say, that the morals of the place are gradually coming up. The citizens now coming in, are generally of a respectable class, and not likely so soon to drift up river.

We have a prayer meeting, attended usually by one or two beside our own family. We have enough to claim the promise, and none to spare.

Mrs. Tenney has succeeded in establishing a female prayer meeting, consisting of two or three persons. These things may seem like the day of small things to such as have attended the recent prayer meetings in New York, but I assure you they do *not* seem so to us. Last evening a stranger came in to our prayer meeting—a devoted Scotchman. His prayer seemed to bring heaven down

to earth, or raise earth up to heaven, we hardly knew which, but we felt as if heaven was not far from us. We do not see any particular signs of better things, but we feel encouraged. What few Christians there are here (and we can not count more than four or five) seem to have strong faith. We hope to see a work of grace. The Dalles has been called the hardest place on the coast; but it is no worse now than scores of towns in California and Oregon. Our inhabitants number about 600, at present; and among this people we have just now, the whole ground.

We make the following additional extracts from a letter just received, from the same hand.

On the 14th of August last, we organized a church in this place, with a smaller number, however, than we should have had, if the boat had not failed to make her regular trip on the day preceding. Some of our members in anticipation, are dependent upon the boat for conveyance. As we are a hundred miles from a kindred church, we thought it best to organize, even with a small number, and gather in the sheep scattered on a thousand hills when we could. There is material for a respectable church within a circle of twenty five miles, nearly all out of town.

We have as attentive an audience as I have seen in Oregon. We cannot count among the usual attendants so many as *ten* pious souls, yet we hope the Lord will not overthrow us at once. Our Sabbath school averages about twelve, mostly small children, several being from Roman Catholic families. Our weekly prayer meeting has stood regularly at the number three, one beside Mrs. T. and myself. Occasionally a stranger has visited our circle. Out of about five hundred souls in this town I do not know of *five* living, active Christians of any denomination. And yet, all things considered, I do not know of a more important station in Oregon now occupied by one of your missionaries, than this. The amount of business is immense, for the number of our population, and it is gradually increasing. The number of men of wealth and intelligence is increasing; respectable families are moving in; and we hope the time is not far distant when the gambling saloon and liquor establishments will give way to good mercantile houses conducted by moral, if not Christian

men. My nearest ministerial brother is about a hundred miles distant.

Rev. H. H. Spaulding is now located about two hundred miles beyond me, and is doing some ministerial labor. Rev. Cushing Fells has been up to Walla Walla, to learn the prospects; and thinks of moving to that point, about one hundred and eighty miles above this place.

NEBRASKA AND KANSAS.

From Rev. E. B. Hurlbut, Fontenelle, Dodge Co., Neb.

Blessed are They that Mourn.

The following expression of Christian feeling, was not intended for the public eye; but we can not think that any one will be injured by its publication. Let us be thankful, with our brother, that he has so richly experienced the meaning of the Savior's blessed words, and the fullness of his love.

You see by this letter that I am again in the midst of my people, engaged in the work of the Lord. I can truly say, that I have never before enjoyed so much of the presence of God, and such perfect peace of mind, as I have since my great afflictions. My experience has been rich in faith and love. The Lord has verified his precious promises to me, yes, and granted to me "exceeding abundantly above all that I could ask or even think." I have a more clear and comprehensive view of the Gospel, in its perfect adaptation to all our wants. Through faith and the aid of the Divine Spirit, I feel that I have been elevated to a higher life, and am lifted up as it were into the atmosphere of God's presence, where things appear in the light of eternity. I feel that there is a more perfect union of my will with the Divine will, and a more perfect harmony between my heart and his great heart of infinite love. . . I have been led to realize, that I am nothing, and that Christ is all and in all. How precious, the thought of union with him as the branch is united with the vine, and of being one with him even as he is one with the Father.

At Work Again.

The field seems to be open for doing good here at the present time. Though we are small in number and limited in means, yet I trust that we shall be

"strong in the Lord and in the power of his might," and receive a rich blessing from his hand.

In thus entering upon the second year of my missionary labors in the "Far West," I find that my feelings are much more deeply enlisted in planting the institutions of the Gospel along the western frontier of our country. The foundations of good society and of Christ's kingdom are now being laid in this vast region, as far as our limited forces can reach; yet a great work for the future lies all about us, stretching away towards the regions of gold, and on to the Pacific.

The Gold Mines.

The present reports from the gold mines are regarded as quite favorable to the future development of this country. Thomas Gibson, Esq., a deacon of this church and editor of the "Gold Reporter" at Rock Mountain City, has lately returned from the mines, bringing very encouraging news from the mountains, as the result of his own observation, and which are perfectly reliable. He brought back with him specimens of all kinds of gold, and quartz rock intermingled with gold, and he thinks that the coming season will develop a large amount of gold in the mountain. He reports the state of society there as much better than he expected to find it. Religious services are generally held on the Sabbath, with a good attendance; and very little mining is done upon the Lord's day. There are several ministers of the Gospel preaching in the mines. The Pawnee war has had quite an unfavorable influence upon this place, and the surrounding region, this past summer. The people were called upon to defend their homes and farms against the depredations of the Indians, just at the season when all their time was needed for the cultivation of their crops. For this and other reasons the crops are very small, this year, except that of Spring wheat which has yielded very well. The Indians have now been removed from this vicinity to their Reserve, above Loup Fork, and we anticipate no further trouble from them in future.

The foregoing representations concerning the Mines agree with others that we have received. The time seems near, when this Society must have missionaries in the Rocky Mountains. Some four or five settlements have been commenced which will soon be calling for the ministrations of the Gospel.

From Rev. James Brownlee, Auburn, Shawnee Co., Kan.

Sickness.

For six weeks past, my wife and myself have been confined to the house by sickness—by fever, and then chills and fever. This has been very trying upon us, in that we were both sick at once; and upon me, inasmuch as I was anxious to be well during the sickly season, that I might visit among the people. The time of sickness is truly a harvest season to a minister, and especially to one in a new settlement, where many of the people are, as yet, comparative strangers to him.

But all my hopes in this respect have been disappointed. God's ways are not our ways. He granted me a good degree of success in the spring, as I reported to you. Perhaps he saw that, in connection with that time of refreshing, I needed a season of rest and humbling, that I might learn how frail I am, and realize deeply my littleness and nothingness before him. It is well to learn to labor and to wait. But it is a hard lesson.

From an earlier letter of Mrs. Brownlee's we extract the following pleasant bit of private history.

The People's Visits.

It will be gratifying to you, to know that the people belonging to Mr. Brownlee's congregations are willing to do all that they can to make us comfortable. In no place, have we met with warmer hearts than here. Two weeks ago, the brethren from Superior—where that revival was, early in the spring—came over and cut and stacked a sufficient quantity of hay for our cattle. They came *en masse*, bringing their own provisions, nicely cooked, and their wives and children with them. A merry, bustling time we had, for two days. Twelve men, eight women, the children were not still long enough to be counted—filled our house full, when they were all in. Last week, our Burlingame friends—two ox-teams loaded with them—paid us a visit. It was a season of interest. They also came richly laden with good things to eat. Our table had to be *propped up*, for once. This really did seem to be some compensation for the many times during the last year which when we had sat down to corn bread mixed up with water and salt,

without meat, butter, molasses or vegetables, of any kind.

MINNESOTA.

From Rev. D. Andrews, Wabashaw, Wabashaw Co.

Better Prospects.

Since my last report, matters have brightened a little with us. The river flood, which by its influx, was severing me and a part of my flock from the larger part and from our house of worship—except by an unpleasant and expensive ferriage—and so, disturbing and diminishing the interest in our meetings, submerging roads and sweeping off hedges, and thus depriving the town of its proper business, and sending it to other places, has passed off, and business begins to return to its former channels. The spirits of our citizens begin to revive, and they have turned with good courage and resolution to repairing the wastes of the flood. But it is a burdensome business, to a people limited in their means and already burdened with taxes. These, in our infant state—owing to bad legislation, and to wants which press faster than they could be met by a new and scanty population, with short crops the season before the last—had become enormous and almost intolerable. But a beneficent Providence has now given Minnesota a superabundant wheat, oat and potato crop; while the States to the south and east of us are rather short in some or all of these staples, thus creating an immediate demand for the farmers' surplus. An extra number of boats are now running upon our great highway of waters, bringing in, to the great relief of the destitute, the valuable currency of our sister States. That of our own is no better than "filthy rags;" and some of it resting over night in the pocket of the poor missionary, though supposed to be equal to gold, in the morning had become "dim."

It would seem that our State is destined to take high rank, as an agricultural region. It is very remarkable, that during the late short and frosty season, while several States of considerable lower latitude than ours had frosts, I believe, every month during the growing season, we escaped in July and August, and had later and less severe frosts in September than many of the other northern States. The isothermal lines take

a favorable northerly *detour*, for us this side of lake Michigan; so that our producing season is about the same with that of Northern and Central Ohio and Central and Southern New-York; while I do not suppose there is a State in the Union possessed of a climate so favorable to the health of all classes, as this.

But while our skies brighten,—thanks to kind Heaven for a little uplifting of the darkness!—there are dark clouds still. The immediate prospects of Minnesota are by no means flattering, owing to our deplorable financial condition. Why is it that almost every newly rising State, owing to bad leadership, or for some cause, must so nearly go to wreck and ruin on some terrible rock, by no means new or obscure, but well known and marked by previous like disasters? Infant States are much like the unreasoning orders of the animal creation, blind to the lessons and experience of past generations. Still, I trust, a bright future is before us.

A School. Romanists.

Our community are finishing a superior stone building, for a "graded school," an ornament to the place. But while the school master is beginning to show himself abroad, "the Man of sin" is also here. The artful, assiduous priest has come; and he scents and tracks every Irish, French and German adult and child into our gardens and shops and kitchens, and gives the warning of heresy and danger. The Catholics are removing their chapel, which was remote, into the heart of the town, and building the largest church in the place, designed, it is said, both for a church and a school, under the care of *nuns*. May the diligence, vigilance and devotion to their Master, provoke God's people to love and good works.



From Rev. A. Willey, Anoka, Anoka Co.

The Demand of the Temperance Cause.

The spirit of our people is cheered by the abundant harvest, for which this State is this year distinguished. The almost universal frosts of June did not touch us. The material progress of the State has been put back by previous reverses; but the ultimate effect will be, to teach wisdom, and establish society upon a better and more solid foundation. A powerful christian commonwealth

lies here, in the future, if Christians at the East who have the money, do not unwisely withhold it. Intemperance is doing an awful work of ruin in this new country; but we have no means of sustaining an effective Temperance force on the ground; without which there can be no effective organization, nor any general application of Temperance principles. Why will not Temperance men at the East, adopt something of the missionary policy towards these new States, and not confine their efforts and means to their own neighborhoods? One thousand dollars in Minnesota *now*, would accomplish more, in the long run, than five thousand in the State of New-York.

—•••—
From Rev. C. S. Le Duc, Hastings, Washaw Co.

Burthened.

I believe the minds of men are now as much pre-occupied with the question "What shall we eat and drink?" as they were, three years ago, with that other question, "How shall we suddenly get rich?" The former excludes religious interest as really as the latter did. And where we had hoped the effect of the change in financial matters would be salutary, it has been the very opposite.

Our embarrassment as a church still continues; and what the end will be I know not. The enclosed circular will show you what has been the last effort the result of which we await with anxious suspense. Thus far, only \$200 have been pledged. I do not suppose that the people at the East have any just idea of the real condition of things in this State. With all its natural resources it is in a deplorable condition in respect to every thing relating to money.

The people of no State in the Union, are probably so destitute, in some respects, as we of this N. W. State, and probably no other State can compare with this, in its present *unfitness* to bear the burden.

IOWA.

Western Iowa and Nebraska.

All the Missouri slope of Iowa, where we passed, and I believe it is generally the same, is very destitute of timber. It never can be settled, except in small localities, till timber is raised. There are groves of timber, around which set-

tlements are being made, and from these other settlements will work out; but the process must be slow, until railroads come to their help. Nebraska is worse yet. Land, in a large portion of Western Iowa and Nebraska, is worth just about as much, for all present use, as it is in the Atlantic Ocean. It is good for nothing; and will be good for nothing, only as the slow growth of timber shall give it value, or railroads shall bring in fencing and building materials. This is the only possible way of settling any considerable portion of this section. As to Nebraska, the gold mines, hastening up a railroad to bring down timber, are its only hope.—The soil itself is good.

The Main Work.

The central portion of the State, the counties lying on the Des Moines, and the Southern tier of counties, and, with some qualifications, all that section which lies north and east of Des Moines river, is capable of being settled.

According to these views, your *great* work as a Home Missionary Society, this side of the Rocky mountains, *must be*, in cultivating the ground you have already gone over. The wave of emigration has spread about as far as it can. It must now turn to the work of filling up the ground already gone over. This will not make your work less hopeful, but more so. Our Western population will be obliged, for the next twenty five years, to consolidate; and this will give a new impulse to Sabbath schools and day schools, and afford facilities to the work of Home Evangelization. It is utterly impossible that our population should spread over as much territory in the North West, during the twenty five years to come, as in the twenty five years past. There is no place for them, Nebraska never can be settled as speedily as Iowa or Illinois or Wisconsin or Minnesota has been. Nebraska and Western Iowa will settle as slowly as Ohio did—perhaps more slowly. God has laid on it a necessity. Those who are there, and the few, comparatively who may go thither, must be cared for; but, for the present, there can be only a limited population in these regions. The work of missions in the North West, for the next twenty five years, is to be what the work of finishing a map is, after the outlines are drawn.

Importance of Enterprise and Activity.

One of my calls on my journey, was at A. The church there is feeble, and

but little progress has been made. The causes are, First,—one that affects all Southern Iowa—the immigrating element has been principally of other denominations. Secondly, there has not been energy and enterprise enough. Piety and goodness will no more build up a self-sustaining church in the West, than it will raise corn. And here I would remark, there is danger that all our brethren raised in good old New England will fail of doing what they ought to do. The policy of New England—and of the East, in general—persisted in *here*, will let Baptists, Methodists, and everybody else run away with the people.

By this Eastern policy, I mean—sitting down and waiting for the people to come to you. The habit of all New England is, to build their meeting house, get their minister, and every Sabbath day set their faces towards it. But a Congregationalist would hardly dare to ask a man to go to meeting with him, for fear he should be “sectarian!” But if we have the truth that men need, and which will save their souls, we ought not to feel any false delicacy in trying to get men to hear it. And then, protracted meetings are so much the custom of all the West, that those congregations that do not use this instrumentality will be depleted by others who do.—I think the fact, to which I allude above, the scarcity of timber is, on the whole a blessing, since it will oblige the people to consolidate, and prepare them better for the Gospel.



From a Missionary's Daughter.

Sick.

My father, being unable to handle a pen, has made me his amanuensis, to give you an account of the troubles through which God has been leading us for some weeks past. About six weeks ago, father returned to ———, our former home, for a load of our household goods, which we had been obliged to leave behind at the time of our removal. While there he had a severe attack of congestive fever, which prostrated him for two weeks; and starting for home before he was able to endure the fatigue of the journey, he was taken with a relapse. After being at home for some time, he got better, but again relapsed. Once more he rallied, and attempted to preach in our own house; but the effort was too great for his feeble

strength, and again he was prostrated, and this time was brought to the very gates of death. He is now, we hope, convalescent; but very feeble. God has been very gracious to us, even in our darkest hours, and the people here have greatly endeared themselves to us, by their hearty and unaffected kindness and sympathy. Yet father's long illness has brought great expense with it; and as it is so difficult to obtain anything here suitable for an invalid, we have had to send a distance of forty miles for many things. One kind boy rode that distance and back again, through a heavy storm of wind and rain, without stopping—except long enough to feed his horse—to obtain some necessities. It costs much, to live here; our means are exhausted. Kind as the people are here, they have not much to spare from their own necessities, to aid us. Our house, too, is very open, and needs a great deal of repairing, to protect us from the fury of the winter storms. While I write, a snow storm is sweeping over us, and it is almost impossible to keep comfortable, even in the sick-room, and this is the *only* room that is in the *least degree* comfortable. But we would not murmur. God has ever been very good to us, and we can trust Him for the future. And now that father is better, we feel cheerful and contented. We would ask for ourselves, and the little church here, an interest in your prayers.

WISCONSIN.

A Drop of Encouragement.

A number of the converts of last winter who appear well have not yet connected themselves with any church, while a few who professed hope then have somewhat backslidden. But within ten days past two interesting cases of hopeful conversion have taken place. A young man (a son of the member of my flock who has so bountifully made sacrifices for my support, and the last of his unconverted children) with his wife, are now hopefully converted. He has, till of late, been a thoughtless sinner. But now “behold he prayeth.” Eighteen months ago, they left here for Iowa, expecting to make a home there. Thence they went to Kansas; and finally, a few months since, returned to the home of his childhood. They immediately commenced attending

church and joined the Bible class, appeared serious and solemn, until, as I have said, they could no longer keep secret their convictions. They sought counsel and prayer of your missionary and of Christians, and now appear humble and penitent at Christ's feet. He both spoke and prayed in our church last Sabbath evening. Another gentleman arose before the meeting closed, acknowledged he felt the importance of being a Christian, and earnestly besought an interest in our prayers. As this was the last Sabbath of my year, and, while I was casting about in my mind whether to continue here or leave—rather inclining to go to a new field—I am suddenly brought to a stand; and have given the trustees leave to circulate a subscription paper, which they are gladly doing, and hope to raise enough, together with a continuance of aid from your Society, to give me a bare support. They have hearts to do, but times here are hard enough, since almost all are in debt.

—•••—
*From Rev. H. Avery, Stevens Point,
 Portage Co.*

Bible Census.

The Bible census (of which I think I spoke in my last) has been completed. The result is as follows:

No. Families in the city.....	294
“ Inhabitants.....	1472
“ Under 16 years of age, able to read.....	218
“ Bibles (common version)....	467
“ “ (Douay version)....	17
“ Testaments.....	373
“ Families destitute of Bibles..	61

To this number of inhabitants there should be added about two hundred young men, employed in the pinerias and on the river, and who make it their home “under their hats,” but are here more than anywhere else. Their destitution has been in part supplied. About three fourths of the destitute families were Catholics. They are too thoroughly indoctrinated, to meddle with so dangerous a book as the “Heretic Bible.” One Catholic rumseller ordered me out of his house. Probably he knew that my mission affected his trade. It was decidedly a new experience for me—the first and only time I have been thus treated. The tour was a blessing to me, and I hope was not useless to others. It brought me in contact with many strangers; and my errand itself introduced

the subject of religion. I found a number who used to be “professors,” but now are in a dark polar night. Such are our hardest cases.

Such visitations do good to both parties. Why not keep them up? Why not systematize them—after some such plan as was suggested on the cover of the *Home Missionary* for July, 1868? No church has any right to expect steady growth unless it is a *missionary* to the population surrounding it.

Money a Curiosity.

Times have been *very hard*, all summer. Each week the news would come—“better times in prospect;” but they have not yet arrived; and now that the crops have been so greatly injured by the frost, we all feel poor. Money is a curiosity. Our best physician tells me, that his charges average from five to ten dollars daily, but he cannot raise a dime by collection. Our best mercantile firm made an assignment, a short time since. The consequence is, that now, at the close of the third quarter, the pinch is greater than ever. The required sermon was preached and the collection taken up, on the 9th inst. The amount received is so small that I should be ashamed to name it, but for the knowledge I have of the *impossibility* of doing much, just now; and that, unless prospects change, we in this section have a hard winter before us. The collection amounted to the sum of three dollars! Rather a slender return for your liberality; and yet, some that was given had to be fairly filched from family supplies.

—•••—
*From Rev. J. D. Stevens, Rochester,
 Racine Co.*

Concentration better than Diffusion.

I preach, in the morning, at Waterford, at half past one o'clock P. M., and at five o'clock, at a prairie settlement in the north east corner of Waterford, eight miles distant, and, on one Sabbath in the month, at Honey Creek; and these four places are to be visited from house to house, as frequently as circumstances will admit. Thus my poor efforts are scattered over this wide, destitute, unfruitful field. If my labors were concentrated upon either one of the places, and *quadrupled*, with God's blessing, I might have some reasonable hope

of doing some good; but it is very discouraging, to have my feeble efforts so divided and sub-divided, where so much needs to be done. The harder the field to be cultivated, the smaller it needs to be; but the reverse of this is the general practice in our missionary work. If infidelity and error and vice in every possible form are rampant throughout the community, and there is no appreciation of the value of the Gospel, and only here and there one disposed to contribute to sustain it, the missionary must take in several villages, and scatter his labors over a wide field, in order to obtain a meager support. But the children of this world are wiser in their generation than the children of light. The greater the obstacles, and the more difficult the work, the more laborers and means are deemed necessary, to prosecute it. I occupy three Congregational houses of worship and occasionally a Baptist house; and there is more work in each locality than any one man can do. The consequence is, I can accomplish next to nothing; and my prospect of a support is equally discouraging.

Losses and Poverty.

The wheat harvest, in this immediate vicinity, was for the most part very light, and the severe drought and frosts upon this river have entirely cut off our fall crops. One of the deacons of this church, and who is, with one exception, better off in his pecuniary circumstances than any other of its members, told me a few days ago, that all he had raised this year from his large farm, would no more than pay his hired help—that he should have nothing left, and knew not what he should do, to meet other liabilities. Another member, who had failed last year in mercantile business and went on to a farm last spring, three or four miles out of the village, and is now about leaving the place, told me, that he had better have staid in the village, and paid his rent and done nothing all summer. For his crops were almost entirely cut off.

From Rev. J. W. Donaldson, Oconto, Oconto Co.

A Thankful Heart.

I can tell of the goodness of God, still manifested to me and mine. When near a watery grave he delivered me.

When "good old Bob"—my faithful horse—went under the ice, he provided me another. When all looked dark, financially, on account of the pressure in the lumbering business, and the inability of the people to do much, then, very unexpectedly, we were relieved in a great measure by a kind donation, and passed along, our hearts melted into thankfulness and love to God, for all his mercies. What shall we render to him, for all his compassion towards us? Even for the bestowment of a thankful heart, we must ever remain in debt. And as I do not regard all that the home missionary can suffer worth mentioning, since our Master suffered so much more, for us and a perishing world, I will not enlarge upon our temporal circumstances, but proceed to speak of the interests of our Redeemer's kingdom.

Difficulties.

I shall not be out of the way when I state, that the almost utter failure on the part of many lumbermen, even to save themselves from ruin, has had much effect on the prosperity of the cause of religion in Oconto county—as well as every other lumbering district. But the fact, that those who profess to love God and to walk in love with his people, are, like many in the church elsewhere, "halting ones," "unstable souls," makes the story sadder yet. Notwithstanding these things, we "have a name to live;" almost all the church-going people attend our meetings on the Sabbath, and our congregations have been increasing. We have much to encourage us in the Sabbath school; and many of the children are of Roman Catholic families. We have obtained a \$15 library for another school district; and shall commence a Sabbath school there soon—making the sixth school that we have been the means of starting in the county. When we reflect that, in the absence of the missionary, in most cases, the Sabbath school ceases its operations, have we not a loud and pressing call to the churches, not only to continue her work on the frontiers, but to extend it more and more.

From Another Missionary.

"My Yoke is Easy."

For nearly twenty years, it has been my lot to experience many pecuniary embarrassments. I have known how to

be abased and to suffer need. But seldom has it been my lot to experience abundance. I am at present as comfortably situated as at any former period—with the exception that I have a few debts contracted when under other circumstances. But all that I have experienced in the direction of want, has given me comparatively little anxiety; since I have learned to look upon such trials as my greatest blessings. They have only been to me the Lord's cloud to guide my feet in the wilderness of my pilgrimage. They have been the sunny side view of my missionary and ministerial experience. I could not well have done without them. It is through these trials that I have enjoyed my Savior's sweetest smiles and most precious visits. That which has caused my greatest anxiety has been, and now is, the spiritual condition of the people of my charge. If that is good, or improving, then am I in easy circumstances; for my personal union to Christ, and the prosperity of his kingdom, make my real wealth, and are what I desire and long for.

NEW YORK.

From Rev. Ashbel Parmelee, D.D., Malone, Franklin Co.

A Difficult and Needy Field.

Titusville is a small village, composed mostly of mechanics and sawyers, whose subsistence and thrift depend mainly on a large saw-mill, furnishing a vast amount of lumber of various kinds for market. The settlement is on Salmon river, nearly eight miles, a little east of south from Malone. A mountain rises on the west side of the river and borders on its banks, but in all other directions, north, east and south, there are lands of a valuable quality both for timber and cultivation, some portions of which are occupied by thriving farmers living in good houses; while other families appear happy in their recently constructed log-cabins. Every year, accessions are made to the settlement, and the forests for many miles around will probably soon disappear.

This *parish*, as I call it, is from six to eight miles in extent; and the worshippers it furnishes meet at four different school houses in succession. Titusville furnishes one of these houses, but neither this nor any one of them is so located, or large enough, to accommodate the scat-

tered settlement when all convened. I have considered it expedient, therefore, to take the houses in succession. The mass of this population exhibit no distinctive religious character, with the exception of a theoretical belief, such as sinners more commonly concede, in the inspiration of the Bible; while a few of the many are Episcopal Methodists who have a class or two, and circuit preaching one half of the time—taking by agreement the Sabbath of my absence. There are only four professors of religion, connected with Presbyterian or Congregational churches; and about the same number of Baptists, who, however lean to open communion. The numbers who assemble on the Sabbath usually are between eighty and one hundred, and are orderly and attentive.

Bad Influence of Summer Visitors.

These people are located within a few miles of a celebrated fishing and hunting region—made such by several small lakes or ponds, abounding with trout, and their borders the highway for deer and moose and most kinds of game. This region is the resort of sportsmen, who every year appear from our cities and large villages, to while away several weeks, months even, in their favorite amusements. A few devote themselves to the restoration of their health and mental energy, and obtain their object. But of others, we cannot say this in truth; as they take along with them as articles of their forest enjoyment, intemperance, profaneness and Sabbath desecration—often going or returning on that day, greatly to the annoyance of all good members of the community. These visitors must usually have guides and waiters; and more than one of the people to whom I preach has consented to serve them, to their own harm. This demoralization reaches the dear children of these young and rising families, and rendering them loose on the Sabbath, and preparing them for any and every violation of God's laws, that the grand deceiver may suggest. It was in this very region, that, a few years since, a hunter, having passed through such a hardening process, deliberately murdered a worthy citizen sleeping in his shanty, and is now in prison for life.

A Cold, Hard Field.

Our Sabbath schools—four or five of which, in as many different neighbor-

hoods, our people are engaged in—are still maintained, though with diminished numbers, as the weather becomes colder and the places of assemblage more uncomfortable. So with our congregations for public worship. People dislike, especially when they have not religious principle to urge them on, to leave a pleasant fireside for a cold house and unpleasant truths. Consequently, our congregations feel the effects of the premature winter. For so early as the 20th and 21st of October, we had a driving northwester, with copious snow, for forty eight hours. Our roads were, in places, blocked up as in midwinter. Many fields of potatoes were undug and under the snow on the 1st of November. Added to this, the unusually short crop, occasioned by the cold summer and the heavy frosts in September, and the very low price which this article brings, this season, among us, have caused much embarrassment among our people.

Our meeting house has its walls up,

and its roof is now being put on. We had hoped to have been able to use it this winter, but the prospect of doing so is very small, if, indeed, we have any.

With our present poor accommodations, I dread the effects of the winter upon our congregation. I have been repeatedly asked, during the summer, by ladies, if we should have the house ready to use *this winter*. And some have assured me, that last winter their feet were *frozen* in our old building. Yet we have tried, and our people have tried, every expedient to better ourselves, while as yet we have not succeeded. This region, like others similarly situated, has little of that refinement of feeling and manners which results from the general prevalence of true piety. Consequently, passions are strong, and in seasons of excitement, bitter. Slanders are frequent, and lawsuits of almost every day occurrence; and, within a few months, intemperance has taken a new start among us, and already its bitter fruits are witnessed.

Miscellaneous.

The Pacific Coast.

The time seems to have come for a FRESH MOVEMENT IN CALIFORNIA. For some years, this State was suffering a disastrous re-action; business diminished, and large numbers of the population returned to their old homes. The churches shared in the general depression; and ministers who had expected to lay their bones on the shores of the Pacific, felt compelled to forego their fondest anticipations and to come back to the East. But the tendency of affairs has much improved; and the State seems to have entered on a sober and healthful progress, that is likely to continue without excessive reverses; the hopes of the churches have revived, and all Christian enterprises are taking a fresh start. And *now*, the WANT OF MEN is most acutely felt. Important churches are vacant; large towns and villages, centers of business and influence, have no minister, of either denomination; while thousands upon

thousands in the mining districts, are living in appalling wickedness, almost untouched by any gospel influences. The good and true men, who have devotedly clung to their work in California, through all varying fortunes, are doing what man can do; but they are too few, to meet the present growing want. Their private applications for missionary reinforcements have been frequent and pressing; but *the men* have not been found.

Under these circumstances, nothing remains but to make a public appeal; in the hope, that the Divine Spirit may, through this instrumentality, carry the call of God to such ministers as his work demands.

And here, let it be remembered, that this field is remote; that the cost of sending and sustaining missionaries there, is large; and that the work is difficult and trying, requiring physical, mental, and moral qualities of a high order, for its successful prosecution. There are many men who can be very useful else-

where, but who ought not to think of going to labor as ministers, in the hot mining valleys or among the godless and profane town-populations of California. The work on the Pacific shore, demands—with great spirituality, and singleness of devotion—a degree of boldness and strength, with an aptitude for meeting men face to face and heart to heart, that is by no means possessed by all good and able ministers. It would be unwise and unkind, for this Society, to help men from fields where they can be useful and happy, to those where both their efficiency and their comfort would be sorely diminished.

But *there are men, who can work in California.* These men THE LORD WANTS. He calls for them now. He summons them, indeed, to trials of faith and of strength; but also to a glorious and to a *necessary* work—to nothing less than the salvation of this Pacific Coast, and its incorporation into the kingdom of Christ. The work already done there is in great part lost, unless seasonably and fitly followed up. The ground already occupied can not be held, without reinforcements. If Christians are not willing to see the new Republics of the Pacific given over to wickedness, beyond redemption, they must send thither a fresh supply of educated, able, devoted ministers of the Gospel—men who can labor contentedly for that which they do not *see*, and can walk by faith, alone.—The necessity is upon us, and must be met.

The Society has in its Treasury, indeed, no funds wherewith to send forth and sustain the additional missionaries that are needed; but it has had too much experience of the goodness of God, and of the fidelity of his people, to doubt; and it will not hesitate to send forth fit men, whom the Providence and the Spirit of God may seem to have called to this work. Should its officers find themselves in straits, they will tell it unto the Lord and to his people.

OREGON, as well as California, is in great need of more missionaries. This plea is made for both. In both, rising

seminaries and colleges require the support of an educated and pious ministry, and large populations are famishing for the bread of life.

Maine Missionary Society.

The Fifty second Annual Meeting of this Auxiliary was held at the State street Church, in Portland, on the 22d of June, 1859. After religious exercises, and a sermon by Rev. JOHN MALTBY, of Bangor, the Reports of the Treasurer and the Trustees were read and adopted, and a number of brief, spirited addresses were made. We made room for the following extracts from the Report presented by Rev. BENJAMIN TAPPAN, D. D., Corresponding and Recording Secretary.

Summary.

The whole number of persons, commissioned, for the whole of the past year, or for any portion of it, has been ninety two—seventy seven of whom are ordained ministers, including six who have received ordination during the year. Fifty two have been in commission during the whole year, (or very nearly so,) twenty for six months and upwards, twenty for less than six months.

The fields of missionary labor during the year, have been eighty seven, including one hundred churches, and from fifteen to twenty places, in which are no churches. Thirty five stations have been supplied all the time; eleven, three fourths; thirty two, one half; and twenty seven, less than half. The whole amount of service rendered has been equal to about sixty years; and that part of it for which compensation has been received from this Society, to upwards of twenty one years.

The number of persons added to the churches, has been, by profession, four hundred and eighty four; by letter, ninety seven; in all, five hundred and eighty one—a number larger than in any preceding year since the Society was formed. The average congregations have amounted to about twelve thousand; the number of persons connected with Sabbath schools and Bible classes, to about seven thousand. The sum total of contributions to the Maine Missionary Society, has been \$1,510.28; to other benevolent objects (so far as reported) \$980.71; in all, \$2,490.99, being nearly one fourth of all which they have received from this Society.

State of the Treasury.

We began the year with a balance in the Treasury of \$284.19, and a debt (not including a loan of \$500, the payment of which will not be called for,) of \$1,025. The amount of donations from individuals, congregations, and female societies, has been \$8,553.43—less by \$406.81 than from similar sources in the year preceding. The receipts in legacies, \$1,748.62, and in dividends, principal and interest of notes, &c., \$1,129, have exceeded those of the former year from similar sources by \$1,654.89—making an advance in our receipts on the whole of \$1,248.08. Two thousand dollars have been borrowed during the year, and \$1,755 of borrowed money have been paid. We begin a new missionary year with \$1,270 of debt, and \$219.37 in the treasury. There are now due for services already rendered nearly \$4,300, and the grants which churches aided for several months past have been encouraged to expect in completion of their arrangements for a year, amount to \$1,400. On the whole, our present condition with respect to funds and pecuniary liabilities, is somewhat less favorable than it was a year since.

Destitutions.

The object of this Society, in relation to Maine, is the same with that of the the American Society, in relation to the Union; and our work, like theirs, is one of increasing magnitude. Though many congregations, once feeble, have already become sufficiently strong to dispense with charitable aid, yet with the growth of the State feeble congregations are multiplying, and those waste places also, where a famine prevails of the Word of God. Many thousands of souls, not only in the islands and plantations of the State, but in not a few of its populous towns and villages, are yet to be efficiently cared for. In respect to its religious privileges, Maine is still a very needy State. Very slow progress has been made towards supplying it with the preached Gospel. In ten counties, (not including Cumberland, Lincoln, York, Androscoggin and Sagadahoc,) comprising 287 incorporated towns, and more than 100 plantations and islands unincorporated, with a population in 1850 of nearly 360,000, there are at the present time but 106 Congregational preachers, of whom 45 are missionaries preaching more or less in 75 different places.

Within these counties are some twenty or twenty five Congregational churches, that for several months have very rarely, if at all, listened to the preached Gospel from a minister of their own denomination.

New Hampshire Missionary Society.

The Fifty eighth Anniversary of this Society was held at Boscawen, N. H., on the evening of August 24th, 1859. In the absence of both the President and Vice-President, Rev. JACOB CUMMINGS, the oldest Trustee, presided. Prayer was offered by Rev. JONATHAN CLEMENT, D. D., of Woodstock, Vt. The Report of the Trustees was read, and interesting addresses were delivered by Rev. WILLIAM CLARK, D. D., Agent of the Society, and Rev. MILTON BADGER, D. D., Secretary of the American Home Missionary Society. Rev. BENJAMIN P. STONE, D. D., the Secretary, having announced that he declined to be a candidate for a reelection, the following resolution was presented by Rev. ISAAC WILLEY:

Resolved, That as the Rev. B. P. Stone, D. D., retires from the office of Secretary of this Society, which office he has sustained for twenty two years, the members of this Society desire to express to him their gratitude for the long and faithful services which he has performed. The larger part of this time he was the Agent of this Society. In both these offices he has enjoyed the public confidence, and will have the gratitude of multitudes who have enjoyed the blessings of the Gospel through his influence.

Before the motion to adopt the resolution was put, Rev. Dr. Badger arose and said, "that before the vote was taken he desired, as the representative of the American Home Missionary Society, to express his hearty concurrence in the sentiment of the resolution. During the greater part of the period referred to, Dr. Stone has been the Agent, also, of the Parent Society. Very pleasant has been our intercourse. A wise, able, devoted and successful worker has he been with us in the general cause. The results of his labors are his enduring monument; and the deep feelings of my heart, as well as my relations to the National Institution, prompt me to give him here this word of tribute."

The resolution passed unanimously.

We make the following extracts from the *Annual Report*. Our limits compel us to omit, for the present, a quantity of interesting material which we would gladly republish.

Missionaries and Churches.

The Society has had in its service, during a part or whole of the year, 44 laborers, of whom 14 were Pastors, 28 Stated Supplies, and 2 General Missionary Agents—one for the State, and one for a county. Nine new commissions have been issued—two of which were to Pastors and seven to Stated Supplies. One Pastor and four Stated Supplies have left their fields of labor, leaving 37 now in commission.

Forty four churches, and five congregations containing no church, have been aided during the year in the support of a stated supply from three to twelve months each. Aid has been granted to two churches that were not aided last year.

The whole number added to ten churches by profession is 138; by letter, 31; total, 169. The whole number removed by death and letter is 45; net increase, 124. The total number of communicants connected with forty one churches is 1900; of whom 612 are males and 1289 females. This number is for the most part exclusive of non-resident members.

The whole number of Sabbath school pupils is 3244. The amount contributed by 25 congregations to Home Missions, \$709.91, and to other objects \$766.30. Total \$1,475.30.

The Secretaryship.

Your Secretary, having served the Society in that capacity *twenty two* years, declined to be a candidate for reelection at the business meeting this morning, and the Rev. WILLIAM CLARK was chosen as his successor. In taking leave, not of the cause but of a particular relation to it, he has nothing to say but to express his acknowledgments to his brethren in the ministry with whom he has so long coöperated and officially associated in the work of Home Missions, for their indulgence and their encouragement; praying that we may all learn wisdom from the past, and, above all, receive that wisdom and grace which we shall need for the remaining duties of life.

The Treasury.

The whole amount of receipts during the year is \$6,500.69; of which \$5,421.

25 were donations for the cause in New Hampshire; \$117.28 were income from the Permanent Fund; \$480 were legacies, and \$492.16 were donations to the American Home Missionary Society. The balance on hand at the close of the last year's account was \$1,100.70—making the resources of the Society for the year, \$7,602.39. The amount sent directly to the American Home Missionary Society, without passing through our Treasury, is \$1,566.30, viz.: \$1,281.30 in legacies, and \$285 in donations; making the whole sum sent out of the State \$2,058.46, and the whole sum raised in the State for the cause of Home Missions, \$8,076.99. The receipts from the Cent Institution are \$1,561.19, which is \$34.32 less than the sum received from the same source last year. The disbursements have been \$6,674.10; leaving a balance on hand of \$928.29.

From a comparison with the account last year, we find that the receipts for the cause in New Hampshire are \$274.57 more than they were last year, and the whole amount raised in the State for both Societies is \$1,344.73 more than last year.

The donations alone for New Hampshire are \$14.89 more than they were last year, and for both Societies they are \$158.78 more than they were last year.

The amount expended in New Hampshire is \$6,256.24, which is \$812.99 more than the receipts from donations alone, and \$834.71 more than the whole income of the Society from donations, permanent fund, and legacies. The expenditures for the cause in the State are \$324.87 less than they were last year.

Connecticut Missionary Society.

This Auxiliary held its Anniversary at Norwich on the 22d of June last, in connection with the semi-centennial celebration of the General Association of the State. From the Report of the Directors, presented by Rev. HORACE HOOKER, Secretary, which is one of more than ordinary interest, valuable for its historical reminiscences, its statistical information, and its record of the progress and influence of the Missionary work, we make room for the following brief extracts.

Summary.

During the year ending May 1, 1859, appropriations were made to thirty four

churches and congregations in Connecticut.

The receipts of the Auxiliary for the year were \$6,782.51. The receipts of the American Home Missionary Society, from Connecticut, were \$23,494.01. Add to this the receipts of the Old Missionary Society of Connecticut, \$2,615.84, and the whole amount devoted by our denomination in the State to Home Missions is \$32,862.36.

The expenditures for the year were \$9,034.78. This includes a donation of \$3,400 to the American Home Missionary Society, and \$1,000 to the Rhode Island Home Missionary Society.

Nature of the Work.

More than forty years ago, at their first meeting, the Directors of the Domestic Missionary Society of Connecticut, of which this Auxiliary is a continuation under a modified form, voted that seventeen churches of our denomination in the State needed aid. Probably nearly as many more, were, at that time, in a similar condition. Some of these have become self supporting; a few have been disbanded; while others, invigorated, indeed, and greatly improved, both externally and spiritually, still need the fostering care of Home Missions. To these, others have been added from time to time, so that the present number on the list of the Society's beneficiaries is about the same as at the beginning of its operations. Some, who have not turned their attention particularly to this subject, may inquire how it comes to pass, if our Home Missions have been judiciously conducted, that the work was not done up long ago. What causes have been acting to such an extent that one scarcely withdraws from the list of aided churches, when another takes the place? We might remark here, that this fact is not altogether a sign of decay. To a good degree it is a sign of growth. Had there been no such addition to the list, in casting our eyes over the State, we should miss not a few churches which we could ill afford to spare. The work of Home Missions in Connecticut has not, by any means, been wholly a work of repair. It has been, as the minutes of this body will show, a work also of organization. The very causes that have induced weakness in one part of our ecclesiastical system, have produced strength in another.

Evangelical Churches in Connecticut.

Early divided, ecclesiastically, into

parishes, which, from circumstances in the settlement of the colony, were Congregational, Connecticut, at the present time, has but *one* town without a church of our denomination, and in that town are two Baptist churches. Two towns have a Congregational church on the boundary line between them; 80 have each *one* Congregational church; 45 have each *two* Congregational churches; 21 have *three*; 7 have *four*; 1 has *six*; and 1, *thirteen*. Mingled with these 282 Congregational churches, on considerably less than 5000 square miles of territory, are 400 Baptist, Episcopal and Methodist churches and stations, and a few Protestant Methodist and Presbyterian churches, making in all about 700, most of which are favored with the services of pastors or stated supplies. If our statistics are correct, as we suppose them to be, there are but six towns which have each only one Evangelical church. There is not, probably, on the face of the earth, another space of equal extent, better furnished than Connecticut with the means to bring every person within its limits under the direct influence of the Gospel. Let these churches, each in its own sphere and manner, take hold of the special duty to which Providence and the exigencies of the times so manifestly summon the followers of Christ, and we should soon hear the joyful inquiry, "Who are these that fly as a cloud, and as doves to their windows?"

"Church Extension."

The Directors regret that the apprehensions expressed in a former report, respecting the plan of "Church Extension," have been confirmed by subsequent events. Already the execution of this plan has brought the General Assembly which inaugurated it into conflict with the American Home Missionary Society. In the action adopted by the Executive Committee of that Society, and in the principles on which it is based, the Directors think it due to express their full concurrence. These principles they regard as just and necessary. On no other, could any harmonious or desirable coöperation be attained. A right to take from the common treasury must not be separated from the obligation to contribute to its resources, to the extent of the ability. Coöperation implies effort, not merely in reaching forth the hand to take from the common stock, but effort to replenish it.

CO-OPERATION—QUESTIONS AT ISSUE.

In several recent articles we have called the attention of our readers to the "Principles of Coöperation," the "Auxiliary System," and the "Capabilities of the American Home Missionary Society." We have also corrected some of the numerous "errors" respecting this Society, which have appeared in the public prints. These "corrections," with a single exception, which has already been stated to the public, we have seen no occasion to modify. We desire now to call attention to the main positions taken by the leading writers in opposition to the recent action of the Executive Committee in the case of the Presbytery of Alton. We will endeavor to state the views of these writers fairly, using their own language, so far as it is decorous, that the friends of the Society may be able to form a correct judgment of the questions at issue.

Position of the Executive Committee.

The single principle of the Society which is involved in this discussion is the following, viz: *Auxiliaries and ecclesiastical bodies with which this Society coöperates, are to do their Home Missionary work in connection with it, by contributing, as they have ability, directly to its Treasury, or to the support of missionaries laboring under its commission.* This is the principle embodied in the action of the Executive Committee in the case of the Presbytery of Alton. It has been recognized, assented to, and acted upon, from the origin of the Society. It seems to us manifestly just and proper, and indispensable to the continued integrity and the very existence of the Society. The main positions assumed by those who have taken the lead in opposing this action of the Committee, are the following:

"Presbyteries can not be Auxiliary."

1. It is said that "no ecclesiastical body, as such, could become an auxiliary to a voluntary Society." The relation is pronounced an "absurdity," and a "fiction." It is admitted that, in the Auxiliary System of this Society, ecclesiastical bodies are recognized as holding such a relation, but it is claimed that this idea was "interpolated" more than thirty years ago, [that it is "incongruous" and an "exotic."

At the origin of this Society, the Executive Committee invited existing Domestic Missionary Societies to become auxiliary to it, and recommended that other Auxiliaries be formed throughout the country. But many ecclesiastical bodies preferred to act, "as such," with this Society, not, indeed, in their *ecclesiastical*, but in their *missionary* work. For example, Presbyteries preferred to coöperate with the Society in their *Presbyterial capacity*, rather than organize themselves into Auxiliary Societies; and "Terms of Connection" were proposed which, as interpreted by the Executive Committee themselves, would accommodate this preference. Rev. CHARLES HALL, D. D., who had been connected with the Society from its first year, prepared, seventeen years ago, a careful statement on this subject, which has been published with every Annual Report since 1845, and has been often referred to as correct by the Executive Committee. In this statement he says:

"But in other cases, Synods, Presbyteries, and Associations have chosen to act as Auxiliaries to the Society. . . . Ecclesiastical bodies thus related to the American Home Missionary Society, act through *Committees of Missions*. . . . This mode of coöperation has been preferred by numerous ecclesiastical bodies, from the first formation of the Society."

"This mode of coöperation has been preferred" more and more. Most of the minor Auxiliary Societies, numbering at one time more than 400, were, after a few years, abandoned; and over the greater part of the country, the ecclesiastical bodies, "*as such*," have "acted as Auxiliaries of this Society," through Committees of Missions. That their relations differ in some respects from those of State and other large Auxiliaries acting under written Constitutions, is admitted; but that the principle now under consideration is applicable to them we shall show hereafter.

Alton Presbytery claimed to be Auxiliary.

2. It is claimed, though in direct opposition to the doctrine just considered, that the Presbytery of Alton was "a truly auxiliary body;" and that the Executive Committee ought to have issued to this and to other Presbyteries, "as of old," Blank Commissions, to be used at the discretion of the Presbytery. We reply 1st, that the Society has never, recently or "of old," issued "Blank Commissions" to Presbyteries. They are issued only to "State and other large Auxiliaries," which act under Constitutions and "STIPULATIONS," mutually agreed upon, and are expected to supply the wants of all the churches within their bounds, and pay a surplus to its Treasury. But 2d, the difficulty with the Presbytery of Alton would not have been obviated by this means; for all Auxiliaries, using these Blank Commissions, are governed "*by the same principles and rules*" which govern the Parent Society. It was the disregard of these principles, by the Presbytery of Alton, that occasioned the difficulty with it.

Presbyteries not responsible for Contributions.

3. It is claimed, however, that whether Presbyteries act as Auxiliaries or not, they are not responsible for the contributions of the churches. It is said "The whole doctrine that the ecclesiastical bodies, as such, 'must coöperate with the Society,' to entitle any of the feeble churches connected with them to assistance from the Society, has been invented as a pretext for the late excising acts." It is even claimed that ecclesiastical bodies, which look to this Society for the support of their feeble churches, are at liberty to turn away the contributions of their churches from it. For example, the missionary Committee of the Presbytery of Alton, whose course is so highly applauded, while asking and obtaining aid from this Society for more than twenty churches, and to the amount of \$3,000 a year, were urgently soliciting contributions for a separate missionary work, both from missionary and self-sustaining churches, exhorting them to this course "however much various voluntary Societies might suffer." They even denounced the Society as hostile, and endeavored to withdraw from it the *confidence*, as well the funds of the churches. They succeeded in diverting from it about four fifths of all the contributions on this field, and would have diverted a still larger portion, if they could. This procedure continued, though against the earnest protest of some members of the Presbytery, for two years and a half; and when, at the end of that period, the Executive Committee, declined longer to coöperate with the Presbytery on such terms, they were denounced as "forcing a yoke upon the Presbytery," and "starving the missionaries."

Now we claim that such "terms of coöperation" are in violation of the long established principles and usages of this Society, as well as of the principles of justice and honor. Was this the system which the Executive Committee accepted as a substitute and equivalent to the 400 Auxiliaries once connected with it? Those Societies were all actively engaged in raising funds which, after deducting expenses, their Constitutions obliged them to pay to the Parent Society. This was its chief

source of revenue. Would it have consented, instead of this system, to coöperate with ecclesiastical bodies "acting through Committees of Missions," and undertaken to provide for their feeble churches, if it had been the understanding that those bodies not only took no responsibility for the contributions of their churches, but reserved the privilege of *withholding* all the funds they could collect, and of damaging indefinitely the good name of the Institution itself? The supposition is preposterous! Is it probable that the Society could ever have been formed with such "Terms of Coöperation?" It is certain that they never were proposed, and equally certain that they never would have been entertained. Those ecclesiastical bodies which have sought the aid of the Society for their churches, have *always* sought, in return, the contributions of their churches for the Society.* Their obligation to do so has always been admitted, until recently, and by no ecclesiastical body more frequently and explicitly than the Presbytery of Alton.

This principle, as has been stated heretofore, enters into the systems of other Domestic Missionary Societies and Boards. It has also been incorporated into the "General Assembly's Plan for Education," in the following language, viz:

"Every Presbytery coöperating with the Permanent Committee, by presenting the subject to its churches annually, and taking collections to be paid into the general treasury, shall be entitled, as far as the means placed at the disposal of that Committee will allow, to receive aid for all candidates for the ministry under its care, however much the appropriations to them may exceed the contributions of such Presbytery."

None but Missionary Churches Bound to Co-operate.

4. It is claimed still further, "*that such churches as do coöperate with the Society have a right to be assisted by it, without regard to the question, whether the churches or ecclesiastical bodies on the ground, where they happen to be located, coöperate or not, with the Society,*"—that "every church asking aid is to be judged on its own merits," and that the Committee have no right "to withhold aid from the feeble churches of a Presbytery, though the other churches of such Presbytery contribute the whole (THE WHOLE) or a portion of their funds elsewhere than to the Treasury of the Society." This doctrine, it will be seen, absolves not only the *Presbyteries*, but all the *self-sustaining churches* from the obligation to coöperate with the Society, leaving only missionary churches to supply its Treasury. We wonder how many such churches, each contributing \$10 or \$15 annually to the Society, and drawing \$200 or \$300 from it, would suffice to keep its Treasury always full! Whence are the Committee to obtain the *means* of meeting such a claim? It may be said, there are funds in the Treasury, "contributed by individuals in the denomination to which the church asking aid belongs," and it is entitled to the benefit of them. It is enough, at present, to reply, that all these funds and more, are employed in supplying the wants of churches connected with Presbyteries that *are* coöperating in good faith with the Society, and the unjust

* It has been alleged as a fact inconsistent with this statement, that about thirty years ago, several ecclesiastical bodies in Ohio resolved "to leave it to the unbiassed and deliberate choice of their churches, to coöperate with this Society, or the General Assembly's Board of Missions," and that the Secretary of this Society approved of this arrangement. To this we reply, 1st. This action of itself implies that there existed a rule to which the proposed arrangement was an exception. The exception proves the rule. 2d. This arrangement was made as a part of a plan which had just been devised, "for a union of the A. H. M. S. and the General Assembly's Board of Missions in the Western States." It was proposed "to conduct their operations in the west, through a common Board of Agency," and these ecclesiastical bodies were to be auxiliaries to, and to coöperate with this Society and the General Assembly's Board through this "Common Board of Agency." But the General Assembly, at its next session, refused to sanction this plan of union, and consequently all these provisional arrangements, made and approved with reference to it, were abandoned. 3. But if no such union had been proposed, the case would not have been analogous to that of Alton Presbytery. In one case a portion of the Presbytery preferred to act through another agency *both in giving and receiving*. In the other case the Presbytery insists upon *receiving* from one agency, viz., this Society, while *giving* to another.

claims we are considering, can be met from no other source than the funds contributed by *Congregational churches*. That is, while one of these allied denominations is withholding its contributions from the common Treasury, it would throw its churches upon the contributions of the other for missionary support! A claim so dishonorable, we are sure the great body of Christians in both denominations will promptly repudiate.

Voluntary Societies Repudiated.

5. A still more important principle is advanced by the leaders, in this discussion,—a principle which lays the ax at the root of the whole coöperative system. It is claimed that the system itself is *wrong*, “a yoking of the ox and the ass together, which is unscriptural,” that “no denomination has any right to delegate the missionary work, especially the Home work, to any society whatever, outside of the church,” that the church “has long enough been under tutors and governors, in respect to her benevolent operations,” &c., &c. These views have for several years been current in ecclesiastical meetings, and in religious journals, and are now yielding their legitimate fruit. We do not refer to them for the purpose of opposing or discussing them, but merely to show that the difficulties which embarrass, and the dangers which threaten coöperation in Home Missions, were not created and can not be removed by any action of the Executive Committee of this Society. It is *impossible* so to administer its affairs as to secure the approbation, and favor the objects of those who repudiate the fundamental principles on which it is based, and whose avowed policy is to avail themselves of its prestige and funds while they are accustoming the churches to turn their sympathies and charities into other channels.

Alleged Partiality of the Executive Committee.

6. It is alleged that the Executive Committee are not entitled to the confidence of Presbyterian Churches—that they are partial to Congregationalists, in the distribution of the Society’s funds, and in the application of its principles.

We do not think it necessary to reply to these unjust and injurious charges. They are made, anonymously, by those who would not venture to make them over their own names. It is enough to state in reference to these allegations, the following facts:

A majority of the members of the Executive Committee is now, as it has always been, composed of Presbyterians. They are ministers and laymen of this city and Brooklyn, eminent for their talents and moral worth, and distinguished for their attachment and services to the denomination to which they belong. For many years—in one case thirty years—they have faithfully discharged their arduous duties, with no other reward than the approbation of their consciences, their brethren, and their divine Master. They claim, and believe, that they are acting on the same principles as heretofore, and that they are applying them impartially to both denominations.

For several years after the Society was formed, all the *Agents* employed by it were Presbyterians; and during the last twenty years more than three-fourths of this service has been performed by ministers of that denomination. Of the twelve Agents now in the field, seven are in the Presbyterian connection, three in the Congregational, and two, formerly in the Presbyterian connection, are now members of the Presbyterian and Congregational Convention of Wisconsin.

Of the *funds* contributed to the Society, a larger proportion is appropriated to Presbyterian Churches than is furnished by them. This excess, it is true, is not as great as formerly, but it amounted, last year, to more than \$10,000. Of the

contributions received at this office, from these denominations, during the first six months of the present financial year, 16½ per cent. as nearly as can be ascertained, came from Presbyterian sources, and 83½ per cent. from Congregational sources. Of the appropriations made by the Executive Committee, during the same period, 40 per cent. were in aid of Presbyterian, and 60 per cent. in aid of Congregational churches. That is, the contributions of Presbyterians were to those of Congregationalists, as 1 to 5, the appropriations as 1 to 1½. These facts are sufficient to show that the charge of partiality to Congregationalists is opposed to truth as well as charity.

We have not space, at present, to notice other claims advanced by those who have taken the lead in this discussion. Their main positions are indicated in the quotations we have made, and our readers will judge for themselves how far these positions are consistent with the principles of this Society, and of that coöperative system on which it is based.

Appointments by the Executive Committee of the American Home Missionary Society, in

November, 1859.

Not in Commission last year.

Rev. James D. Liggett, Leavenworth City, Kan.
 Rev. David Burt, Winona, Minn.
 Rev. Royal Twitchell, St. Charles, Minn.
 Rev. Henry Willard, Zumbrota and Mazeppa, Minn.
 Rev. John Fisher, Centerville, Iowa.
 Rev. Thomas Waller, Mt. Gideon, Leon and Gardner Grove, Iowa.
 Rev. Joseph Peart, Pinckney, Mich.
 Rev. Elisha B. Sherwood, Buchanan, Mich.
 Rev. George H. Miles, Cassapolis Mich.
 Rev. Robert McBride, Howell, Mich.
 Rev. James Vincent, St. Clair, Mich.
 Rev. Silas S. Hyde, Morenci, Mich.
 Rev. E. Thompson, Portage Lake, Mich.
 Rev. James H. Baldwin, Sharon and Prophetstown, Ill.
 Rev. C. L. Bartlett, Port Clinton, Deerfield Corners, Half Day and Libertyville, Ill.
 Rev. John V. Downs, Ridgeville, Ill.
 Rev. John W. White, Morrison and Clyde, Ill.
 Rev. John E. Chapin, Bowling Green and Worthington, Ind.
 Rev. William Porter, Plymouth, Ind.
 Rev. E. P. Adams, Sandy Spring and Rome, O.
 Rev. William Graves, Rensselaer Falls, N.Y.
 Rev. Brainerd B. Cutler, Orwell, N.Y.
 Rev. Archibald M. Shaw, Madrid, N.Y.
 Rev. Daniel Gibbs, Norwich Corners, N.Y.
 Rev. T. A. Gardner, Manhattanville, N.Y.
 Rev. James E. Carter, (colored,) Poosapatuck, N.Y.
 Rev. Enoch S. Huntington, Ridgebury, Ct.

Re-commissioned.

Rev. Thomas Condon, Albany, Or.
 Rev. Elkanah Walker, Forest Grove, Or.
 Rev. Milton B. Starr, Corvallis, Or.
 Rev. James Pierpont, Healdsburg, Cal.
 Rev. Ira Tracy, Spring Valley, Fairview and Frankfurt, Minn.
 Rev. J. N. Williams, Florence, Wells Creek, Central Point, Waconta and Waconia, Minn.
 Rev. Charles H. Gates, Washington, Iowa.
 Rev. Joseph Hurlbut, Fort Atkinson, Iowa.

Rev. George B. Hitchcock, Lewis, Iowa.
 Rev. Sanford Halbert, Fayette, Iowa.
 Rev. J. K. Nutting, Bradford, Iowa.
 Rev. Ozias Littlefield, Copper Creek, Fairfield, Leed's Grove and Deep Creek, Iowa.
 Rev. Charles M. Morehouse, Evansville and Jug Prairie, Wis.
 Rev. Benjamin G. Riley, Lodi, Wis.
 Rev. Griffith Griffiths, Delafield, Wis.
 Rev. Horace M. Parmelee, Oak Grove, Wis.
 Rev. Elisha M. Lewis, Potosi and Rockville, Wis.
 Rev. Henry T. Lothrop, Palmyra, Wis.
 Rev. George Spaulding, Hammond, Wis.
 Rev. James Ballard, Cannon, Cascade, Otiséo and Paris, Mich.
 Rev. W. Warren, New Buffalo and Three Oaks, Mich.
 Rev. George M. Boardman, Raisinville and East Raisinville, Mich.
 Rev. O. M. Goodale, Victor and De Witt, Mich.
 Rev. Andrew L. Pennoyer, La Harpe, Dallas City and Pontonac, Ill.
 Rev. Enoch R. Martin, Jersey and Rantoul, Ill.
 Rev. Ammi R. Mitchell, Roseville, Ill.
 Rev. Oramel W. Cooley, Nora, Ill.
 Rev. William J. Johnston, Lena, Loran, Eleroy and Stone School House, Ill.
 Rev. Charles C. Breed, Hadley and New Lenox, Ill.
 Rev. Christopher C. Cadwell, Richmond, Ill.
 Rev. James A. Veale, Huntington, Ind.
 Rev. George D. Miller, New Bradford, Brookston, Chalmers and San Pierre, Ind.
 Rev. Levi R. Booth, Seymour, Ind.
 Rev. Henry C. Cheadle, Franklin and Gilead, Ind.
 Rev. John W. Thompson, Berlin, O.
 Rev. John Martin, Addison, O.
 Rev. Walter Mitchell, Marysville and Little Mill Creek, O.
 Rev. Thomas A. Gale, Riceville and Little Cooley, Pa.
 Rev. David Connell, Schroom Lake, N.Y.
 Rev. D. C. Tyler, South Trenton, N.Y.
 Rev. Ashbel Otis, Virgil, N.Y.
 Rev. Giles M. Smith, Freetown, N.Y.
 Rev. Alexander B. Dilley, Bangor, N.Y.
 Rev. Phineas Robinson, Jefferson, N.Y.

Receipts of the American Home Missionary Society, in November, 1859.

NEW HAMPSHIRE—

Hanover, Dartmouth College, Cong Ch.,	80 00
Mason Carter, Ladies' Benev. Soc., by	
Mrs. M. B. Goodwin,	3 00
Peterborough, legacy of Mrs. Lucy Ann	
Mitchell, by David S. Swan, Ex'r.,	200 00

VERMONT—

Georgia, Ladies' Miss. Sew. Soc., by Miss	
S. M. Hinkley,	3 00
Shoreham, legacy of Mrs. Azubah King,	
Levi O. Birchard, Ex'r., by R. Birchard,	100 00

MASSACHUSETTS—

Massachusetts Home Missionary Society, by Benjamin Perkins, Treas.	1,000 00
Boston, on account of legacy of Ira Greenwood, J. J. Soren, Ex'r., by Henry Hill,	400 00
Cumington, First Cong. Ch. and Soc., by William Packard,	8 09
Goshen, Cong. Ch., by Rev. Thomas H. Rood,	7 00
Sheffield, Levi Boardman, by H.H. Hoadley,	10 00
Cong. Ch., by Joseph Hyde,	83 55
West Amesbury, legacy of Mrs. Hannah Kelley, Giles M. Kelley, Ex'r., by B. Perkins,	100 00

RHODE ISLAND—

Providence, legacy of Hannah W. Allen, by John W. Allen, Ex'r.,	20 00
---	-------

CONNECTICUT—

Bridgeport, First Cong Ch., Miss. and Beneficent Soc., by E. E. Hubbell, Treas.,	82 07
Cheshire, Cong. Ch., Ladies, by Mrs. Alfred S. Baldwin,	12 88
Cromwell, Cong. Ch. and Soc., of which \$10 is from John Stevens, in part to const. Mrs. F. A. Stevens, a L. M.,	43 58
Greenwich, a friend,	50 00
Second Cong. Ch., balance, by J. H. Read,	25 00
Long Ridge, Cong. Ch., Mon. Con., by Rev. E. D. Kinney,	10 00
New Haven, George A. Pelton,	2 00
Third Cong. Ch., to const. Rev. E. L. Cleveland, D.D., a L.D., by Benjamin Smith,	142 26
New London, E. Chappell, to const. Mrs. Stephen Waterman, a L. M.,	30 00
First Cong. Ch. and Soc.,	5 00
Southport, Cong. Ch., Mon. Con., by F. Marquand,	32 68
Stamford, Mrs. N. W. Sanford,	25 00
Washington, Ladies' Sew. Soc., by Mrs. J. H. Richards,	5 00

NEW YORK—

Adams Basin, on account of legacy of Abner Adams, by Myron Adams, Ex'r.,	50 00
Baiting Hollow, Cong. Ch., by Rev. C. Youngs,	6 00
Brooklyn—	
Clinton Av. Cong. Ch., by R. S. Roberts, Treas.,	146 12
First Presb. Ch., Mrs. Packer, \$100; C. P. Smith, \$20; B. M. Field, \$15,	135 00
Cairo, First Presb. Ch., by Rev. S. W. Roe,	9 00
Comac, Cong. Ch., by Rev. J. A. Wood-	2 69
Ellenburg, Presb. Ch., by Rev. Z. M. P. Luther,	6 00
Hannibal, Abram Watson, by S. W. Brewster,	40 00
Moers, Dea. Samuel Churchill, by Rev. S. H. Williams,	50
New York, on account of legacy of Seth Grosvenor, by Beth G. B. Beck, Ex'r., \$7,601.62; Miss Harriet Clark, to const. herself, a L. M., by Rev. C. C. Wallace, \$80; "A friend, avails of Jewelry," \$7.50,	7,639 12
Church of the Puritans, by Charles Abernethy, Treas.,	385 15
Madison Square Presb. Ch., D. West-	25 00
Merced St. Presb. Ch., G. B. De Forest, \$100; G. F. Betts, \$30,	130 00
North Presb. Ch., Sab. Sch., Juvenile Miss. Soc., by Eugene Thompson Treas.,	100 00
Spring. St. Ch., Youths' Miss. Asso., to const. Rev. James A. Little, a L. D., and Rev. Eugene Douglass, and Alfred S. Collins, L. Ma., by Samuel Y. Clark,	180 64

Welsh Cong. Ch., by Rev. R. D. Thomas,	20 00
West Presb. Ch., Carmine St., Sab. Sch. Home Miss. Asso., to const. Rev. Thomas S. Hastings, a L.D., and Mrs. Hastings and William Mitchell, L. Ms., by T. W. Whitmore, Treas.,	176 40
New Windsor, Presb. Ch., Mon. Con., by Rev. J. I. Ostrom,	5 00
Pembroke, First Presb. Ch.,	5 00
Peru, Cong. Ch., by Rev. John Campbell,	5 42
Port Jefferson, Cong. Ch., Mon. Con., by Rev. S. T. Gibbs,	1 00
Redford and Westville, Presb. Chs., by Rev. R. E. Deming,	17 50
Rochester, on account of legacy of Hervey Lyon, by C. A. Burr, Ex'r.,	800 00
Rye, Mrs. M. L. E.,	10 00
Worcester, Pamela Dickinson, by S. Dickinson,	14 50

NEW JERSEY—

Ocean Port, Mrs. B. A. Cothren,	1 00
---------------------------------	------

PENNSYLVANIA—

Sugar Grove, Cong. Ch., by Rev. A. K. Fox,	5 00
--	------

OHIO—

Dresden, Presb. Ch., by Rev. S. P. Hildreth,	10 00
Lima, Second Presb. Ch., Mon. Con., by Rev. C. Gibbs,	5 00
Nelson, on account of legacy of Daniel Everest, by P. B. Conant,	69 51
Roseville, New Lexington and Unity Presb. Chs., by Rev. E. E. Lamb,	15 00
Tallmadge, Guy Wolcott, by L. V. Bierce, Jr., Treas.,	40 00

ILLINOIS—

Bunker Hill, Cong. Ch., by Rev. E. Jenney,	32 45
Chicago, First Presb. Ch., to const. Rev. Z. M. Humphrey, Mrs. James S. Cook, Mrs. Mary B. Chamberlain, Mrs. B. F. Carver, Mrs. A. G. Downs, and Mrs. Catherine C. Benedict, L. Ms., by J. S. Cooke, Treas.,	180 00
Danville, Presb. Ch., by Rev. E. Kingsbury,	8 11
El Paso, Presb. Ch., by Rev. G. W. Goodale,	5 20
Fairbury and Chenoa, Presb. Chs., by Rev. B. B. Drake,	9 35
Fremont Center, First Cong. Ch., by Rev. C. C. Adams,	17 50
Griggsville, First Cong. Ch., Mon. Con., by C. W. Kneeland, Treas.,	29 00
Lawrence, First Presb. Ch., by Rev. I. F. Holton,	4 50
Monticello, Presb. Ch., by A. W. Corey, Treas.,	50 00
Round Prairie, Cong. Ch., by Rev. W. B. Atkinson,	2 50

MICHIGAN—

Detroit, Fort St. Presb. Ch., by Samuel Zug,	69 15
East Saginaw, Cong. Ch., by Rev. W. C. Smith,	20 00
Greenville, Cong. Ch., by Rev. Charles Spooner,	10 00
New Buffalo, Cong. Ch., by Rev. W. Warren,	10 00
Pontiac, Cong. Ch., by Z. B. Knight, Treas.,	68 04
Victor and De Witt, Cong. Chs., by Rev. O. M. Goodale,	6 00
Ypsilanti, Mrs. Azubah Hatfield,	10 00

WISCONSIN—

Ashippun, First Presb. Ch., by Rev. James Conly,	1 41
Black Earth and Middleton, Cong. Chs., by Rev. A. S. Allen,	7 00
Dartford and Metomon, Cong. Chs., by Rev. H. Freeman,	11 91
Eau Claire, First Cong. Ch., by Rev. A. Kidder,	8 50

Markesan, First Presb. Ch., \$9.26; Green Lake, Cong. Ch., \$2.75; by Rev. H. W. Chapin,	12 01
Prairie du Ochien, First Cong. Ch., by Rev. L. L. Radcliff,	6 00
Stevens Point, First Cong. Ch., by Rev. Henry Avery,	8 00
Stockbridge, by Rev. O. P. Clinton,	8 50
IOWA—	
Clinton, Presb. Ch., by Rev. G. D. A. Hebard,	18 00
Dubuque, Second Presb. Ch., Mon. Con., by Rev. J. Guernsey,	80 00
York, Cong. Ch., by Rev. A. Graves,	10 00
MINNESOTA—	
Faribault, Cong. Ch., by Rev. Lauren Armsby,	40 00
Rochester, Cong. Ch., by Rev. Elias Clark,	1 00
St. Anthony, First Cong. Ch., by B. Perkins,	7 18
KANSAS—	
Manhattan, Cong. Ch., by Rev. C. E. Blood,	12 25
	\$12,533 94

Donations of Clothing, &c.

Amherst, Mass., City Sewing Circle, a box,	
Charlestown, Mass., Winthrop Ch., Ladies' Sewing Circle, a box,	
Cheshire, Ct., Cong. Ch., Ladies', by Mrs. Alfred S. Baldwin, a barrel,	45 00
Fayetteville, N. Y. Presb. Ch., by Rev. Lewis H. Reid, box and freight,	65 00
Georgia, Vt., Ladies' Miss. Sew. Soc., by Miss S. M. Hinkley, a barrel,	50 00
Lunenburg, Mass. Cong. Ch., Ladies, by Rev. W. A. Mandell, a box and freight,	25 00
Rehoboth, Mass., Female Miss. Soc., by Charlotte W. Brown, a barrel,	29 40
Spencer, Mass., a box,	
Swanton, Vt., members of Cong. Ch. and Soc., by S. F. Blackman, a box,	20 23
Washington, Ct., Ladies' Sew. Soc., by Mrs. J. H. Richards, a box,	56 38

Receipts of the Western Agency, New-York, from Sept. 1, 1859, to Dec. 1, 1859. W. T. Scott, Treasurer.

Alexander, Presb. Ch., by Rev. John Dodd,	\$9 50
Apalachin, Presb. Ch., by Rev. O. N. Benton,	13 16
Ashville, Rev. E. Taylor,	10 00
Bath, Presb. Ch., by John Emerson,	6 00
Benton, legacy of Joseph Barnes, to const. Joseph William Johnson, Manasseh Knox Johnson, and Robert Augustus Johnson, L. Ms., by Robert Johnson, Exr.,	100 00
Black Creek, Presb. Ch., by Rev. Stephen Johnson,	20 40
Branchport, Presb. Ch., by Rev. A. T. Wood,	12 50
Buffalo—	
First Presb. Ch., Ladies, balance, by Mrs. Joseph Dart, Sec.,	13 00
North Presb. Ch.,	50 00
Canisteo, Presb. Ch., by Rev. G. Spaulding,	7 50
Castile, by Rev. Charles Martin,	5 39
Castleton, Ladies' Home Miss. Soc., by Mr. Hart,	10 35
Churchville, by Rev. Thomas Lightbody,	14 27
Conewango, Mrs. Diantha Corey, in full, L. M.,	50 00
Corfu, First Presb. Ch., Pembroke,	6 20
East Avon, by Rev. Mr. Elmer,	11 00
East Bloomfield, \$87.28, Ladies' Home Miss. Soc., Mrs. Harriet Porter, Treas., by Samuel Hough, \$76.04,	118 32
Ellington, by Rev. W. D. Henry,	10 00
Geneseo, Second Presb. Ch., of which \$30 is to const. James S. Orton, Esq., a L. M., by E. Cone,	52 38
Groton Village,	4 00
Havana, Presb. Ch.,	11 00
Holly Presb. Ch., by H. N. Keys,	13 00
Huron,	5 29

Lima, Miss Abbie Barnard, in full, to const. Miss Abbie Clark, of Danville, a L. M.,	10 00
Livonia, by Rev. A. H. Parmelee, \$25. Mrs. Susan Fowler, in part, to const. a L. M., \$15,	40 00
Lockport, Cong. Ch.,	14 76
Lyons, Presb. Ch.,	40 84
Marion, a friend,	2 00
Mount Morris, Oren Hall,	10 00
Newark, Mrs. Evangeline Bailey, \$5; A. F. Cressey, in part, to const. Mrs. A. O. Blanding, of Lyons, Iowa, a L. M., \$10; Joseph A. Miller, in part, to const. a L. M., \$10,	25 00
Northville, Cong. Ch., in full, to const. Amos Crocker, a L. M.,	27 86
Orange, a friend, by Rev. C. Chapman,	5 00
Portland, by Rev. L. F. Laine,	20 00
Richmond, by Rev. M. Buttolph,	10 12
Ripley, Second Presb. Ch., by Rev. J. B. Barnes,	6 00
Rochester, on account of legacy of Hervey Lyon, by C. A. Burr, Exr.,	300 00
Plymouth Ch., by P. W. Handy, Treas.,	60 10
Southport, Presb. Ch.,	27 00
Spencerport, Cong. Ch., Ladies Soc.,	13 75
Wales, Presb. Ch., by Rev. C. Crocker,	1 50
Waverly, by Rev. O. Crane,	25 00
Wolcott, Presb. Ch.,	13 90

\$1,201 09

Receipts of the Massachusetts Home Missionary Society in October, 1859. BENJAMIN PERKINS, Treasurer.

Auburn, legacy of Esther Stone,	\$36 00
Berkshire and Columbia Miss. Soc., E. A. Bliss, Treas.,	200 00
Boylston, Cong. Ch. and Soc.,	19 25
Brookline, Howard Ch. and Soc.,	210 92
Chelsea, Winnisimett Ch. and Soc.,	59 80
Fitchburg, Religious Char. Soc., to const. Josiah Spaulding, John Lowe, Miss Amy S. Stone, Mrs. Rodney Wallace, and Miss Emily Sawtell, L. Ms.,	234 65
Hamden Co. H. M. Soc., H. Brewer, Treas.—	
Springfield, First Cong. Ch., to const. Mrs. Jerusha Bates and Miss Lucy H. Hatfield, L. Ms., and	
West Springfield, First Cong. Ch., to const. Edward Parsons, a L. M.,	500 00
Medway Village, Cong. Ch.,	25 11
North Adams, Gardiner White,	1 00
Northbridge, Cong. Ch. and Soc., to const. Rev. George B. Safford, a L. M.,	61 79
North Essex, Aux. Soc., I. Caldwell, Treas.—	
Byfield, Rev. Mr. Brook's Soc.,	63 50
Collection at Conference,	15 10
North Middlesex, Aux. Soc., C. Larned, Treas.—	
Ashby, to const. Rev. James M. Bell, a L. M.,	34 46
Groton, to const. Lemuel Whiting, a L. M.,	46 75
Harvard,	94 25
Lancaster,	38 97
Lunenburg, in full, to const. George A. Jewett, a L. M.,	23 85
Townsend,	23 53
Plymouth, legacy of Miss Nancy Churchill, by Leander Lovell, Exr.,	100 00
Quincy, Mrs. Lucy Marsh,	5 00
Saxonville, Cong. Ch. and Soc.,	27 13
Wareham, a friend,	4 00
Westford, Mrs. E. Luce, \$1; Miss R. E. Luce, \$1,	2 00
Weston, Mrs. M. A. H. Bigelow, to const. Mrs. Lydia W. Pierce, a L. M.,	80 00
Weymouth and Braintree, Ladies' Evan. Soc., \$24; Miss Sally Lane, \$10,	34 00
Woburn, legacy of Rev. Luther Wright, by Rev. L. Harding, Exr.,	200 00
Walpole, N. H., Simeon N. Perry, Esq.,	100 00

\$2,194.66

In the acknowledgment of the contribution from the First Presb. Ch., Cleveland, in the Dec. number, it should have read, to const. Warren E. Steadman, and E. H. Merrill, L. Ms.

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? . . *Rom.* x. 15.

VOL. XXXII.

FEBRUARY, 1860.

No. 10.

The Church & Household.

Every church is, properly, a household; because, like the family, it is founded on natural relations; its great bond is mutual love and obedience; and its great end, instruction, comfort, the building up of character, and the perpetuation of a divine race—sons of God, born again, in a new, spiritual birth.

A Divine Society.

The church is a Divine institution; this not merely because it is ordained of Christ for his indwelling and his action upon the world, but also, from the very fact itself, that men are created religious beings, so that, when living in accordance with their true nature, they are bound to each other in a common union with God. The church is, therefore, no result of any artificial adjustment of our relations, but of God's own adjustment of them. It exists wherever God has children to love him, and must last as long as the life of intelligent souls shall endure.

Its Bond.

The members of the church—and especially of each local church—are joined in the dear and sacred obligation of love, and of mutual obedience according to the order which they may have found it expedient to adopt. They are friends; and can not become enemies without breaking their household law. They are brethren; and no outward changes can sunder this tie that binds them. They are *all one* in Christ; and it is through influences coming down from him who is the head, that they must expect all beginnings of division and contrariety to cease. He is their sole "Master;" and yet, each is not only permitted but is bound, to esteem others better than himself and to take delight in yielding reverence as well as affection to others, together with all due influence and advantage of position.—My brother's honor is mine too; and his power is exercised in my name.

Its End.

The church exists—and every church—that it may nurture the young in the ways of the Lord, that it may show unto all men his paths, may lead them in his

truth, and teach them, may guide them in judgment, and help them to keep his covenant, restoring their souls, and aiding them to gain a living knowledge of the incomprehensible love of God, and to dwell in that love—approving itself as the “body of Christ” and the instrument of the Spirit’s working—multiplying the number of such as shall be saved, and spreading abroad the kingdom of God.

All churches do but imperfectly fulfil the Divine *idea* upon which they are founded; and in some of them the family spirit is hardly recognizable, and in all is inadequately realized. All, however, are privileged to “strive toward the mark of their high calling.” *How can they do it?*

Duty of the Pastor.

In the first place, it is needful that each pastor should seek to gain a clear idea of what a church—and of what his particular church—should be. He needs to see definitely in what respects it ought to be *a family*; and how far it can be, now; and what are the first steps to be taken towards making it all that it should become. He needs to pray for spiritual understanding, and for Divine guidance. He needs to meditate long and minutely on this theme—so long and so particularly and carefully, that the whole and all the details shall stand out in familiar clearness before his mind, and shall readily come to him, whenever wanted.

Having thus, himself, gained a clear conception of what God would have his church become, then, and not till then, is he ready to speak to others and endeavor to impart to them his own ideal; and may safely undertake to show to his people, how it is true that every church is in its own proper nature a christian household; and in what way they can come nearer to the fulfillment of this duty and privilege.

Duty of Leading Families and Members.

Then it were well if officers and leading members, together with all those who vividly seize the idea and grow warm with it, should watch for opportunities to inculcate and to act upon it. Let prominent families, also, whose character, wealth, or position gives them an effective social influence, do all they can to cherish the sense of brotherhood among all the members, and to anticipate and repress the workings of that foolish pride and suspicion that so often breed alienations, even in the church. They can do much to awaken and to keep alive christian, neighborly sympathies, and that brotherly respect and spirit of blessing which properly belong to disciples of Jesus. “Society” is a great power, and ought to be wielded in the interest of Christ and his family.

Duty of the Church as a Whole.

But the task of working over an ordinary church into a genuine, warm, genial christian household, can not be accomplished by its pastor and leading members alone. The *whole church* must deliberately set itself to the endeavor. Every member possesses an influence that can not be spared. Every one is an important member. No one can be lukewarm without injuring the whole; and it will be only when this aim has become familiar and dear to the great majority of the members, that any satisfactory success can be near at hand. The subject needs a general discussion, and an examination from each member’s own peculiar position. What is right, what is practicable now, and what may be hoped for by and by, —how to accomplish this, and how to avoid that—all these things need to be talked over, till the whole subject becomes luminous.

Working Together, in Intimacy.

In the process of such an examination, it will probably become clear, that the church can do something towards making itself a christian household, by *setting all its members at work*, so that every one should be doing some good, and they should all feel themselves to be uniting in the "support of the family." If Christians wish to love one another, they must work together for Christ. The sick, who can do nothing else, can, at least, suffer patiently in his name, and witness a good confession, *enduring* hardness, as good soldiers; and there is no one so young, or so old, as to be unable either to do or to bear for Christ.

Again, the church can promote the family spirit by devising ways and opportunities of general, social christian intercourse—so arranging it, that they who meet shall not forget that they are Christians and are one in Christ.

Never Quarreling.

But, thirdly, it is quite indispensable, that the church should take special pains to *prove* itself a true household, on all occasions when differences arise. A quarrel really settled on christian principles—through prayer and brotherly counsel, with earnest strivings after righteousness, with manly acknowledgments of the truth and confessions of error, and solemn, hearty renewals of covenant vows—may become a means of growth in grace. These are seasons of trial—they are battles; and a true victory may bring long peace and everlasting joy. A church should feel, when differences arise, that its very life is at stake, and that it surely *dies*, if the spirit of love does not overcome the spirit of the world. Its maxim should be, **THE CHURCH NEVER QUARRELS.** Its differences are only doubts or diversities, and never work bitterness.

Always Loving.

In a word, each church needs to use all possible means to bring its members near together, to make them work together, and to accustom them to submit all matters to the verdict of christian principles—to the dictation of the spirit of christian charity. In all possible ways, Christians are bound to *commit* themselves, publicly, to these principles—and to watch for opportunities for acting out the brotherly love which belongs to all believers, and for giving a practical reality to that household relation in which they stand, in being members of the church; and the church in its official action is doubly obligated to the same duty. All worldly cunning and intrigue in the management of its affairs, is a sin against its fundamental law, and is sure to bring heavy retribution.—The church must be without guile.

Necessity of a Definite Striving.

We have not dwelt upon these views because we fancied them to be new, but because they are old and of inestimable moment. The feeble churches now receiving aid from the Home Missionary Society need to be perpetually recurring to these first principles, which are the condition of all true church growth. More than this: each of those churches needs the strength and the light to be got from ever holding consciously in view this distinct and definite object—that it become a **true CHRISTIAN HOUSEHOLD.** It is not enough, to assent in a vague way to the gospel precepts of charity, and to acknowledge, in loose generalities of thought and word, the great importance of putting these precepts in practice. There needs to be a definite conception of what the law of Christ *means for them*, and a firm set purpose, steadily adhered to, and returned to after all wanderings, to make *their* church what Christ's house ought to be. When any missionary church once be-

comes instinct with the true spirit, when once it has begun to deserve the name that it bears, and to realize the idea upon which it is founded, then it has begun to be strong; it is a power in the land, and will draw men unto it; and their entrance into it will be an entrance into a temple of sanctification. Churches are more and better than "self-supporting" when they have learned how to be a family of disciples, and a home of souls. The secret of doing this is an open secret to all who long for it.—"Seek and ye shall find." Christ is knocking at the doors of the churches, and will enter in, when he is welcomed, and will sup with them. He will abide with those, who truly wish to abide with him.

Missionary Intelligence.

CALIFORNIA.

*From Rev. W. C. Pond, Downieville
Sierra Co.*

Sabbath Breaking.

Nothing but the most persistent and unflagging use of every appropriate agency, will secure growth, where there is so much as there is here, to secularize the Sabbath and neutralize the truth. Our streets are crowded. Often, with difficulty do we pick our way to the house of God. Our saloons are thronged; our Sunday auction is sustained, and gets a larger congregation, often, than I do. Every man is beset with business. Even Christians can escape it only by escaping from its reach. The custom is so thoroughly established that scruples respecting it are not presumed upon. With a heavy heart I sometimes ask; What am I accomplishing? When will so little leaven leaven a mass so spiritually dead?

One Year.

A week ago, last Sabbath, at the end of one year since the dedication of the chapel, and my installation as pastor, I preached an anniversary sermon. The following facts may interest you. At the time of the dedication, the church consisted of twenty one members. There have been added during the year, by profession, eleven, and by letter five; total, sixteen. One has died, and two have been dismissed, leaving our present number thirty four. Four of these are non-resident. I have attended the funerals of twelve persons, during the year. It illustrates Californian life to say, that, of these only *four* died naturally, and the four were *infants*.

Several of the members of the church worship at Goodyear's Bar. I have preached there regularly every Sabbath of this quarter, except the first. The Sunday school established last July has flourished, and contains nearly all of the few children in the place. In connection with it there is sustained a large and interesting Bible class. The attendance upon service has not been as good as it was earlier in the season, partly on account of removals, and partly I fear, on account of divisive efforts undertaken by a neighbor.

Exploration.

The first Sabbath in August, I spent at the village of Alpha and Omega, twenty-five miles south from here, in Nevada Co. The direct route takes one across deep gorges and over narrow intervening ridges, with little variety save from long and toilsome climbing to equally long and perhaps more toilsome descents. But starting from any point on the ridge you can go either westward towards the valley, or eastward towards the summit, easily. The two villages I have named, are on the ridge dividing Deer Creek from the South Yuba. One of the most pleasant rides in the mountains, at a suitable season of the year, is the one along that ridge down to Nevada. During the week following that Sabbath, I preached at Bell's Ranch and at Orlean's Flat on the first ridge this side,—the one between the middle and south Yubas. Then, crossing the gorge of the middle fork, I preached at Allegany, and so came home, descending the gorge (deepest of all—its road as steep as possible, and said to be four miles long) to the North Fork, upon which Downieville stands. I was cordially

welcomed at all of the points I have named; and but for the pressure of duties here, would have extended my exploration more widely. Upon each of the two ridges first named, a minister of the right sort might be profitably employed. Among the thousands in all this region, there is now no one even pretending to break the bread of life. Better so, than with the help of some among us who do make such pretensions. But suppose a good man settling on either of these ridges, at some central point where he would make a home, and itinerating on the Sabbath,—who can measure the possible results? A new moral aspect, those communities would come to wear. The present is saddening enough. I do not mention these as fields of prominent importance. Far from it. I have no doubt that there are twenty equally necessitous, which a proper exploration might reveal and prepare, if *the men* could be found to enter them. But first there are other central points, of established importance, to be supplied.

Progress Backward.

The work I have described *must* be performed,—as I am becoming more and more convinced—before the way of the Lord will be prepared in these mountains. For lack of such a work, in multitudes of villages where hundreds of men gather, no Sabbath is observed at all, nor is there anything to remind the people of truth and right and God. As a consequence of the feeble hold that religion has upon us, the movement in morals is backward and downward. For the past year, especially, such seems to me to have been the tendency. And a relapse is generally more dangerous than the original disease. For the excesses of our earlier years, we had an explanation, if not a palliation, right at hand. Everything was so new, associations were so transient, gains so easy, and the old restraints had been so suddenly removed, that we could hardly look here for the precise morality of older and more homogenous communities. We promised a speedy improvement, and were not disappointed. The cause of Temperance,—and with it, of morality in general—nowhere seemed more cheerily prosperous than in California. A Legislature of California (!) felt itself compelled to offer to the people a Prohibitory Liquor Law, and almost a majority were found, to vote for its

adoption. Then the reaction came, the relapse which we thought would be only a brief receding wave in a rising tide, but which has gone on receding to this day. And now, at length, gambling creeps forth from its hiding places, and assured, begins to assume its old effrontery. Its votaries stare upon us all along the street; and in thier whole bearing show, too plainly, that victims are not wanting for their hellish sports. And duelling, that once, rebuked by that murdered prince in our Israel, James King of William, seemed for years to hide its hideous head, comes forth again, and gentlemanly murderers shield themselves from justice behind a “higher law,”—this “code of honor.”

Walking by Faith.

And against all this we have to oppose the “foolishness of preaching.” “The *foolishness* of preaching!” One seems to utter it with new emphasis, after trying to make the Gospel truth effective here. Not that the preaching itself is foolish. The truth we preach, the truth as it is Jesus, is just as true and just as grand, and just as mighty here as anywhere. But as an instrumentality to renovate and elevate and purify Californian communities, the preaching of that truth or any other, *seems* so utterly insufficient, to the eye of worldly wisdom, that the effort appears absurd.

I would not be too apprehensive. I am not discouraged. Thank God, we need not walk by sight. God’s promises never did fail yet; we know they never will. They illumine the future of this Golden State; and the efforts they prompt, will achieve the future, in God’s appointed time. But by whom? Whence will come the means, and where are the laborers, by whom, through God’s omnipotent aid, our prostrate Israel shall arise? We look to you, brethren, hopefully. Come over and help us. For my part, though it sometimes seems as though we tried to breast a torrent with a straw, I mean to live and to die, God willing, at my post, and at my work in California. It is a privilege to labor in the day of small things. Who would now refuse to have been a Pilgrim on the rock of Plymouth, or a soldier at Valley Forge? And though our work seem small, our hopes extravagant, our results discouraging, the end will yet be equal to all our highest aspirations, and an answer to our largest prayers.

From Rev. D. McClure, Contra Costa Co.

The following letter illustrates some of the embarrassments of Californian life. All things are pressing to be done at once. The most indispensable institutions are still exceedingly feeble, or are yet to be founded. The work to be done there is a noble work, but it is difficult.

A New Institution.

I have delayed writing since the receipt of yours containing a draft, that I might have more time to watch the indications of Providence in relation to my accepting the position at the head of the Institution soon to be established in this country. I have prayerfully considered the whole matter, and have concluded to enter the work of teaching, in connection with preaching at such convenient point as will not take me far from home. That such a course will increase my usefulness, I have no doubt, provided, the back is fitted for the additional burden. Another reason has had considerable weight, in determining the course I am about to take, viz., the little prospect of my being supported, independent of the Society. As I have said before, this county is one of the most important in the State; and so soon as the land titles are settled, few will equal it in prosperity. The population is now large, and many educated families are located in our beautiful valleys; but irreligion and *isms* of a dangerous character reign supreme. An intelligent, earnest ministry is needed, to reach a large class of our people; any thing short of this is powerless. We are, not, however, at present in a condition to support such a ministry. Indeed, I may say, there is no ministry in this county supported by the people; this I know has been the case since its first settlement. Not that we have a lack of wealth, but indifference on the part of some, and opposition from others leaves the few faithful ones unable to bear the burden. This will remain so until there is more piety among professors of religion and a more general consecration to God.

Knowing these things, while I have been willing to occupy this post, with its prospect of usefulness, it has been a matter of deep regret, that I could see nothing to lead me to believe that the Society would soon cease to turn its be-

nevolence in this direction. Now, if I can in a measure, carry out the designs of the Society by my ministry, and at the same time, relieve the Society by occupying the important position to which the people at large have called me, I conclude it to be my duty to do so. I shall therefore make the trial, when the necessary buildings are completed. If my usefulness is impaired by this course, or if the time comes when the state of society shall call me to the entire work of the ministry, it will be easy to make the change.—I may here remark, it is possible that, on account of the scarcity of money, the Trustees may not be able to complete the building. If so, I shall continue to preach as heretofore. At this particular juncture in the moral history of our State, it seems to me, that an earnest attention to the interests of our youth is required at the hands of the Protestant ministry. You will perceive by the proceedings of the Synods and the Association lately in session in San Francisco, that this subject is exciting the interest which its importance demands.

NEBRASKA.

From Rev. I. E. Heaton, Fremont, Dodge Co.

The Pawnees.

We are no longer surrounded by so many Pawnees. Without any deliberate intention, they were the occasion of much evil. It was easy to take advantage of them in trade; and the temptation was too great for the integrity of many. Also, like the daughters of Moab, they led young men into immorality. In justice to them it should be said, they do not usually tempt others to sin, but they are easily tempted. They are not so *guilty*, but their demoralizing influence was, perhaps, quite equal to that of the rum-seller. This influence is not less real, and permanent, because its origin is concealed. For the sake of the interests of good morals, we rejoice in their removal, though we regret to see the aborigines so rapidly fading before the vices of civilization. We would gladly contribute our mite towards their instruction and elevation. Their minds are bright and active, and their capacities are, in many respects, good. But very few hints for their improvement can be given

them, unless one has learned their language.

A new settlement exhibits the selfishness of the human heart in bold relief. We do not apprehend that it is, in reality, any more selfish, but it feels less restraint, and meets with greater enticements. Customs are more free, and habits less firmly established. It is less disgraceful for a man, *in certain methods*, to overreach his neighbors. In many respects, the moral character of our people here in the West is very fair.

The West.

Many indulge the hope of so arranging the structure of society, as to secure the most favorable position for themselves. Towns are laid out, roads are chartered, bridges are planned, and seminaries of education projected, for personal advantage—almost literally upon the supposition that gain is godliness. A large portion of these schemes are visionary. Some of them are based on good intentions, but with more of enthusiasm than judgment. The West is settled by an active, enterprising class; but, as in all human society, much chaff is at first mingled with the grain. Its circumstances are peculiar. It is now, just forming its institutions, and laying foundations, most of which will continue for many generations. Twenty two years since, when I emigrated to Wisconsin, I questioned the permanence of those early arrangements. My faith was too weak. They have been permanent; and Wisconsin a flourishing State. A little one has literally become a thousand. Occasional reverses, from failure of crops and other causes, will arise in every place. With the ordinary favors of a bounteous Providence, the West will soon assume gigantic proportions; and these early moral and religious influences will be permanently felt.

From Rev. R. Gaylord, Omaha City,

A Pleasant Interlude.

Through the great mercy of my heavenly Father, I was permitted, after so long an absence, to meet my family again in health. I found it pleasant to stand before my people again and speak to them of the things pertaining to eternity. My visit at the East was refresh-

ing; for while I was laboring earnestly to accomplish the great object which called me there, I enjoyed many opportunities of intercourse with my brethren in the ministry, both in public meetings and private interviews. Of this I had greatly felt the need, during the years in which I stood almost alone on this frontier. To be permitted to meet the outflowing sympathy of christian hearts that beat responsive to those who are oiling to lay foundations in this new country, was a valued privilege. Very highly, also, did I prize the liberty of hearing preaching, a favor not often enjoyed at home. Among the bright spots treasured in memory, is the meeting of our college class, in connection with commencement exercises in New Haven. Twenty five years had fled since we uttered the sad farewell, and went forth our several ways into the world; and to come back and to speak of God's dealings with us, was interesting, instructive and affecting.

A Young Christian called Home.

On my return home, I was pained to learn that in my absence death had entered our little church. It was the first case of mortality in the church since its organization—now three and a half years. The person who had died was a young man who came here from Massachusetts, about one year since. He was an active and devoted Christian, was always found at the prayer meeting ready to take part in its exercises, was a teacher in our Sabbath-school, and known by all as a decided friend of the Redeemer. Such young men we value—those who will stand firmly for Jesus; for they are rare. He united with this church on the last Sabbath before I left for the East. Sometime in the summer he went about seventy miles farther west, to take charge of a ferry across the Platte River, where many persons crossed on their way to the mines. He made his home on an island in the river, and there he was taken sick and died among strangers. His death is a great loss to us, and we ask, Who will fill his place?

A Brotherly Kindness.

It was gratifying to me to learn, that my congregation had been kept together, during my absence, by the labors of a *Baptist* brother, a man of excellent spirit. The Sabbath school had also increased in numbers and in interest. The people welcomed me back; and on most

of the Sabbaths, I have preached to good congregations, giving fixed attention to the word. Yet there is a fearful apathy in all this region in regard to the soul's eternal welfare. Religion, as a living principle of action, has but little power. What we most need and must have, if the church live, is a pure, deep, and extended *work of grace*.

Depression.

This church is scattered considerably. We have now eight applications for letters of dismission, from those who have left the Territory within a few months. Not more than thirty out of fifty members, nominally connected with this church, are at present residing among us. I have felt at times a depression of spirits, and a discouragement that has been painful. There is such deadness and indifference, that the soul of him who would see Zion prosperous is filled with sadness. We have the promise, that we "shall reap in due season if we faint not."

The Old Mare Stolen.

This region has been infested, for some months past, with an organized band of horse thieves, and much property has been stolen. Among others, they took my family horse—a faithful animal that for twelve years has carried me over the field of my labors. She was good for several years more of service; and the attachment of all the family to this our trusty beast, was great. As I have now no means of getting about the country, I shall necessarily circumscribe my labors and concentrate them, for the winter, upon this place.

every week, under the auspices of the New-England Emigrant Aid Company—making Lawrence their head quarters, but spreading out thence through the Territory. I early made the acquaintance of General Pomeroy, then agent of the Society, and who had the direction of these emigrants; and I requested him to send up to the Big Blue one of the best companies that should arrive. Early in the Spring of 1855, we were cheered by the arrival of a band, containing many most excellent men, who settled in the valley of the Kansas and the Blue, and commenced the town of Manhattan at the junction of these rivers. And now we have, perhaps, as good a community as can be found in any part of the country. For intelligence, industry and morality, they will compare favorably with any of the country towns in New-England. In Manhattan we have four churches, each having a minister who preaches every Sabbath, and two of them a good house of worship; one other, the Episcopalian, has commenced to build the third.—Our own church now numbers thirty three members. We feel greatly indebted to the American Home Missionary Society, for the liberal, prompt, and long continued aid they have furnished in the support of the Gospel among us. This church owes its existence and its present prosperity, under God, to that noble Society. None but the missionaries and the feeble churches in our new settlements know how to appreciate fully such instrumentalities, as the Home Missionary Society, and the Boards for aiding in church erection.

KANSAS.

From Rev. C. E. Blood, Manhattan, Riley Co.

The Founding.

On the first of November last, it was five years since I arrived on the banks of the Big Blue river, and commenced my labors as a missionary of your Society. I came in advance of the church, almost in advance of any society whatever. I found a few settlers at Juniata, and a few families scattered over the country. But I saw that it was a fine country, and I knew very well that in a little time the settlers would be here and would need the Gospel. At that time, large companies of emigrants were arriving in the Territory, almost

Prospects.

Our prospects are certainly favorable.

1. We have a good house for worship and nearly all paid for.

2. We are situated in a thriving community, in a town which bids fair to increase and become a town of considerable size and importance.

3. Of the thirty three members of church, seventeen are male members, nearly all men with families, permanently settled—thirteen of them having valuable claims. These men commenced in Kansas with little or no capital. They have had to struggle hard, to make the necessary improvements, and to get a living. Some of them have not yet paid for their land, and *all* of them have, at present, as much as they can do, to live.

Money is scarce and hard to be got, and five or ten dollars a year is *all* that any of them are, at present, able to give toward the support of the Gospel, in any one year. But it will not always, or long, be so. I have been in the West twenty seven years; and I know that the men who have the farms, the permanent settlers, are the men who in time can be most relied on to sustain the Gospel. Their stock will continue to increase, and their farms will become every year more and more valuable. The money you give to support the Gospel here will not be thrown away. I verily believe that there is to be here a strong self supporting church.

It is a cause of regret, that in so long a time I have had so few conversions to report, and that we have been blessed with no general revival of religion. We hope and pray that the good seed of the word which has been sown here, these past years, will ere long spring up and bear fruit abundantly to the glory of God.

IOWA.

From Rev. Jesse Guernsey, Agent.

The following letter, bearing date, *December 7th, 1859*, was not received in season for the last number.

Temporal Prospects.

The summer's harvest has been gathered. It was not as bountiful as was anticipated. Nevertheless full average crops have been realized. Instead of coming to the threshold of winter as they did a year ago without grain or flour for their families, our farmers, for weeks, have richly freighted every "eastern train" and every boat "bound down," with the fruits of their husbandry, and will continue to do their part toward replenishing the grain markets of the East for weeks to come. Neither will they "sell themselves short," as they were compelled to last year, in order to do it. Whatever else of luxury or comfort may be missed in their homes, the never failing wheaten loaf will surely be there. Nevertheless, the "hard times" are not over yet. The pressure, if not as severe as ever, is certainly severe enough. It could not be otherwise. At the opening of the "grain season" prices ruled low. Wheat brought only from forty to forty five

cents per bushel, and oats only from fifteen to twenty. At these prices many were compelled to part with the products of their summer's toil. The importunity of creditors and the pressure of their own wants, would not permit the few weeks' delay which, as the result has proved, would have given them an improved market. But the highest prices even would not have given to our people complete relief from their pecuniary embarrassments. They were largely in debt for homes and farms that as yet had scarcely begun to yield any return for the outlay made upon them. The loss of their harvest for two successive years made it impossible for them to pay the *interest* upon their indebtedness. Their *taxes* have, in multitudes of instances, been allowed to go unpaid from the commencement of the crisis until now. Their wardrobes have been unreplenished, and not only the conveniences but the essentials of comfortable housekeeping have been dispensed with. In almost every direction they are in arrears; so that now they have not only the ordinary demands of the season to meet; but also the put off demands of the two past seasons. The most that our agricultural communities can hope for, as the result of the last summer's harvest, is to pay up their back interest, and make the purchases indispensable to the comfort of their families and to the successful prosecution of their business. This, it may be hoped, will suffice to keep their property from the sheriff's hammer; and one or two seasons more of successful husbandry will bring them out of their embarrassments. Business matters are assuming a more hopeful aspect, and all see, or think they see, only brightness in the future. But it is still obvious, from the facts I have stated, that our missionary churches have before them at least one year more of severe pecuniary struggles. Few of them, I fear, will be able to make much advance upon their past pledges at present, and some of them may find it impossible to raise as much even as they have done heretofore. I think, however, that the tide has *turned*; and that when the current of prosperity shall have attained to even ordinary fullness, there will begin to be a rapid decrease in the drafts which our churches are making upon the Society's treasury.

Advance of Population.

Notwithstanding pecuniary embar-

rasments, the general missionary work in our State is and has been constantly and decidedly on the advance. Churches are springing up here and there, and many of the destitutions over which we mourned two years ago are now supplied. The great changes that a brief period has sufficed to make in this respect were forcibly pressed upon my attention in connection with an Associational meeting held at Osage, in Mitchell Co., on the twentieth of October. Five years ago the extensive region now included in the Mitchell Association, embracing some six or seven counties, was for the most part, so far as preaching the Gospel was concerned, "an unexplored region." There were then not more than one or two points at which the population was sufficiently numerous to warrant the location of a missionary among them, even if the men could have been found who would have volunteered to meet the hardships and privations of so new and remote a region. Now, these counties embrace several beautiful and flourishing villages, with a population of from one to two thousand each. In these places, and in several others not yet so large, missionaries have been located and churches organized. As I passed from town to town in this new region, and remembered how lately I had heard it described as an almost unbroken wilderness, I could scarcely believe my own eyes.

Public Improvement and Culture.

In the summer of 1854 a relative of mine went to what is now St. Charles, in Floyd Co., for the purpose of engaging in business. He found there three or four buildings of the rudest sort; and not being accustomed to what is sometimes styled here "the rough and ready style of life," he soon left in disgust, for the abodes of civilization. Now, instead of the three or four mud cabins of 1854, there is a town of 1500 to 2000 inhabitants, with dwellings almost uniformly neat and tasteful, with large and substantial business houses, with a hotel which would be spacious and creditable in a third class Eastern city, such as New Haven, Hartford or Springfield, with broad and well laid streets, with a large and substantially enclosed public square, and, last but not least, with a promising church organization under the care of a young and gifted missionary of the American Home Missionary Society.

The changes which a few years have

wrought at this point, correspond in character and extent with those wrought elsewhere in the same neighborhood. At Osage, when the meeting above referred to was held, the visitor would have found little more than a naked prairie, four years ago. Now, with a population of one thousand or more, it has among its public buildings a good substantial brick church edifice belonging to the Congregationalists, and a school house that, in respect to taste and adaptation to its use, would shame those of many an Eastern town of larger size. It spoke well, I thought, for the character of the people, that *all* the exercises of the Association were largely attended by them, and every preaching service called out a *full* congregation.

A Pleasant Christian Communion.

The meeting, which included the Garnavillo as well as the Mitchell Association, was one of much interest. Several practical questions were vigorously discussed, and, I think, with great profit. Among them were these: "What is our duty in regard to the supply of outposts?" "What is the best mode of operation in the matter of securing meeting-houses?" Besides verbal discussions on these and other subjects, there was a carefully prepared exegesis, and also a dissertation on the "diaconate." Each evening, from Thursday until the following Sabbath, was devoted to public worship in connection with preaching; and the congregations seemed peculiarly attentive and were evidently impressed by the word. There were nine ministers from abroad besides myself, and as many delegates of churches. I can hardly refrain from expressing the conviction which I deeply felt during this meeting that Northern Iowa is favored, in the qualifications of mind and character that distinguish its pioneer ministers. They have clear heads, warm hearts, and large souls, and would make their mark for good anywhere. Their power will certainly not fail to be beneficently felt in the field of peculiar attractiveness and promise that they are called to cultivate.

Hungry From Long Fasting.

Among those in attendance upon the Associational meeting from abroad, was a delegate from a small church some twenty miles east of Osage, with his

wife and daughter. They came with *an ox team*; and though the journey by this means of conveyance was a slow and hard one, they seem to feel abundantly paid for having made it. They were hungry, they said, from long fasting; and had come to enjoy the feast of fat things that they had found in store for them at Osage. They were originally from Delaware Co., N. Y., whence they came two years ago, and settled down in the midst of a wild but beautiful prairie in Howard county. Here they have established a Sabbath school and organized a church, whose meetings are held in their own house. Their service has been regularly held every Sabbath from their first coming, though they have been favored with the presence of a christian minister at very rare and irregular intervals. They have found profit to themselves and extended a good influence upon those around them through what used in New England to be called "Deacons Meetings." They are laying a foundation upon which the future will see a noble and enduring superstructure. They are sowing seed, from which their children and children's children shall reap a harvest at once bountiful and precious. Would that every christian immigrant who finds a home far away from the privileges and influence of the sanctuary would "go and do likewise!"

These "Deacon Meetings," held in small rooms, conducted with simplicity and an earnest familiarity and directness, afford most favorable opportunities for bringing the truth home to the hearts of those who can not be reached by the ministrations of the pulpit.

From Rev. I. Russell, Buffalo Grove, Buchanan Co.

Who Hath Believed our Report?

It is with commingled feelings of joy and sadness, that I sit down to forward you my first report for the current year. I have no doubt whatever, that you are fully aware of the many difficulties which we missionaries have to contend with in the far West. Sometimes I think that the word must have lost all its power. After the most careful preparation and earnest prayer that some of these pointed discourses against pre-

vailing sins, delivered to large and attentive assemblies, might be made effectual to their enlightenment, I am still compelled to witness the same things. Nay more, I thought, to have been able by this time, the Holy Spirit blessing my repeated efforts, to have brought all the persons within six miles around me, under the influence of the Gospel. My hopes have been greater than my realization. There are many who do not wish to listen to the story of the cross. I really know not what to do for them. God, I hope, in his infinite mercy will arrest them on their way to ruin. Oh, that they could see the tears of a loving Savior.—The world is their God. There are many who once thought that they were renewed in heart; but who show by their lives, that their professions were only the result of sudden emotion. This is particularly the case in all places which, to use a common phrase, have been "burnt over" by manufactured religious excitements. But while these things grieve me, I have cause for joy in knowing, that God's promises are all sure and steadfast; and that though I may not see all the fruit of the seed which God enables me to sow, yet some one will see it abundantly.

The "Visiting Prayer Meeting."

We have two weekly prayer meetings, and they are well attended. One is on Tuesday evening, when I preach; the other held on Friday evening. I call a *Visiting Prayer Meeting*, since it goes from house to house. If it were not trespassing upon your patience, I would like to say one word in regard to this kind of meeting. All missionaries must feel somewhat disappointed, when they go to our farm houses and find that all are busily engaged on some distant part of the farm—no one but the good wife and the little ones about home. And it is not New England in Iowa. No horn is blown, to call them home, as is customary there. No, "John is out at work, sir; he would like to see you, but he is busy; please call again." This you will meet with, time after time. I have therefore got up my Visiting Prayer Meeting. We meet in the evening, after work is over, and find John and all the family at home, and can see them all face to face, and unite, with the brethren, around their fireside, praying God in mercy to visit them and cause blessings, spiritual and temporal, to descend upon them and their little ones. These means can not be lost.

Why may not such a plan be adopted, with benefit, in a large portion of the missionary churches? In many instances, it would seem, families and neighborhoods can be reached in this way, when in no other. Any church that contains three or four persons capable of leading in social prayer, can maintain such "Neighborhood Meetings;" and we can conceive that these may be so conducted as to become a powerful instrumentality, under God, both for the conversion of the impenitent, and for the edification of Believers. Is not this one of the ways in which a church may itself become a missionary?

From Rev. J. R. Kennedy, Salem, Henry Co.

A Reviving.

We held a series of meetings at Hillsboro, last fall. I preached always at night and conducted prayer meetings, and the brethren appeared greatly revived and blessed. The object of this meeting was expressly for the good of the church members. It was extremely solemn and interesting to all. Little difficulties which had sprung up were adjusted in a Christian manner, and our hearts were made glad at seeing brethren and sisters rejoice in Christian love and harmony.

At the very last of the meeting, we invited all who were determined to go with the people of God and wholly consecrate their hearts to him, to arise with God's people and forever abandon the world, and thus show that they would take the vows of God upon them. One aged man, who had been long in sin, arose and made this consecration. We hope that he has given his heart to God. We are encouraged to labor and to wait. Hillsboro, since our revival last spring, has been as much noted for its morality as it was formerly for its wickedness. I spent several days with Rev. Mr. Sands, of Keosauqua, in a most glorious revival. There are, as its fruits, thirty-five professed and hopeful conversions—perhaps we ought to say thirty hopeful conversions. Among the persons thus affected was a man who had been addicted to intoxication and who had reached the age of, perhaps, fifty years. When I went to visit him, he told me he did not wish to be *attacked* on religion. I replied, that I did not come to *attack* him, but

only wished to converse with him as a friend, and we had a short conversation. He afterwards vehemently complained of his wife, who was a member of the church, and attempted to forbid her attending the meetings; but she persisted, and finally he came himself; and while I was preaching to the large congregation, concerning the "great cloud of witness," it is hoped that he gave his heart to God.

From a Missionary in South Eastern Iowa.

Another Illustration of the Hard Times.

Four weeks ago, I sent to you my Report. But as a draft has not come on, with usual promptness, I fear my Report has failed, on some account, to reach you. I would not mention the small amount still due me from you, were I not in very straitened circumstances. In reading *The Home Missionary*, I notice that one minister states, that he had but "nine cents" in his pocket and that a part of a borrowed dollar. I am not so fortunate as even to have *borrowed* money in my pocket, to send you these few lines;—it must yet be borrowed. Wife and I have letters written to dear friends, which we cannot send for want of a few cents. Besides this I received, a day or two ago, a *dun* for rent money, of which I am owing fifty dollars. If you can remit the little now due, it will be most thankfully received, and will do us more good than any such sum could have done us in any former period of our lives—for we *need* it more than we ever did before.

Will the churches permit their missionaries to be so straitened for money, as to be unable to send letters to dear friends? Must the present heavy burthen continue to press upon these faithful laborers?—The representations given in these pages, from month to month, were not written for the public eye, and are not exaggerations. Nor are the cases thus brought to view to be regarded as exceptional. On the contrary, we have reason to believe that large numbers of missionaries at the West—in company, it must be owned, with multitudes who are not missionaries—suffer from these serious inconveniences.

*From Mrs. J. A. Crane, Butlerville,
Tama Co.*

Death of a Missionary.

The time has passed when my husband, the Rev. N. M. Crane, would have written you his third quarterly report. His last effort at writing was an attempt to make out his second quarterly report, which, as you may recollect, was finished by our daughter. Mr. Crane was taken with delirium that evening; and in three weeks passed away from earth, and went to his rest and reward. The toiling missionary sleeps in the silent grave. His end was peace. He is not lost, but gone before. His great anxiety during his illness was for his family, "What will you do?" he asked. My only reply was, "We will trust the Lord." He answered, "yes, it is good to trust the Lord." We do trust in Him. "Though he slay us yet will we trust in Him." "He doeth all things well." Mr. Crane preached only once in the third quarter. He had been unwell for several weeks, but continued to fill his appointments until three weeks before he died.

WISCONSIN.

*From Rev. A. Kidder, Eau Claire,
Chippewa Co.*

A Review and Summary.

This date closes the third year of my missionary labors of this field. And what has it all accomplished, is an important inquiry both with yourselves and me. Some things are visible and tangible; others are only to be revealed in eternity. With me and my family, these have been years of before unknown toils and privations, yet also of prosperity and of blessing. Our own numerous domestic circle has been preserved from severe illness, while we have been permitted to administer help and comfort to the sick, the afflicted, and the dying. God's goodness and mercy has followed us.

Where, three years ago, this day, there was but one family in a rude building, and but two or three buildings in process of erection, we have five steam mills, two taverns, and a village of more than a hundred families, a two story school house, and a church, lifting its spire a hundred feet from the ground, now nearly ready for occupying, to be

entirely out of debt and well furnished. The house is plastered and the slips are all in. This is upon the west side of the river; while upon the east there are probably as many families, if not more, and much more of wealth and of business. We have but three stores doing business upon this side of the river. Within about two years, the ladies have organized a society to aid in the furnishing of the church, and have raised in money, by contributions, festivals and a fair, \$270; which procures furniture, stoves and blinds for the church. This has been accomplished with a great degree of unanimity of feeling and interest in the cause. We hope, in a few weeks, to have our house ready for dedication to the worship and service of the Triune God. May his presence abide there!—The above is a sunny side view of society here; would there were no shady side.

Professors of religion, among all these inhabitants, are comparatively few, the mass are actuated by local interests. The two sides of the river are rival interests. This has been of service in raising funds to build a church, but it does not extend to raising means for the support of a missionary. In addition to the rent of my house, one hundred and fifty dollars would not equal the amount I have had to expend from means in my hands, but for which I am in debt,—and this, with the utmost economy. Money has been growing more scarce all the year. We are so far from market, that now that the farmers have good crops, they can realize nothing; and there is no cash market for their wheat. The wonder is, that in our effort to build we have been successful. Local interest has been the great stimulus that has accomplished this. I do not think that all has been done that ought to have been done toward raising my support; but the truth is, the call has been so urgent, to raise funds for our house of worship, that the trustees had no face to press other claims. Probably not one community in a hundred, under such embarrassed circumstances, would have mustered enterprise enough to have built a house like ours. While we have not half the wealth of the east side, our school house and church far excel theirs.

Our spiritual condition is not gratifying. A few good praying souls—a few who "have a name to live and are dead"—others "twice dead, plucked up by the roots."—Intermittent fever prevailed here for two months, so as materially to

reduce my congregation; and at one time, three fourths of the children of the Sabbath school were detained from attendance by the whooping cough. Yet only one death occurred during the quarter.

I was permitted, last fall, for the first time in two years, to meet in council with my brethren in the ministry—and that, by traveling over 350 miles, to Janesville. It was, indeed, a season of refreshing to my spiritual and social nature. The report of the Home Missionary work, by your Agents, was truly encouraging. I came home inspired to preach a sermon in behalf of the cause, although without hope that any respectable amount could be raised for that purpose. This I did, to the best of my ability; and the most that I can report is, \$3.50—unless I add a subscription, which I have been accustomed to make but do not feel it possible to make, this year—and of this amount I shall not get one dollar in money.

The people who had the enterprise under such trying circumstances to erect such a house of worship, *will not fail*, so soon as better times return, to provide liberally for their minister. No community characterized by so much energy and good sense, but would feel more ashamed of allowing their pastor to run in debt for the support of his family—when able to prevent it—than of worshiping in a plain and inconvenient building.—Nor are we afraid that their contributions to the missionary cause are going to be small. When business has revived we shall hear from *Eau Claire*.

—•••—

From Rev. C. W. Mathews, Sun Prairie, Dane Co.

Evils of Prosperity.

For our encouragement, without doubt, it is written: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." I hope and pray that it may prove so in our case; for the enemy seems to be coming in upon us like a flood, and is threatening to devour us. Our hitherto quiet village has suddenly become a great emporium of trade. The opening of the Milwaukee, Watertown and Baraboo Valley railroad, to this place has made it a great wheat market, and will make it, for a season at least, a considerable lumber market. The

sale of intoxicating drinks has taken a new start, and threatens to make a much bolder stand. Unless the friends of temperance and order are united and meet the movement on the threshold, I fear that we shall be swept away by the tide. A sad change has come over us in another respect. The quiet of the Sabbath has been broken in upon by the whistle of the locomotive and the rattle of the cars. They even worked for one Sabbath, in erecting their warehouse. I have preached one sermon on the sins of Sabbath breaking. To human appearance the present seems a very unpropitious season, for making serious impressions upon the minds of men. They seem almost carried away with excitement. But it is hoped that when the excitement is a little past, there may be a reaction for good. It is said that man's extremity is God's opportunity. I hope it may prove so in our case.

MICHIGAN.

From Rev. E. Thompson, Houghton, Houghton Co.

I arrived here about the tenth of September, with my family; and after paying my freight bill, was almost entirely destitute of means. Two months have now elapsed and I have received but \$15 towards my support.

The Place and its Prospects.

Now, as to the place and its prospects. And first, Portage lake is the center of the copper mining district, and the outlet of more copper than any other point on the lake, save one; and judging from present prospects, it will soon in all probability exceed all the others put together. New mines are constantly opened, of unusual richness. The exact course of the great Rewabic Vein has finally been discovered. Three new and large stamp mills are in the process of erection, and a fourth is being enlarged. These alone are calculated to stamp not less than 500 tons of rock in twenty four hours. The mining companies already here and at work, have appropriated \$30,000 to the improvement of the entrance to the Lake, so as to admit the large lake steamers right up to our docks; and this work is now nearly completed, so that in the spring, all the large boats will

land and receive their freight at Houghton, instead of at the entrance. Those most acquainted with the state of things here say, that there can not be less than 5,000 inhabitants within a circle of about three miles; but, from what I have observed since I came here, I am disposed to place it a little under this. Not far from a hundred and fifty lots were sold the past summer, and more than a hundred buildings have been erected since the 15th of last June, among them, five large stores, from fifty to seventy feet long. We have now, therefore, nine large stores; and the universal opinion is, that next season will far exceed this in the influx of population. The population is mainly German, French, Irish and Cornish, with a sprinkling of Native American.

A New Church.

When I came here there was no Protestant church edifice and no school house. The Methodists are now erecting a small house of worship, and a school house was raised a few days ago. There are now located here a Catholic priest and a Methodist clergyman. The Methodist element, at present, is almost wholly among the Cornish, and is small. Four weeks ago, yesterday, I organized a church here, of fifteen members; and seven others had expected to come in to the organization, but were detained by a heavy fall of rain, just at the hour of meeting. These will probably join at our next communion. The elements of it are Congregational, Presbyterian, and Baptist—one of the latter a Baptist minister; but after a full discussion of principles, they came together in the utmost harmony. Three weeks ago we organized a Sabbath school, small to be sure, but we hope it will grow.

We have hired a hall, finished off in the garret of a warehouse, the floor of which is above the plates of the building. This will seat comfortably about a hundred persons. For the use of this, and wood, perhaps light included, we are to pay at the rate of \$90 a year. This is a high tariff, but the only thing that could be done. The first Sabbath that I was here, I preached under the broad canopy of heaven; the earth was my floor, a large rock was my pulpit, smaller ones furnished seats for my hearers, while the aisles of our edifice were carpeted with stones. When we commenced in the hall, our number was small; but now the little room is full,

nearly every Sabbath. It will, however, be large enough for those who will remain after the Methodists have withdrawn—which they hope to do soon. I have tried to give our Methodist brother a cordial reception, and hope we shall be able to work together in harmony.

The citizens say, that there has been a marked change upon the Sabbath since we have established the stated ordinances of the Gospel. Such, in brief, is the field and such our prospects. I should have said that our church is mainly American.—I hope to do something among the foreign population. I should have said also, that, contrary to my expectation, at the time when the vote came to be taken as to the polity to be adopted, it was eleven to three for a Presbyterian church. But practically, for the present at least, it is a union church.

Intemperance is the great vice among our citizens. Of thirty one buildings upon a certain street, *twenty-two* are liquor establishments. More barrels of liquor than of flour are consumed here. At a funeral which I recently attended, almost every man, woman and child was treated to ale and wine—myself excepted—while some had already gone too far to walk straight.

From Rev. W. Fuller, Sturgis, St. Joseph's Co.

Spiritists.

Holding our morning service at the same time with the other churches, we have been limited to our own people. In the afternoon, at 2 o'clock, we have sometimes had a larger number. But in the afternoon, the "Harmonial Society," or Spiritists go in at 3 o'clock—generally claiming to have some smart, new, masculine or feminine, lecturer—the Methodists at 4 o'clock, and the Baptists at about half past 7 o'clock. This arrangement keeps away numbers that otherwise would attend our meetings.

The Spiritists held a convention here, last year, extending through three days, to celebrate the completion of their temple. On the Sabbath, I suppose there could not have been less than 800 or 900 people present, one half of them from abroad. Something more than one half of them were able to pack themselves away in the temple; a part of the outsiders besieged the doorway and windows, and one speaker addressed a

concourse in the street near by. I did not enter the building to hear them, but I was informed that they advanced a great variety of notions; some holding to the almost plenary inspiration of the Bible, and others admitting the inspiration of some of it; and others, again, denouncing it as a myth. They differ so much among themselves, in this region, that I doubt if they can properly be said to have any common belief or disbelief, except as they all seem to agree in denouncing orthodoxy, and the churches of Christ of all denominations. They have less zeal and influence than they had twelve months ago. Spiritism is like the small pox, which communities, like individuals, can have but once. But it will leave its indelible marks on the soul, as that disease does on the body.

—•••—

From Another Missionary.

Getting Sober.

Several prominent men among us, who a few months since were in the habit of coming home drunk, once, twice, or thrice a week, have ceased to do so altogether, of late; and in some instances, have expressed their determination not to drink any more. The renovating influences at work in the community at this time operate quietly, but I think not less efficiently than heretofore. It is like the recovery of a patient after the crisis of his disease is past. You remark a better countenance, a stronger, steadier pulse and increased moral power and a quiet coming back to a normal state, but no great and sudden changes.

Pinched.

The people are reasonably prompt in meeting my salary as it comes due, and thereby the wants of my family. But my salary is sadly deficient. A family of seven persons, embracing five children between the ages of eleven and seventeen, can be but scantily supplied with even the necessities of life, from a salary of \$450.00. But the wants that press me most, and that I feel most keenly, are literary wants. I want books. How often do I see books noticed that are just the food that my mental appetite craves, and that it seems as though I could not do without; but alas, a small salary and large family interpose unanswerable objections.

A Better Example Wanted.

I am tried with the want of pecuniary liberality among the people, especially in giving for general objects of benevolence. They seem to regard the institutions of religion with a kind of commercial eye, and are slow to give to any cause that does not promise to return something into their own bosom. I believe there would be no want of liberality among the converts of last winter, were it not that the older and wealthier members of the church stand in their way. These are naturally looked up to as leaders and exemplars in such things, but they neither themselves enter into the true spirit of giving, nor suffer others to enter.

Perhaps I may appear to write in a complaining spirit; but such is not my feeling. I have tried to present the difficulties and hindrances that appear to stand in the way of the full and free course of the Gospel among us.

ILLINOIS.

Opposition.

The public sentiment in one of my fields is entirely in opposition to religion. Not a year since, the school house was locked against public worship, and an unoccupied store was purchased and fitted up for meetings. Disturbances have not been uncommon, but nothing of that kind has been attempted since I have been there until recently, when several wagons, loaded with families who had been out nutting, drove furiously past the door at different times. They effected only a momentary disturbance—though some of their friends inside attempted to assist them. In another field, there are some seventy families—three hundred and fifty souls—without any church; while a large population about the town, from one to four miles distant, have no other place of worship. A few of these families are christian; but most, like those in the town, are reckless and hardened.

The Right Method.

The field is large, important, difficult, I hope to cultivate it, not so much by assaulting popular doctrines and prevalent "isms," as by continually and clearly presenting the grand fundamental principles of the Gospel. The great

questions which Spiritism has set them adrift upon are, faith in the Bible, faith in Christ and his atonement, and faith in necessity of a christian life. A thorough biblical exhibition of these doctrines, in their practical bearing on personal responsibility, I have endeavored to give, and then leave the result with God; and this course has not been without good results.

Encouragements.

My encouragements are of two kinds, as to myself and as to my field. There was at the beginning a doubt in my own mind, a shrinking from the greatness of the work; but God's continual and evident support, on whom I have endeavored to lean, with his blessing, has helped me in every exigency—sometimes in an unlooked for manner. Though there have been no conversions, and, as far as I can ascertain, no cases of marked interest, yet Christians have been awakened, services have increased in numbers, and interest, and the careless manner has become to be earnest, thoughtful and closely attentive. Unused to the truths of the Bible in a plain dress, they listen often with tears in their eyes, and a marked solemnity has pervaded almost all the services. Christians, though few and feeble, are praying. One mother in Israel said to me, "The Lord sent you here, and I believe he will give us a great blessing, and I feel as if we ought to pray and go to work as hard as we can." Where I had lived six weeks, before I found a single person willing to confess Christ, I have now found three men, besides several women, who are coming up nobly to the work. A few weeks since, a prayer meeting was agreed upon, with much trembling on their part. One brother said to his wife, that he *could not* pray; but when the time came, he *did* pray. God's blessing was with us; and since then, this prayer meeting has been sustained with increasing interest. On the Sabbath when it was announced publicly, I was much amused at the surprise of many, who had supposed that such things had been driven away entirely, and at the expression which suddenly came upon the faces of several, when invited personally to attend. For three years, there had been a failure in all attempts to establish a Sabbath school—several times, through direct opposition. Now, a large and flourishing school has been sustained for nearly three months, and children are in attendance, whose parents, a few

weeks since, swore that their children should not come. Children are said to be more civil, since this school commenced. Already we begin to hear in the streets the children's songs—"Happy Land," "I want to be an angel,"—and these little songs will never be forgotten. Gather these lambs and their mothers will follow. Almost every Sabbath, in all my places of worship, I have noticed new and strange faces. Open opposers come to hear.

When I look at all the way in which God has led me, even a way that I knew not of, I can but thank him and take courage. When I see Christians coming two, three, or even four miles, to give me their presence, prayers and encouragement, I do not feel as if I ought to speak of discouragements. Still, dark times there have been, and great difficulties lie in our path. The Christians, all told, make but a handful, and have long been asleep, almost forgetting what it is to be a Christian. Spiritism has swallowed up every other form of error, and I think I am quite within the truth when I say, that more than *three fourths* of the families have been swept away by this delusion. They sicken of the "Spirits," and fall away into all manner of beliefs. It is a mixture of Spiritism, Infidelity, Panthism, and Universalism, all worked up together. How often have I heard that remark—"I was a Christian once, too; and felt just as you Christians do; but have given that up long ago." If the subject of personal religion is broached, they are in haste to engage in an argument, to draw away from the presence of the truth. If you ask to pray in their families, they object; and in visiting I have refrained in many cases from introducing the subject, because I was satisfied of their opposition; and have thought it best to leave appropriate tracts, with but a single word dropped in their ear. Pastoral visiting is new here, and is looked upon suspiciously; and I have, therefore, sought to gain their confidence first, their hearts afterwards. The tracts, with the silent prayer that the harness joint may open for the arrow, are still with them. The inconvenience and discomfort of the small houses in which we worship, is a great obstacle in the way of success. People can not go to church here to take their *ease*. A still greater difficulty is the sparseness of the population, which renders it almost impossible to sustain the minor meetings, upon which so largely depends the life of the Christian. But the cause

is God's, not ours alone; and while I could wait with patience for his blessing, yet I believe it to be our duty and privilege, to *pray* for it and expect an immediate answer. A complete, thorough consecration to the work, is what I desire—a deep and heart felt realization of the truths I preach. With this, weakness is strength; without it, strength is powerless.

—•••—
From Rev. E. Jenney, Agent.

The Right Spirit.

At the close of an appeal in behalf of the Society, an aged member rose and said—in reply to an apology I had made, for presenting the claims of the Society when they were building a tasteful house of worship, which must tax their ability greatly, if it does not exhaust it—"The work now on our hands should be no excuse for not giving liberally to the Home Missionary Society; and I am sorry to have it introduced as such. We ought, on that very account, to give the more." And he backed his manly statement with a subscription of ten dollars. That same brother has already contributed fifteen hundred dollars towards the church edifice, and is erecting a neat, commodious dwelling, which he, has intimated, may yet be used as the parsonage. One room is being rendered suitable for a minister's study.

It is not now for the first time that this brother acts on the apostolic injunction relative to being "rich in good works, ready to distribute, willing to communicate." Some six or seven years ago, I had the pleasure of introducing a worthy minister of the Gospel to the church to which he belongs. The question was, can we raise his salary?" and many seemed to think it doubtful; as the Society had of late diminished in numbers and wealth. But *he* did not hesitate for a moment. His response was, "Here is the very man we want; and I will give fifty dollars a year towards his support. If that be not enough to answer the purpose, I will double the sum. And I am authorized to pledge the same for my brother;" and that, too, though, according to the ordinary standard of giving, twenty five dollars from each might be considered very liberal.

If our churches were generally made up of such men, you would not need a large treasury in order to meet the

claims of those who really need assistance.

—•••—

From a Missionary in Central Illinois.

Almost Discouraged.

Our congregations are very attentive, and appear interested in the public ministrations of your missionary; yet they are so irregular that there is little hope of their being profited very much by our public services. I devote much of my time to pastoral visiting among the families and school of our place. I find the state of religion very low in the community at large. There has never, I am told, been a general revival of religion in this place. Immorality, in the form of profanity, Sabbath desecration, sensuality and gambling, prevails here among the young to an alarming extent. I am now preaching every Sabbath evening to the young; but, thus far, few only come out to hear.

Thus far, I have been compelled to act as sexton myself, or leave the house unopened and unlighted for worship; also, to furnish from my own pocket nearly all the means for lighting the house for evening services. The society have but partially met their engagements with me, and there seems to be but little prospect that they will do so in the future. Unless the prospects improve, I can not think of remaining here longer than next spring; and have sometimes felt as though I should resign sooner, if the church and society did not come up to their engagements with me, and coöperate more fully in sustaining and carrying forward the interests of this church. I have not a single earnest male helper in the church, and God has recently taken from us our most reliable, active and influential female member.

The more I look around and learn of this people and place, the more I feel as though this people *ought* to sustain their own religious institutions—and at the same time, I am convinced that they *will* not do so, very soon. We are a heterogeneous mass, congregated from all the States and from all parts of the world. There is wealth and money enough, to buy tobacco and rum, but little to be spared for the support of the Gospel. There is enough paid for *tobacco* in this town, to support three ministers of Christ, with a salary of \$1,000 each.

Miscellaneous.

Historical Sketch of the N. H. Missionary Society, for the past Fifty Years.

We make the following extracts from a Report rendered to *The New Hampshire Missionary Society*, by Rev. BENJAMIN P. STONE, D.D., Secretary, at its last Anniversary.

The Original Plan.

It does not appear that it was contemplated by the founders of the Society, to expend any part of its funds in aiding churches to bear the burdens of supporting their pastors or stated supplies. The Society was not formed for that purpose. This is evident from the resolution passed at Hopkinton, June 3, 1801, by a meeting of ministers held as preliminary to the calling of a convention for the forming of a missionary society, the first of which is as follows: "That it is expedient to form a society in this State for the propagation of the Gospel among those who are destitute of it." The first article of the original Constitution embraces the same object, thus: "The sole object of which is, the propagation of the Gospel among those who are destitute of its precious privileges." Nor did the founders of the Society confine its objects to New Hampshire, but extended them to the destitute and unevangelized abroad—embracing even the remnant tribes of Indians in New England and its borders, whom they called "heathen." Accordingly, all its missionaries for the first eight years, with one exception, which we shall soon notice, were itinerants or traveling preachers; in some instances going forth two and two, in truly apostolic style. The first field of their labors was the valley of the Connecticut river, on both sides, from Bath to Canada. These missionaries were usually pastors of churches, who left their people a few weeks each, to fulfill their missionary appointments. Rev. Noah Worcester, of Thornton, was the first missionary of the Society; who preached his first sermon in Bath, July 25th, 1802, from the text: "We pray you in Christ's stead, be ye reconciled to God." The only missionary sent to the heathen was Rev. Jacob Cram, who labored twenty weeks among the Indians on Martha's Vineyard and Cape

Cod, in Massachusetts, at an expense to the Society of \$187. About \$70 were also expended to defray the expenses and tuition of a pious Indian youth of the Stockbridge tribe, who had been placed by Rev. Mr. Cram under the instruction of Rev. Dr. Thayer, of Kingston. These efforts for the benefit of the Indians were made in 1808 and 1809, since which time the Society has done nothing directly for the "heathen."

Though it appears from the records that the Trustees contemplated a change of policy as early as 1809, so far as sustaining a permanent ministry over individual churches was concerned, yet it continued to expend the most of its funds in sending forth missionaries, at its own expense, on short missions among the destitute, down to 1826, when the practice of aiding feeble churches, which had been gradually coming into use, became the most prominent part of its labors. The Society sent missionaries, more or less, out of the State, from 1803 to 1820, who labored in Maine, Vermont, Rhode Island, Massachusetts, (among the Indians,) New York, and Canada; amounting in all to about seven years of ministerial service, at a cost of not far from \$4000. Since 1820, with one exception, its missionary labors have been wholly confined to New Hampshire.

Adoption of the Present Plan.

The year 1809 was made memorable in the history of this Society by its first appropriation to a feeble church, to aid in supporting the preached Gospel. The circumstances are so interesting that it seems proper to repeat them on this occasion. They are as follows:

As before stated, the Trustees held their semi-annual meeting at Boscawen, in September, at the time the General Association was formed. The records say: "A proposal was then made relative to sustaining a missionary at Elizabethtown, in the county of Essex, State of New York. It appeared that said town (being a place of twelve miles square; a shire town, a central place, and likely to be important in that part of the world,) had obtained a subscription of \$220 toward the hiring of Rev. Jacob Burbank to preach to them one year. Mr. Burbank was ready to meet

the proposal, provided this missionary society would make such an addition to the sum which is subscribed by the people of Elizabethtown as to amount to a suitable compensation for his services. This brought into view a principle which some of the Trustees designed to propose at the meeting, viz: That it might better subserve the cause of the Gospel, which we have in view, to render our missionaries more stationary, and to direct our exertions more toward the settlement of the Gospel in new places; encouraging the people there to unite and help themselves, by tendering them some assistance toward the settlement of a minister. This principle appeared to meet the approbation of the Trustees, and they voted to give Rev. Jacob Burbank \$100, to be added to the \$220 subscribed by the people of Elizabethtown; that he should perform the duties of a minister of Christ to the people of that location for one year; provided, nevertheless, that sight be not lost of his being our missionary among that people, and that Mr. Burbank improve week days at times, as opportunities may present, in visiting, and doing the duties of a missionary in the region round about Elizabethtown in the course of the year."

With the exception of Mr. Burbank's appointment at Elizabethtown, the Trustees, during this and many subsequent years, gave ministers commission to labor a certain number of weeks each in such regions and towns, where, in their judgment, missionary labor was most needed. These missionaries were, as before stated, generally pastors of churches, who were allowed by their people to leave them a few weeks in a year for the purpose of preaching the Gospel to the destitute. Hence, the churches in those days not only contributed their *money* but their *laborers*, too, for this missionary work.

In 1829 the Society may be said to have fully entered on a new policy of missionary labor, which it has ever since pursued, and which has given it the character of a **Feeble-Church Aiding Society**, rather than purely a Missionary Society. In 1830 the Trustees made appropriation to fifty three feeble churches, of which twenty four were destitute of pastors. The Report for that year states that there were twenty four others, not aided, that were destitute—making forty-eight destitute, feeble churches in the State. The Report also states that the whole number of feeble churches in the State was seventy

five. These figures give about the average number of these respective classes of feeble churches down to 1839.

Good Effects of the Auxiliary Relation.

In 1827 the Society became auxiliary to the American Home Missionary Society; but no marked effect of the relation thus formed was seen till 1830, when it was suddenly manifest in the increased contributions and interest of its friends throughout the State. A new life was infused into the cause of Home Missions by the stirring addresses of the Secretary of the Parent Society at the anniversaries of the Society for several successive years; especially with regard to the wonderful calls and encouragement for missionary labor in the Western States and Territories. It was the influence of the knowledge imparted and appeals made by Secretaries and agents in the pulpit and through the press, concerning our whole country as a missionary field, more than to all other influences combined, that gave the cause of Home Missions in New Hampshire a magnitude and importance it never had before in the estimation of the churches.

The impetus given to the enterprise just spoken of has continued, with more or less force, to the present time, and has resulted in greatly increasing the contributions of the churches, both to the State and national societies. The number of feeble churches aided has averaged, the past twenty years, forty nine a year. A greater number became independent between 1839 and 1849 than in any other ten years of the Society's history.

There were associations of ladies formed as early as 1805, to aid the society by the contribution of one cent a week from each member. Soon after a State Treasurers was appointed, to receive the contributions of the several cent societies, which, being thus associated, have since been called *The New Hampshire Cent Institution*. For eighteen years previous to 1838 the income of the society from this source averaged about \$590 a year. By special effort in 1838, 1839 and 1840, many Cent Societies, that had declined in numbers or become extinct, were revived, and many new societies were formed; so that the annual income from this source arose to more than \$1,500. In 1850 the largest amount was contributed: viz, \$1,891.45. The whole sum raised by the cent institution, within the past fifty years is \$52,007.29.

The whole amount received in the State for the cause of Home missions, including legacies, during the past fifty years, is as follows: For the first ten years, \$18,333; for the second, \$21,296; for the third, \$47,371; for the fourth, \$66,018, and for the fifth, \$81,689; Total \$234,707. It will be seen that the receipts for the past twenty years have been considerably more than all that was raised for the previous thirty years.

The whole number of missionaries employed each year for the past half century is 1866, of whom about 400 were employed on short, or itinerant missions, among the destitute.

As near as we can ascertain, about 6300 persons have been hopefully converted and added to the churches on missionary ground, the past fifty years. The years most remarkable for revivals of religion during this period were 1817, 1822, 1826, 1828, 1831, 1832, 1843, and 1858. The greatest number of hopeful conversions and additions to the churches is 553—the number reported in 1832.

About fifty churches have been organized on missionary ground. Of these, ten have become extinct, and thirteen have become able to sustain the Gospel without foreign aid. The whole number of churches, once aided but now independent of aid, is thirty eight. A majority of these churches became independent within the last twenty years. The Society has extended aid to one hundred and eighteen feeble churches in this State during the last fifty years. Of these, twenty have become extinct; thirty eight are now sustaining the Gospel themselves; leaving sixty still unable to do without assistance.

The Treasury still Exhausted.

The "Wants of the Treasury", which were made known in the *Home Missionary* for December, have not been supplied. The receipts of the Society, during the present financial year, have slightly exceeded those of the corresponding portion of the last year; but, in occupying the new fields which Providence has opened before it, and in meeting the additional claims of churches at the West, suffering under severe pecuniary embarrassment, its expenditures have also unavoidably increased. The Committee have exercised the most rigid economy—reducing their grants wherever it could be done without producing distress; nevertheless the present and pressing claims of missionaries, upon the Society, amount to about \$20,000. *But the Treasury is entirely exhausted*, and remittances, long and anxiously expected, must still be withheld. The missionaries are disappointed; their families are in want; their creditors are clamorous; their credit is sacrificed; and religion itself is dishonored! We can only make known these facts to the churches, appeal to them once more in behalf of their missionary servants, and await their response.

The missionary churches also are requested to bear these facts in mind, in making their applications for aid, and in making their annual gifts to the Society.

While we tender to the missionaries our deep sympathy in this exigency, we can only assure them that the sums due them will be forwarded, *as soon as the means of doing it are placed at our disposal.*

NOTICE TO MISSIONARIES OF THE A. H. M. S.

MARCH REPORT.

DEAR BRETHREN: By the terms of your commission, a *Statistical Report* is to be forwarded to the Society on the 1st of March. The data supplied by such reports are indispensable for making out a full exhibition of the doings of the Society for one year. We, therefore, make early and earnest request, that you will furnish the particulars named in the following list, in a *special communication*, directed to the office of the Society in New York, mailing it as early as the FIRST DAY OF MARCH NEXT.

1. Name of the church or churches, with the township, county, and state, and also the post office address of the Missionary.
2. Number of stations where you have preached at regular intervals during the year.
3. Number of Church members—male and female.
4. Average attendance on public worship.
5. Number of hopeful conversions.

6. Number added to the Church by profession.*
7. Number added to the Church by letter.*
8. Number of Sabbath school and Bible class scholars.
9. Number of Churches organized during the year.
10. Contributions to benevolent objects, such as

Home Missions, \$———

Foreign Missions, \$———

Bible Society, \$———, &c., &c.

11. Other interesting facts, such as the erection and completion of church edifices, the institution of the pastoral relation, number of young men preparing for the ministry, &c.

Affectionately yours,

MILTON BADGER,

DAVID B. COE,

DANIEL P. NOYES,

} Secretaries.

* To be reckoned from March to March, if you have been in commission the whole year; if not, for the portion of the year between these dates, which your commission covers.

*Appointments by the Executive Committee of the American Home Missionary Society, in
December, 1859.*

Not in Commission last year.

Rev. William H. Ward, Oskaloosa, Kan.
Rev. Nelson C. Robinson, Rice School House and
Yankee Grove, Iowa.
Rev. Alfred Wright, Green Mountain, Iowa.
Rev. Peter S. Van Nest, Iowa City, Iowa.
Rev. Jacob K. Warner, Centre, Wis.
Rev. Henry Allen, Milo, Ill.
Rev. Ovid Miner, Hoyleton and Richview, Ill.
Rev. William J. Stoutenberg, Manchester, N. Y.

Re-commissioned.

Rev. Elkanah Whitney, Elwood and Palermo, Kan.
Rev. Richard Cordley, Lawrence, Kan.
Rev. Joseph S. Rounce, Northfield, Minn.
Rev. John S. Whittlesey, Wilton, Iowa.
Rev. Reed Wilkinson, Fairfield, Iowa.
Rev. Benjamin A. Spaulding, Ottumwa, Iowa.
Rev. Cornelius S. Cady, Cass, Iowa.
Rev. Alexander Lemon, Marengo, Iowa.
Rev. Joseph R. Kennedy, Glasgow and Salina,
Iowa.
Rev. Thomas H. Canfield, Bellevue, Cottonville and
Lamotte, Iowa.
Rev. Evan Griffiths, Old Man's Creek, Iowa.
Rev. Benjamin O. Springer, Decatur City and
Pleasant Plain, Iowa.
Rev. John Van Antwerp, De Witt, Iowa.
Rev. Franklin G. Sherrill, Fulton, Wis.
Rev. Philo Canfield, North Peplin, Hicks Valley and
Bogus Valley, Wis.
Rev. Alfred C. Lathrop, Montello, Westfield and

Buffalo, Wis.
Rev. Lucius Foote, Paris, Wis.
Rev. William Drummond, Waterloo, Wis.
Rev. Edmund F. Waldo, Jefferson, Wis.
Rev. Henry Hutchings, Prairie du Sac, Wis.
Rev. Calvin Warner, Elk Grove, Wis.
Rev. George L. Tucker, Fox Lake, Wis.
Rev. Stephen D. Peet, Hortonville and New-Lon-
don, Wis.
Rev. W. W. Robson, Worth and Lexington, Mich.
Rev. Charles Spooner, Greenville, Mich.
Rev. Isaac C. Crane, Gilead and Bronson, Mich.
Rev. Sanford R. Bissell, Decatur, Mich.
Rev. Timothy Stow, Lawrence, Mich.
Rev. James S. Kidder, Windsor, Mich.
Rev. Daniel Gilmer, Kinmundy and Ashley, Ill.
Rev. Samuel Ward, Shelby County, Ill.
Rev. Samuel F. Porter, Malta, Ill.
Rev. Darius Gore, Sycamore, Ill.
Rev. Lucius Parker, Buda and Neponset, Ill.
Rev. Seth H. Waldo, Vienna and Gardner, Ill.
Rev. William Barnes, Chandlerville, Ill.
Rev. Zerah K. Hawley, Macomb, Ill.
Rev. Jacob Chapman, Marshall, Ill.
Rev. Alva C. Page, Burlington and Genoa, Ill.
Rev. John Fairchild, Wabash and Lagro, Ind.
Rev. Simeon Brown, Waynesville, O.
Rev. Thomas J. Downey, New Bethel and Cross
Roads, O.
Rev. E. J. Stewart, Franklinville, N. Y.
Rev. W. W. Norton, Otto and East Otto, N. Y.
Rev. Lewis F. Laine, Portland, N. Y.
Rev. Thomas Larcom, Shavertown and Andes Vil-
lage, N. Y.
Rev. Charles O. Reynolds, Hunter, N. Y.

Receipts of the American Home Missionary Society, in December, 1859.

MAINE—

Biddeford, Second Cong. Ch., Mon. Con.,
by Rev. C. Packard, 8 71

NEW HAMPSHIRE—

Received by S. D. Osborne, Treas.,
Dublin, Mrs. Lucy Dearborn, to
constitute Ozro Carter, of East
Praisleville, Minn., a L. M., 30 00
Walpole, Joseph Mason, to const.,
himself a L. M., 30 00 60 00

VERMONT—

Clarendon, Miss Almira Hodge, 2 00

MASSACHUSETTS—

Massachusetts Home Missionary Society,
by Benjamin Perkins, Treas., 3,000 00
Newburyport, legacy of Miss Mary Hale,
by Josiah L. Hale, Ex'r., 600 00
South Egremont, Cong. Ch. and Soc., to
const. Mrs. Eliza A. Benjamin, a L. M.,
by Pitty Karner, Treas., 30 00
Worcester, J. H. Walker, 2 50

CONNECTICUT—

Connecticut Missionary Society, by E.
W. Parsons, Treas., 1,000 00
R. E., 5 00

Bridgeport, First Cong. Ch., Miss. and Benef. Soc., of which \$80 is from Mrs. Ann B. Wordin, to const. Master Frank Julian Naram, a L. M., by E. E. Hubbell, Treas.,	92 51
Bridgewater, legacy of Miss Mary A. Lockwood, by David Wooster, Ex'r.,	107 44
Franklin, Cong. Ch. and Soc., by Ashbel Woodward, Treas.,	35 88
Hawleyville, A. S. Taylor,	1 00
Madison, a friend,	1 00
Middletown, legacy of Mary Galpin, \$100, by John S. Galpin, Ex'r.; legacy of Sally Galpin, \$100, by John S. Galpin, Adm'r.,	200 00
New Haven, E. C.,	3 00
New London, a friend,	200 00
First Cong. Ch., A member of,	10 00
North Haven, North Hill Benev. Soc., by P. T. Jarman,	26 00
North Stonington, Cong. Ch. and Soc., of which \$31 is from D. B. Wheeler, to const. Henry Dwight Wheeler, a L. M.,	96 14
Scotland, Cong. Ch., to const. Waldo Bess, a L. M., by Rev. Thomas Tallman,	42 00
South Woodstock, P. D. E.,	2 00
Vernon, a friend,	5 00
Waterbury, Second Cong. Ch., ladies, by Rev. S. W. Magill,	2 00
Watertown, legacy of Benjamin De Forest, \$300; legacy of Alma De Forest, \$500, by John De Forest, Ex'r.,	800 00
Weston, Cong. Ch., to const. Daniel Godfrey a L. M., by Rev. Z. B. Burr,	45 00

NEW YORK—

Auburn, a friend, to const. Charles F. Van Ommen, a L. M.,	30 00
Binghamton, Presb. Ch., of which \$5 is from Doct. Ammi Doubleday, in part, to const. Robert B. Doubleday, a L. M., by E. Hawley,	114 88
Brooklyn—	
Central Cong. Ch., Mon. Con., by A. Van Tuyl,	6 86
First Presb. Ch., Mon. Con., by Henry Ide, Treas.,	8 01
South Presb. Ch., Mon. Con., for Nov. and Dec., of which \$80 is from Allen N. Leet, to const. Allen N. Leet, Jr., a L. M., by N. Lane, Treas.,	60 40
Warren st. Mission Ch., by Rev. S. Bayliss,	3 00
Clarence, J. H. Magoffin,	3 00
Durham, H. W. Snyder,	5 00
Fishkill Landing, Mr. and Mrs. Joseph Howland,	50 00
Hannibal, G. W. Brewster,	15 00
Harlem, Presb. Ch., Mon. Con., by E. Ketchum,	10 90
Lenox, Mrs. Dr. N. Hall, in full, to const. Melinda Rankin, a L. M.,	10 00
Lockport, First Presb. Ch., Miss. Soc., by C. Dutton, Sec.,	18 75
Morrisania, legacy of Elijah Withington, by Samuel Wilde, Ex'r.,	100 00
New Road, Rev. J. P. Root,	5 00
New York, A. H. W., \$200 ; David Hoadley, \$50 ; Mrs. Willard, Parker, \$30 ; Cash \$10 ; C. A. D., \$5 ; S. R. D., \$3,	300 00
Madison Square Presb. Ch., Mrs. T. Ketchum,	5 00
Mercer Street Presb. Ch., by John H. Sprague, Treas., \$322 ; Mrs. M. W. Boorman, \$100 ; G. B. Lockwood, \$50,	472 00
Sidney Center, Cong. Ch., by Rev. A. J. Buell,	3 00
Springfield, legacy of Rev. Gerrish Barret, George Barret, Ex'r., by D. H. Little,	100 00
Ticonderoga, Cong. Ch., by Rev. D. H. Gould,	13 00
West Durham, Dea. Daniel Coe, in full, to const. Rev. S. H. Fellows, a L. M.,	19 00

NEW JERSEY—

Newark, Job Haines, to const. Mrs. Adeline Woodhull, a L. M.,	30 00
---	-------

Patterson, Mrs. Atterbury,	50
----------------------------	----

OHIO—

Received by Rev. L. Kelsey—	
Addison, Presb. Ch., by Rev. J. Martin,	12 00
Cincinnati, by Mrs. Botts,	5 00
Columbus, Rev. L. Kelsey \$18.69 ; Mrs. Mary D. Kelsey, \$10 ; Frankle, 0.50 ; Charley, 0.25 ; Ed- die, 0.84 ; Libbie, 0.16, to const. Mrs. Mary D. Kelsey, a L. M.,	30 00
Cong. Ch., by T. S. Baldwin,	37 52
Second Presb. Ch., balance,	8 00
Dayton, Third Street Presb. Ch., by W. S. Phelps,	55 00
Homer, Presb. Ch., in full, to const. J. B. Cooley, a L. M.,	11 00
Jersey, Ladies' Benev. Soc. by Miss. Julia Pierson, Treas.,	26 30
Kirkersville, Presb. Ch., by Rev. T. W. Howe,	3 00
Latrobe Furnace, E. D. Ricker, to const. himself a L. M.,	30 00
Lockland, Presb. Ch., by Rev. J. Hussey,	9 85
Paddy's Run, Welsh Cong. Ch.,	13 00
Putnam, Presb. Ch., by Rev. A. Kingsbury, D. D.,	121 55
Ripley, by D. P. Evans,	5 00
Sharon, Presb. Ch., by Rev. J. Hussey,	3 00
Columbia and New Albany, Cong. Chs., by Rev. E. Kuhns,	15 70
Racine, Bashan and Chester, Presb. Chs., by Rev. W. H. Bag,	25 50

INDIANA—

Received by Rev. J. W. Cunningham—	
Concord, Presb. Ch.,	4 80
Greenville, Presb. Ch., in part, to const. John Lockmiller, a L. M.,	23 50
Leavenworth, Presb. Ch., \$10 ; R. C. Bohart, \$1 ; P. Bohart, \$0.50,	11 50
Logansport, Presb. Ch.,	23 75
Madison, Second Presb. Ch., in part,	104 40
Monroe, Presb. Ch., to const. Miles W. Craig, a L. M.,	80 75
Mount Vernon, Presb. Ch., in part, to const. Daniel Cortner, a L. M.,	16 55
New Waverly, Presb. Ch.,	4 00
Pisgah, Presb. Ch., to const. Jacob Boyer, a L. M.,	82 11
Salem, Presb. Ch., to const. Mrs. Mary C. Knight, a L. M., \$38.43 ; Amos Davis, \$2 ; Rev. J. M. Sudd, \$1,	41 43
Thorntown, Presb. Ch., to const. Mrs. Anna G. Putnam, a L. M.,	30 06
Zoar and Palmetto, Presb. Chs., to const. William Cunningham, a L. M.,	30 00
Greenville, Presb. Ch., by Rev. P. Bevan,	352 35
	2 50

ILLINOIS—

Received by Rev. A. Kent—	
Freeport, John Ruth,	5 00
Galena, Second Presb. Ch.,	63 00
Rockford,	
First Cong. Ch.,	37 49
Second Cong. Ch.,	132 77
Brighton, Presb. Ch., L. P. Stratton,	233 26
Chicago, Daniel A. Jones,	19 00
Dallas City, Cong. Ch., by Rev. A. L. Pennoyer,	1 00
Farm Ridge, Luth. Ch., balance by Rev. W. Beardsley,	2 00
Jersey, Rantoul and Pera Presb. Chs., by Rev. E. R. Martin,	7 50
Macomb, Cong. Ch., by Rev. Z. K. Hawley,	15 00
Providence, Presb. Ch., \$7.30 ; Rev. F. A. Deming and family, \$10 ; in part, to const. Mrs. Mary J. Deming, a L. M.,	17 30
Rockford, Second Cong. Ch., Sab. Sch., by Thomas D. Robertson, Treas.,	10 00
Rosemond, First Cong. Ch., by Rev. W. C. Merrit,	22 50

MICHIGAN—

Allison, First Presb. Ch., by Rev. J. A. Woodruff,	15 12
Milford, United Presb. and Cong. Ch., by David M. Ladd,	26 25
South Haven, First Cong. Ch., by Rev. Nathaniel Grover,	1 50

WISCONSIN—

Received by Rev. D. Clary—	
Beloit, Mrs. Clary, in part, to const., Carrie S. Strong, a L. M., \$10;	
B. Durham, in part, to const. Sophia Durham, a L. M., \$5,	15 00
Fon du Lac—	
First Cong. Ch.,	5 47
Plymouth Ch.,	20 00
Watertown, Cong. Ch.,	9 87
Chicago, Ill., Rev. Calvin Clark,	5 00
Darlington, First Cong. Ch., by Rev. Edward Morris,	6 30
Delafield, Welsh Cong. and Presb. Chs., by Rev. G. Griffith,	12 00
Elk Grove, Cong. Ch., by Rev. C. Warner,	18 00
Lafayette and Troy, Cong. Chs., by Rev. A. Sedgwick,	16 60
Menasha, First Cong. Ch., by Rev. H. A. Miner,	3 00
Poyssippi, Leon and Aurora, Presb. and Cong. Chs., by Rev. E. Everdell,	8 00
Sheboygan, Cong. Ch., Mon. Con., by Rev. C. W. Camp,	12 00
Sheboygan Falls, First Cong. Ch., by Rev. J. T. Marsh,	5 08
Springwater, Welsh Cong. Ch., by Rev. W. W. Jones,	8 64
Trempealeau, Rev. J. M. Hayes,	2 50

IOWA—

Brighton, Cong. Ch., by Rev. S. Hemenway,	1 96
Center Point and Pleasant Prairie, Presb. Chs., by Rev. G. E. W. Leonard,	6 50
Columbus City, Cong. Ch., by Rev. D. E. Jones,	10 00
Davenport, Ger. Cong. Ch., by Rev. A. Frowein,	3 00
Fort Atkinson, Cong. Ch., by Rev. Joseph Hurlbut,	7 00
Keosauqua, Rev. Daniel Lane,	10 00
LeClaire, a Friend, by Rev. D. N. Bordwell,	5 00
Mitchell, Cong. Ch., by Rev. W. Windsor,	6 75
Muscatine, Cong. Ch., \$40; Lucas Grove, Cong. Ch., \$5; by Rev. A. B. Robbins,	45 00
Oskaloosa, Cong. Ch., by Rev. W. A. Westervelt,	13 00
Ottumwa, Cong. Ch., by Rev. B. A. Spaulding,	4 75

MINNESOTA—

Mapleton, Cong. Ch., by Rev. J. E. Conrad,	10 00
Oak Grove, First Presb. Ch., by Rev. G. H. Pond,	5 00

NEBRASKA—

Omaha City, Cong. Ch., by Rev. Reuben Gaylerd,	10 00
--	-------

OREGON—

Corvallis, First Cong. Ch., by Rev. M. B. Starr,	10 00
--	-------

HOME MISSIONARY—

28 50

\$9,216 10

Donations of Clothing, &c.

Chicopee Falls, Mass., by Mrs. Elias Carter, a half barrel,	
Hancock, N. H., box and freight,	40 21
Plymouth Hollow, Ct., three bed quilts from	

Mrs. Beulah Treat, deceased, by Joel Blakeslee,	
Somers, N. Y., Presb. Ch., Ladies' Benev. Soc., by Rev. William K. Platt, barrel and freight,	68 75
Waterbury, Ct., Ladies of Second Cong. Ch., by Rev. S. W. Magill, two barrels,	146 75
Willsborough, N. Y., Ladies A. H. M. and B. Soc., by Miss Arabella Higby, a box,	35 81

Ladies of Rev. Mr. Fessenden's congregation, Ellington, Ct., a barrel to Rev. O. Emerson, Jr., Wolf Creek, Iowa,	125 00
Ladies' Sewing Soc., of N. Stonington, Ct., a barrel, to Rev. E. D. Seward, Lake Mills, Wis.,	102 20

Receipts of the Massachusetts Home Missionary Society in November, 1859. BENJAMIN PERKINS, Treasurer.

Boston, legacy of Dea. Josiah Bumstead,	300 00
Campello, Cong. Ch. and Soc.,	80 13
Chicopee, Third Cong. Ch., and Soc., to const. Rev. L. H. Cone, a L. M.,	44 37
Clinton, First Evan. Ch. and Soc.,	52 34
Falmouth, Cong. Soc., \$55; a Friend, \$30; to const. Miss E. D. Robinson, a L. M.,	85 00
Franklin Co. H. M. Soc., S. S. Eastman, Treas.; Deerfield, Orthodox Soc., \$15;	
East Charlemont, Cong. Soc., to const. Levi Smith, a L. M., \$30; Greenfield, First Cong. Soc., to const. Frederick G. Smith, a L. M., \$37; Northfield, Trin. Soc., \$11	
57; Warwick, Trin. Soc., \$24 00,	117 57
Lakeville, Mrs. Rachel Tobey,	5 00
Lee, Cong. Ch. and Soc.,	85 00
Newburyport, Ladies' Gleaning Circle,	10 00
Northborough, legacy, in part, of Mrs. Anna McFarland,	475 00
North Bridgewater, Porter, Cong. Soc.,	88 16
Randolph, First Cong. Ch. and Soc.,	85 25
South Dartmouth, Cong. Ch. and Soc.,	22 00
Upton, Cong. Ch. and Soc.,	14 50

\$1,814 32

Receipts of the Connecticut Missionary Society, to December, 1859. E. W. PARSONS, Treasurer.

Bristol, Cong. Soc., by A. Norton,	63 00
Broad Brook, Cong. Ch.,	10 00
Chester, Cong. Ch., to const. Mrs. Sarah G. Bradley, a L. M.,	44 20
East Hartford, Gent.'s Assoc., in full, to const. William Pratt, a L. M., by J. A. Ayres,	29 00
East Lyme, Cong. Ch.,	25 00
Hartford, Thank offering from a poor widow, by Charles Hosmer,	1 00
Harwinton, Cong. Ch.,	4 25
Lebanon, Exeter Soc., by Rev. J. Avery,	20 00
Litchfield Co., Annual Meeting,	87 87
Litchfield, First Ch. and Soc., by H. B. Colt, Treas.,	116 16
Middletown, Fourth Cong. Ch., by Rev. L. S. Hough,	23 45
Milton, Cong. Ch.,	25 54
Morris, Cong. Ch., additional,	1 00
New Britain, South Ch., by Rev. Mr. Goodell,	66 00
New Milford, Cong. Ch.,	49 00
New Preston, Cong. Ch., to const. Rev. J. H. Strong, a L. M.,	45 00
Northfield, Cong. Ch.,	10 00
Portland, Central Ch., by S. W. G. Rankin,	11 25
Prospect, Cong. Ch., by Gideon Hotchkiss,	2 00
Simsbury, Cong. Ch., by T. J. Wilcox,	48 37
Warren,	24 00
West Hartland, Cong. Ch.,	5 75
West Suffield, by O. W. Kellogg,	20 00
Windsor Locks, Cong. Ch., to const. A. H. Putnam and L. Woodworth, L. M., by J. H. Hayden,	79 68
Wolcottville, Cong. Ch.,	10 55
Woodbury, Mrs. Asa Judson,	5 00

\$792 07

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

Vol. XXXII.

MARCH, 1860.

No. 11.

Every Church a Missionary.

EVERY individual Christian is such by virtue of a union with Christ, whereby he has become a dwelling of God, and a member of that "body" through which the Eternal Word still speaks to men, and in which the Holy Ghost acts, for its sanctification and for the world's conversion. Every Christian is, thus, a voluntary and a chosen *Agent* of God; and it is only upon condition of doing God's work, that he can reach the fullness of life and power and joy which is properly his own, or can avoid dishonor. He is to live not himself, but Christ; not the poor, miserable perversity and narrowness of his original selfish nature, but the largeness and the strength and the warmth of that divine love that was made his when he became the Lord's. If this is not the controlling principle of his life, then he is not a living Christian; but is like a seed that has been checked in the process of its unfolding, and is now drying up, withering and coming to naught.

Each Church an Agent of God.

In like manner, a church is not worthy the name of a "church," and has not the power or the joy that properly belongs to a church, can not appropriate the promises made to the Church, or anticipate success as a church, unless it is making itself an agent for doing God's work. In other words, it must *really be* what it claims to be; else its expectations are groundless. Of what avail is it, that a number of people should *call* themselves a church, if in reality they have merely formed an association for Sunday lectures? The addition of a Sabbath school, of prayer meetings, and of the celebration of the sacraments, does indeed make a vast difference; but if these be conducted in a spirit of formalism, and the living warmth and energy be wanting, and if these be all that the church does, how far does it still fall short of realizing its idea and of doing its work.

Activity Essential to Growth.

A plant grows through the activity of its life-principle; and a church in the same way. Neither the one nor the other can be considered as even existing, when this principle is absolutely inactive; nor as increasing, except as the additions made to it are subordinated to its own living force. Flowers *tied* upon a rose branches are a mere burthen; so men added to a church without being in vital union with it, are but a load, an irritation and an injury. No, it is from within, that the power must work that is to produce a true increase; and it must **WORK**, or it is there in vain.

A church, then, that is to prove its name no misnomer, must not look for growth through the propping up of a Missionary Society, or the influence of any outward helps or attractions—but simply and solely, through the blessing of God in the development of its own proper life-principle; through its fidelity in being and doing what God made it for—in being a Christian Household and a Home of Souls, and in doing the work of the blessed Lord who came *to call sinners to repentance and to save the lost*. Christ was a missionary—whom the Father “*sent into the world;*” and each church, so far forth as it continues Christ’s work, will prove itself also a missionary.

Duty of each Local Church.

Every local church, inasmuch as it is an organized unity, may be viewed as a single person, possessed of as many faculties and permanent opportunities as it has members. It is planted immovably in one place; and its office is, to stand there and work for Christ—there, in that community. God gives to this church a single task, and time enough to study it and become familiar with it in all possible details and modifications. There it is—just there—and nowhere else; there it stands, year after year and generation after generation; and its first great business is, to *turn that community* unto God—to fill that people, through and through and from top to bottom, with the spirit of Christ—to gather those families into its all enfolding Christian Home, and to cherish them there, and bless all their members with its stores of sympathy and counsel and divine instruction.

All Christians God’s Messengers.

A very general understanding seems to be, that this is the peculiar duty of ministers, but it is theirs only as leaders, agents and servants of the churches, and so long as thus connected with them; while permanently and inalienably, the privilege and responsibility of this work belongs to the churches themselves, and to all their members; and is not all to be delegated by them to any pastor, or teacher, or evangelist, or even to any committee of their own appointment. God has fixed each church in one particular community—not that its members may hire some one else to furnish “salt” and “light”—but that, to *so* much of the world, they may themselves be its salt and light. This responsibility is shared by all, and this privilege no man can justly take away from the feeblest of those “little ones” who are owned of Christ in the presence of the Father and the angels; but, according to the measure of his strength and opportunity, he is permitted and obliged to be a witness for Christ, to preach the Word, and to watch for souls as one who must give account. All Christians are priests unto God, and messengers, divinely sent, to invite wanderers and prodigals to their home in the Father’s house. And it is the business of each church to see whether its members are faithful; and if they are not, then, with that loving fidelity that belongs to a true household of Christ, to remind them of their negligence, and to breathe into their ear gentle persuasions to duty.

The Work must be Mapped out.

But something more is necessary. We do little good, when we merely *tell* our brother—be it ever so tenderly and impressively—that he is unfaithful, and ought to do much more for Christ. We need to point out to him *in detail* the particular work which is waiting to be done, and to be done by him, a work to which God is plainly calling him now. Moreover, since every church member is to be doing (or, possibly, enduring) something for Christ, it is clear that the whole work of the church needs to be mapped out and divided—first into its several kinds; and then each kind into suitable portions, adapted to the varied abilities and opportunities of the members.

When the construction of a railroad is given into the hands of an engineer, his first task is, to form a plan of the work; and he afterwards allots appropriate divisions of it to distinct and organized bands of laborers. So, too, no army undertakes the conquest of hostile territory, without a definite plan of the campaign; and its leaders comprehend the interdependencies of things, before they begin, and act throughout according to a well matured system of operations. Now there is a mutual dependence, often, among the forces that a church has to contend against; and there is a certain order and method possible, which would greatly promote success. Why should not this whole matter be made a subject of study and prayer? Why should not a church fasten its eye upon the ultimate end to be gained, and then set itself to the task of methodically developing and arraying its whole forces for the attainment of that end? There is a diversity of gifts; but among them is that of *government*; and those members of a church who have received this sanctified wisdom of the Holy Ghost, are the ones whom the church should follow, under their chosen pastor, in pushing forward its holy and blessed work. "Ruling well" does not consist in "wire-pulling" or in engineering majorities of assemblies; but in showing how the work that is needed can be done, and in taking the lead in doing it. The spirit of wise rule, is an earnest single-mindedness seeking first the Kingdom of Heaven and not doubting that other interests, being wrapped up in that, will mainly take care of themselves. A church, therefore, that is ruled well, or that rules itself well, will be so possessed with this single purpose, that other ends will not divide its energies, but will freely combine and converge its power upon one grand aim; and will so methodize its whole system of operations upon the surrounding community, that *every member* who is willing to work shall have something to do. It may not be any great thing; but then it will be some little thing which he shall feel that he is doing for Christ, in which he identifies himself as Christ's servant and friend, and is recognized by others as one of the disciples—and it will be a part of the whole work, that part which his lord then and there puts upon him.—It is well, also, to remember, that in these matters no man knows what is great or what is small. The one essential thing is, to be doing *that* to which God at the moment calls you. The aged and the sick are often instruments of a usefulness that they had not dreamed of; and out of the mouth of babes in Christ, has God often perfected praise.

It is a plain duty, therefore, of each church, and especially of its recognized leaders—so to lay out and divide the whole work which God ordains for the church, that all its members shall have an opportunity—a temptation—an appeal, to share in it; and shall be perpetually reminded of their sin, if they neglect to do so.

United Prayer and Counsel.

But, one thing more is necessary. You can not permanently maintain such a system of united work, without *regular united prayer and counsel*. Therefore, it

is not merely important, but it is absolutely necessary that the church should regularly assemble for this purpose; and that when thus met together, their past work and their plans for the future should be "laid before the Lord," and should be contemplated in the light of his presence. Thus their fire, as it burns, furnishes its own fuel; and all that they have done, together with all that they have yet to do, constitutes a perpetual incentive to work. They labor for the Lord; and bring their labor and its profits at set times before him, asking his acceptance and his blessing, and renewing their vows and imploring his guidance for the future.

Be not Faithless but Believing.

Nor need any church be afraid to enter upon such a work, for the reason that its numbers are few and its strength is small. This is the way to *grow strong*. If there be but ten righteous men owning the name of Christ, in your village, let those ten be all fused into one by the warmth of their christian love—forming, thus, a true family; then let them deliberately set themselves to devise a way in which they may *all* labor steadily in Christ's cause; and then let them regularly meet together to discuss their plans and their efforts, and to pour out their souls to God, for his blessing upon *these particular labors*—in connection, of course, with other objects—and the church will certainly be more likely to secure a rapid and beautiful growth, than if it quietly folds its hands to wait till it be stronger. Let every missionary church *become itself a Missionary*, and it will soonest cease to be a "missionary church." They whose faith works out in love and loving deeds, shall be as pillars in the earthly temple of God, while fitting themselves and others for the Temple that is above.

We would exhort our beloved brethren, whose privilege it is to toil and suffer on the great missionary field of our country, to throw themselves with inextinguishable ardor into this work—of making their churches missionaries. Preach the true doctrine concerning the church; that it is a Holy Brotherhood, the Family of the Lord; that it is the temple of the Holy Ghost and the Body of Christ,—bound, therefore, to continue Christ's work, to the end of the world; that it grows, by the putting forth of its own vital energy into act, and by this alone—by being and by doing what the Spirit perpetually commands—by living Christ's life over again, and busying itself continually with "the Father's work." Fill your churches, brethren, with this spirit, and with these principles; organize your churches, brethren, and set them at work—for Zion's sake hold not your peace, and for Jerusalem's sake, do not rest, "till the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth."

Missionary Intelligence.

WASHINGTON TERRITORY.

From Rev. G. H. Atkinson, Oregon City, Oregon.

The extreme Northwestern portion of our national empire has been so cast into the shade by the gold-bearing region farther south, that its importance has, perhaps, not been duly appreciated by the public mind.

OREGON and WASHINGTON greatly exceed California in natural agricultural wealth; and at no distant day, this superiority must attract thither a large and steady stream of immigration.

The Society has from the first been watchful of the progress of both Oregon and Washington; and has made explorations, ever in advance of wants that could be supplied.

It was in compliance with a request, in the Society's name, that Rev. *Mr. Atkinson* entered upon the tour, the first reports of which are here published. The time has come, it would seem, for making a *permanent establishment in Washington Territory*.—Pray the Lord of the harvest, that he will send laborers into his harvest.

I left Portland on the 7th of November last, in the Pacific Mail Steamship Company's ship, *Northerner*, commanded by Capt. Wm. L. Dall, who has made at least four hundred safe passages across the Columbia bar, and who is justly regarded as one of the most trustworthy and faithful seamen. We crossed the bar on the 8th, at 1 o'clock P. M., against a heavy head sea, which delayed us several hours in the passage north.

The Country of the Columbia.

Every time I pass and repass on our noble Columbia, I feel anew the impression of its grandeur, and a kind of prophecy of what it must become, when a million of people shall make it the highway of their commerce to the sea. But now its banks on either hand are an almost unbroken solitude of interminable forests. A great change has occurred in eleven years, since we first entered it, the pioneers of your missionary corps in Oregon. The little towns and the homes that have come into being along its banks, displacing the Indian huts and rude fishing posts, which were then seen, mark a change. The commerce, too, of the river, already presents new features. The Indians and their "light canoes" have mostly passed away. Now the river steamboats ply regularly from point to point; and twice every month three or four large sea steamers pass in and out, with full cargoes of exports and merchandise. Instead of two or three ships or barks a year, as then, we have regular coasting packets, every month. Yet these are only the beginning. Greater changes await us, as soon as our population can be so increased as to make labor cheap enough for agricultural purposes. This has been our want, for years. This year the emigrant route has been opened, and a few hundreds have come in. Next year we expect thousands. The routes of travel across the continent are becoming easier. One of our citizens crossed from Missouri with his wife and child, this year, in sixty days. The way-stations are increasing, and the safety of the journey

is better assured. Middle Oregon and Washington are becoming a center of population, and a step homewards for us of 300 miles.

The Wilderness.

There are no settlements for one hundred miles between Grays Harbor and the Juan De Fuca Straits. It is an unbroken wilderness, of forest covered plains, hills and mountains, where the wild Indians roam in pursuit of deer and elk, or watch by the streams for the salmon, or by the sea shore for the carcasses of whales, which the storms cast on the beach. At Cape Flattery a lone white man keeps the light house, which is built upon an island of barren rock. His chief visitors are the Indians; and it is said that he keeps some of them in his house. As we entered the Straits, the broad deep waters separate the spurs of the mount Olympus range, which come quite down and about the sea, on the south, from the now snow-covered mountains of Vancouver's Island, on the North.

Straits of Juan de Fuca.

For eighty miles, we pass through this channel, lined on both sides with mountains and forests. A single light, New Dungeness, built on a sand spit two miles out, seems to be in mid channel. That light is both a guide and guard of mariners. Nearly north of it, Victoria lies in a bay, secure and out of sight. The noted Island San Juan, lifts its high head-lands to the North-east, and the broad "canal de Haro," opens its smooth waters invitingly to vessels of all classes, and yet certain knowing ones, across the channel say, that fearful tide riffs impede sailing vessels and compel them to seek a narrower but easier channel, to the south of San Juan.

Port Townsend.

About twelve miles from New Dungeness, we reach Port Townsend, the first large American harbor or roadstead, lying in the point at which De Fuca Straits and Puget Sound may be imagined to meet. It seems to be well protected by a long peninsula and the fronting islands. It is our port of entry. There is the custom house, the barracks for soldiers, half dozen of stores, three or four saloons, twenty or thirty dwellings, and that appearance of thrift and enterprise which usually marks our American towns.

Three or four vessels were lying in the harbor; and I am told that vessels come and depart almost daily from this port. The mail steamers stop here on every trip, and the sound steamers, every week. A Catholic priest is there, actively engaging the interests of the people in building him a church. Seldom has any other preacher been in the place.

A Noble Christian Soldier.

Col. Casey, whom I met here, and who has evidently been an instrument of Divine Providence for the preservation of peace between our country and England, is a devoted Christian, a member formerly of Dr. Cox's church, but now of Dr. Budington's church, on Clinton Avenue, in Brooklyn, N. Y. His influence at this place, which is his station, is good among the citizens as well as among the soldiers. He has helped to start a Presbyterian church here, at which he is a regular attendant. He seeks to establish good religious influences in the barracks; and he is among the foremost in the Bible cause. He is universally esteemed and trusted.

Steilacoom.

Steilacoom is a town about eight years old, containing about sixty houses besides the soldiers' barracks a mile and a half back. It has depended much upon the army, for business, yet it has two or three small mills and a good back country. There is a Methodist church house of worship here, and a Presbyterian (O. S.) church having a house in process of erection. The preacher, Rev. Mr. Sloan, has returned home, on account of ill health. He proposes, if he returns, to start an academy here. One or two vessels are in port most of the time. The harbor is perfectly safe. The families are fixed, and less disposed to change than ever before. It is an important and promising place.

At a later date, Rev. Mr. Atkinson writes as follows:

Characteristics of the Place.

I wrote you last, from Steilacoom. I remained there over the Sabbath, preaching at the Methodist church in town in the morning, and at the military post, one and a half miles back, in the afternoon, and in the evening giving a Temperance address in town. It was rainy and the audiences were thin,

during the day; but in the evening there were about a hundred present. In the attention and spirit of the people, the good influence of religious services by the different ministers is manifest; yet there is much room for improvement. There are only three members in the Old School Presbyterian church and only one in town. The Methodists have but a dozen, and only two or three of these live in the town. There is a small but efficient Temperance Society, of the "Sons," and a Library Association, with a fair beginning of a library. A well conducted village paper is published weekly. The christian influence of Col. Casey is felt everywhere. But business absorbs the heart of most of the people, and in many instances, I am sorry to say, even on the Sabbath, liquor is sold quite freely in some of the stores as well as in three saloons. There is great need of those reviving influences on which all our churches depend, and by which our communities are made better.

Puget Sound Lumbering Region.

On Monday afternoon, I went on board the Wilson G. Hunt, an old New-York Bay steamboat, which is now carrying the mails to the ports around these waters.

At one of our stopping places, we found a steam saw mill which cuts 60,000 feet each twenty four hours. Three or four large class ships are loaded every month for foreign markets. The lumber is red and yellow fir. It is very strong and durable timber. A stick measuring 4 by 6 inches, is found to hold up a weight in the center which will bend and break a white oak one of the same size. These fir spars are the longest, largest and strongest in the world. They are got out 60, 80, 100 and 120 feet long, and 20, 30 and 40 inches in diameter, for the entire length. They are usually worked down in octagonal shape, and are then run into the bows of ships through large ports, and sent to England and France. Ships of 1000 and 1200 tons are thus loaded, at different ports on the Sound, every year. Lumber, also, is sawed on the same grand scale. Square sticks, 80 and 120 feet long and 40 inches in diameter, are sawed and shipped for the Australian market. Assorted lumber of smaller sizes is shipped to Chili and Peru, the Sandwich Island and China. A sea captain told me, that he was engaged wholly in the China trade, carrying planking, spars and timber for the build-

ing and repair of steamboats on the Chinese waters. Planks 70 and 80 feet long and 20 and 30 inches wide, are commonly shipped. A coat of paint over this fir makes it more durable than oak, and the supply is apparently exhaustless. The mountains, hills and plains are covered with these forests, to the water's edge—and such waters are nowhere else found on the globe. Lieut. Wilkes says: "The shores of all these inlets and bays are remarkably bold; so much so, that in many places a ship's sides would strike the shore before the keel would touch the bottom." Again: "Nothing can exceed the beauty of these waters, and their safety; not a shoal exists within the Straits of Juan de Fuca, Admiralty Inlet, Puget Sound, or Hood's Canal, that can in any way interrupt their navigation by a seventy four gun ship. I venture nothing in saying, there is no country in the world that possesses waters equal to these."

There are now about twenty steam saw mills at different points on these bays and ports, sawing from 10,000 to 70,000 feet in twenty four hours, besides the large spar business done by the several companies. In one of the largest of these points of business, from one to three hundred men are employed by these companies. The owners are mostly from the New England States, especially from Maine; and as they give a preference to Eastern men as choppers, loggers, &c., the employees, also, are mostly from the East. Some are from New York and Pennsylvania. The clerks are from the Eastern and Middle States. One or more ships are lying at every port, all the time loading, and having on board from fifteen to forty men.

There are seven or eight families there. I did not go ashore, as it was night, but I am informed that these are chiefly the families of the owners and of clerks in their employ. One lady, a member of Rev. Mr. Parker's church, New Bedford, came up on the Northerner to join her husband. The families about these ports are slowly increasing. The choppers, loggers and teamsters are often changing their location. They have not become so settled as to bring out families, if they have them; yet it is supposed that they will do so, as this business goes on.

At present, a bad state of morals exists, with many of them, by reason of the numerous "beach combers," as they are called, who go along shore selling liquor, illegally, to Indians, whites, and also by reason of the squaws, whom some of the

lumbermen take for wives. The mill owners are very strict, in prohibiting the sale of liquor about their establishments. They will not allow it there on any conditions. They know that it will cripple their business and endanger their mills. It is for this reason, I am told, that they will not lay out their ports into town sites, and invite settlers. The fear of an irresponsible population, prevents the increase of families. Every company has a store of its own, in which it keeps all needed goods, which are sold by a salaried clerk at San Francisco retail rates. The business of all the companies is done in San Francisco—some of the partners residing there. At none of these ports have Sabbath services been established. At some, the people are without a Sabbath, the store being open for the disbursement of goods to choppers, loggers and teamsters who come in from their camps—one, two, five, ten or twenty miles distant. This sale of goods on the Sabbath is thought to be necessary. There are a few children at every one of the stations, but no schools. "Business" is the motto. Gain is the one great interest of the entire population. And this town is a representation of the whole class. There are pious persons here; but they have no religious privileges. Our stay at this point was only for a half hour, to exchange mails.

Ministers Needed.

In view of the fact, that hundreds of men are constantly employed at and around these ports, besides the families; and in view of the fact, that from one to a dozen ships, with all their officers and men, are lying in the ports most of the time, I deem it highly important that a minister and his wife should be sent, to labor at these stations. Intelligent men have remarked, very decidedly, that a minister must be educated, in order to do any good there. The men about the mills have been raised under good preaching; and they will not go to hear illiterate men. He who enters on this field should be well furnished, in heart and mind, ready both in writing and speaking. He should be supplied with Bibles, books and tracts, for distribution. Yet, with all these helps, he will find difficulty in reaching the people. Men of all opinions congregate on this coast, and in these settlements. They are intelligent men, though often disguised in uncouth garments and living in huts. They are men who have lost fortunes, or

who have in vain sought fortunes. They have well stored minds and cultivated tastes. Rudeness or vain assumptions of superiority will not be tolerated. A christian simplicity of word and life, combined with scholarly dignity and courtesy, will be appreciated by at least one class, while it will be respected by all.

Coal.

At Schome, in Bellingham Bay, is a coal mine, which is now furnishing large cargoes for the gas works of San Francisco. Some boulders of excellent coal have been found, but the body of it is yet too slaty to be sought for ships very extensively. Around the Bay, several mines are found which look better, but which the claimants have not the capital to work. The coal beds extend across the islands to Vancouver's Island, and there it proves to be better, and large quantities are mined for steamers and for household use. It is evident that vast quantities of good coal lie hidden, in this region.

Returning.—Victoria.

Whatcom lies across the head of the Bay from Schome. It was a town of 3,000 people during the Frazer River excitement, last year; but now it has only two families. Its deserted buildings look very lonely. We turned, northward through Hale's Passage, into the Gulf of Georgia; and passing one or two beautiful bays, which indent the main land on the east, and leaving a number of islands of this our Northern Archipelago, on the west, we entered Semiahmoo Bay, on the northern shore of which our Boundary Commissioner, with his employees and guard of soldiers, has formed his winter camp, for the last two years. We dropped anchor right under the 49th parallel of latitude, having the Boundary Marks in range, both to the east and the west. This is a very fine bay, and will ultimately be settled by a farming and lumbering people.

We crossed in the night to San Juan, and anchored in Bellevue harbor till morning. The English war steamer, Satellite, and the American transport steamer, Massachusetts, were lying there. Col. Casey was removing the companies to their quarters, at the different posts. All excitement had been quieted. At day break, we steamed around San Juan into the Straits, and thence into a small bay on which Victo-

ria is built. This is a city of probably 2500 people. It is a free port, and is visited by all our vessels on the Sound; and the trade is much in the hands of American citizens. Two Episcopal churches, one Congregational, one Wesleyan Methodist, and one or two Catholic churches have been organized. The people are a strange conglomeration of all nations. It is a growing and enterprising city; and the fall returns from the Frazer River Mines have given such confidence in them, that the growth and greatness of this city are considered sure. I found here two Congregational ministers, sent by the British Colonial Missionary Society.

Port Townsend.

The bay on which Port Townsend is situated is mentioned by Lieut. Wilkes. This, he says, is a "fine sheet of water, three miles and a quarter in length by one mile and three quarters in width. Opposite our anchorage (in ten fathoms) is an extensive table land, free from wood, and which would afford a good site for a town. The bay is free from dangers, and is well protected from the quarters whence stormy winds blow. It has anchorage of a convenient depth, and there is abundance of fresh water to be had." Eight years ago, three New England men—two from Maine and one from Vermont—took claims here; they have held on to this amid some suffering and a good deal of danger to themselves and families. Now they have a growing village, or city it may be. It is the port of entry, and the key of all our commerce on these inland seas. Fine agricultural tracts, on the island and main land, surround it. Vessels from all countries on the Pacific call here and furnish a market for produce, and a means of commerce with the world. Already, an intelligent and enterprising population are settling in the town. Two or three hundred Indians still camp on the beach, and rum and riot are found there; but some of the stores are shut up on the Sabbath, and a "Dash-away" Temperance Society is gathering in members every week. A proposition is on foot, to establish an Academy, in addition to the free school; and the people want an intelligent minister and *his family*, whom they will assist in supporting. They want him, at first, to assist in teaching, also—that the school may start well. The Methodist elder and myself met here, providentially; and we both preached to appreciative

audiences. Altogether, this is the most hopeful place, and the one most needing a minister. I am assured that one from Andover or Bangor, of the kind described above, will be well received and highly useful.

— • • —
*From Rev. C. Eells, Tualatin, Wash-
 ington Co., Or.*

The following communication from one of the former missionaries of the American Board, furnishes some interesting information respecting the region formerly occupied by the "Oregon Mission," and which must soon be embraced within the field of this Society's labors.

The Mission to the Indians.

In the autumn of 1836, Marcus Whitman, M.D., with Mrs. Whitman, together with other missionary associates, arrived at Fort Wallawalla on Columbia river. The mission band, known as The Oregon Mission of the American Board of Commissioners for Foreign Missions, located at two points, separated by a distance of about one hundred and twenty miles. Dr. and Mrs. Whitman stopped among the Cayuse Indians. And commenced their labors at a place since called Waūlatpu, situated twenty-five miles east of Ft. Wallawalla. In August, 1838, a reinforcement, consisting of three families, joined the above named mission. Mrs. Eells and myself formed one of the three families. We were stationed at a place named Tshimakain among the Spokane Indians. This place is on the road from Ft. W. to Ft. Colville, estimated to be one hundred and eighty miles from the former and sixty from the latter fort. The missionary work was prosecuted rather steadily among the Cayuse, Nez Perces and Spokane Indians till 1847. On the 29th of November of that year, Dr. and Mrs. Whitman met a violent death at the hands of the Cayuse Indians. On the same day nine others, three of whom were members of their family, were barbarously murdered. A few days later two more were added to the above eleven. In consequence of the above described massacre, all the remaining mission families retired to the Willamette valley. What has been regarded as a want of proper protection, has prevented a return of the missionaries of the A. B. C. F. M.; and the Board has virtually abandoned the field, with almost no expect-

tation of hereafter resuming operations there.

The Wallawalla Country.

In the latter part of 1858, military demonstrations greatly cowed the Indians. Early in 1859 the country east of the Cascade mountains was declared opened to settlers, viz.: so far, I understand, as it had been treated for, and protection was promised. In July last, I went to the Wallawalla valley, chiefly to attend to business of the American Board, but with the distinct intention of gathering up information respecting the claims of that field upon the attention of the American Home Missionary Society. In a tract of country having a diameter of about forty miles, there were judged to be about a thousand souls. A considerable portion consisted of that floating class, many of them being single men, which moves a little in advance of civilization. They lay claim to lands which they sell to real settlers, and thus give place to a permanent population. Since I was at Wallawalla, the number of inhabitants has been somewhat increased by those who have gone thither from this valley. I learn, from different sources, that it is believed that about one fourth of the immigration from the States this year, by the northern route has stopped in Wallawalla and vicinity, and is estimated at not far from five hundred souls. There is a scarcity of timber in this region, and but a small portion of the land is well fitted for purposes of cultivation; but the climate is delightful, and the country affords strong inducements to graziers.

The new Fort Wallawalla is situated four and a half miles east of Waūlatpu mission station, and by military survey is one hundred and seventy eight miles from Dalles. The line, dividing Oregon from Washington Territory, passes through the Wallawalla valley nearly parallel with the Wallawalla river; and so that nearly all the waters are north of the dividing line, viz., in Washington Territory.

When I went up, there was no Protestant christian minister east of the vicinity of the Dalles, and almost no christian influence. Gamblers and horse thieves were alarmingly numerous. The Sabbath was the day of the most intense excitement in gaming.—It is but just to add, that the country between the Blue and Cascade mountains will, most likely, be more densely populated in

proportion to its capacity, than some other parts. Many who will leave the hitherto eastern frontiers with other destinations in view, will, from failure of teams, losses, sickness, deaths, and other causes, be necessitated to stop in that region. Further, a military road has been commenced, with the design of steamboat navigation on the Yellowstone with Columbia river at old Ft. Walla-walla. It is expected that this work will be completed by next autumn. The distance between the two points above named is estimated at six hundred miles.

NEBRASKA.

*From Rev. B. Gaylord, Omaha City,
Douglas Co.*

Present Weakness.

I am very sorry that our people find it necessary to ask again for so large a sum. But, in their present circumstances, they dare not increase their pledges. A few facts will show why this is so.

We have dismissed since my return from the East two members, who have removed from our bounds, and one has died within the last year; while, of those whose names yet remain on our books, at least a dozen are not with us now. Again: Not more than one of the male members of our church is free from serious pecuniary embarrassment; and I very much fear that one of our substantial families will break up and move away. Then, too, the number of congregations is increasing, without any accession to our population. Two new churches were organized last year, Lutheran and Baptist; the O. S. Presbyterians, who have for a number of months been without preaching, have recently been supplied with a minister sent to them from their Board; the Baptists have just completed a house of worship, and have commenced regular services at the same hour with our own; so that we have now four of the six congregations meeting at the same time. Furthermore: a large proportion of our citizens feel little interest, and less responsibility, in regard to the support of the Gospel. When the remainder are divided and subdivided as they are here, it leaves but a small proportion of means and people to each denomination.

It seems proper to add, in this connection, that public announcement has been made

on behalf of the New School "*Church Extension Committee*," of an intention to attempt a movement of their own, in Omaha City, during the present season.

Hopes for the Future.

We expect that the coming season will give more activity to business, and invite an increase of population—although early in the season there will be a large emigration to the mines, the richness of which is now an established fact. I sometimes fear that the Society will be discouraged with our progress; yet I feel confident that the day is near, when the business interests of this point will attract a class of citizens that will sympathize with and aid us.

The Supply of Timber.

There is a very good body of timber along the Missouri River, which will supply settlers on each side, for a considerable distance. There is much more timber off from the river than a stranger would suppose, if merely passing through the country. I believe that this valley of the Missouri is destined to a very *rapid* development, and will yet become the Garden of the West—I speak from actual knowledge, after a residence in the Territory, of between three and four years.

KANSAS.

*From Rev. G. G. Rice, Hiawatha,
Brown Co.*

The Region and its People.

This appears to me a promising and hopeful field; and I have not once regretted that I came, though I have to endure the hardships and self denial of a new country. The professors of religion are few, but among a portion of the unconverted there is a degree of candor and seriousness that I regard as hopeful; and I feel encouraged to labor with and for them by the hope that they will be spiritually benefited. The people are mostly in the prime of life, who have come here with very little, and some without any, pecuniary means to make homes for themselves. They have raised this year a plenty of produce to supply their own wants, and some to spare; but their buildings, for the most part, are mere temporary shelters, and very many of them have had to hire

money at high rates of interest, to enter their farms. But the frugality and industry of this people will in a short time make them independent and many of them wealthy farmers. This portion of Kansas is beautiful, well watered and healthy, and is supplied with a fair amount of timber. The people are mostly from the Free States; and it requires no fortitude to be anti-slavery here. The effect of the troubles in Kansas is every where seen in the character and habits of the people. They have made them cautious and distrustful, particularly toward strangers. Every man has learned to be on his guard against some imposition. Political parties are divided by strong lines, and the feeling on each side is deep and earnest. The anti-slavery sentiment has been kindled and fanned by pro-slavery tyranny; and it is a fire that burns with intense heat. We have all the elements of good society. All that is required is, the moulding influence of the Gospel.

From Rev. G. C. Morse, Emporia,
Breckinridge Co.

Value of Active, Pious Laymen.

At the close of the year, I had almost despaired of success. So little had been accomplished, or at least so little could be seen, that I began to fear that I was wasting the Lord's treasures. About the same time also, I had a very pressing call to go to Burlingame, and had decided in my own mind to go; but, all at once, the tide turned, and I decided to remain another year. I called upon one of the most influential men of the place and stated to him frankly my views and feelings. He regretted them exceedingly, and thought that I ought not to leave. He took a paper and went round, to *feel*, and soon came back decidedly of the opinion, that I should remain. The paper was convincing. Indeed, I was glad to be convinced. We have since received valuable aid, in the arrival of two very excellent families, who are a real acquisition.—In the number of the Home Missionary for October, there is an article upon the Aarons and Hurs, or the needs of efficient laymen. That article is just the thing.—You may imagine that these arrivals were welcomed with devout thanksgiving and praise upon our part. I am now encouraged to work as I never have been before.

The first, great duty which our Eastern churches owe to the West is, the more *thorough instruction and nurture of their own members*; so as to increase the number of warm-hearted and devoted Christians among those seeking new homes in The Great Valley. Could a single intelligent, active christian family be sent to-morrow, to every missionary church in the West, the efficiency of many of those churches would be doubled, and the usefulness of all would be increased by a large per centage. The men possessed with Christianity of the kind that *heavens*—these are the men that the churches need. Will not the PASTORS of our strong churches consider the question: Whether it be not possible to devise some way—by God's help—of multiplying the number of such Christians in our churches?—*It must be possible.*

IOWA.

From Rev. J. Mather, Fontanelle, Adair
Co.

Sickness and Suffering.

Invalid though I be, I would express my unfeigned gratitude to God for a place amongst the noble band of Home Missionaries so widely scattered through north western Iowa.—Truly the field is wide, the harvest great, and the laborers are few. For some time after I came here, the people were very irregular in their attendance at meeting; but there has been a great change in this respect; which seemed, indeed, to be brought about in the Lord's own way.

I was seized with a violent attack of sickness, of a most painful and dangerous character. My sufferings were so great for many many days, that the sympathy of the whole community seemed enlisted. Many came and offered their services, to sit up at night, or in any way in which they could be of use. We had to send forty miles for a physician; who came and staid with me a number of days, until he fully ascertained the nature of the disease, which was rather obscure at first. After some four or five weeks hope slowly revived.

The Blessing of the Lord.

When it was announced that there would be a prayer and conference meeting at my house on the Sabbath, to be conducted by "the parson," the house

was crowded, and a most precious time we had. Eyes unused to weep, were suffused with tears; and from that time a new interest on the subject of religion was commenced; and it is now the subject of conversation in the shop, in the street, and by the fireside.

Two weeks from that time, it was announced that "the parson" would preach in the church, at eleven o'clock. We had a good turn out, and a precious time. The house was made comfortably warm. I was taken to it in a buggy. I had to conduct part of the exercises in a sitting posture; but I was enabled to "stand up for Jesus" for some forty five minutes; and a more solemn and attentive audience is seldom seen. If I am not greatly deceived the people seemed to realize that the Lord was speaking through the lips of clay. I returned to my room much less fatigued than my friends feared I should be, and greatly refreshed in spirit. I hope to be able to continue my Sabbath preaching in the day time, fearing to attempt night preaching yet.—I am still so feeble that I cannot sit up all day.

My protracted sickness involved a great amount of expense. We had to keep our stoves hot, day and night. My people are in advance of engagements; and would continue to do more but the prairie fire, one stormy night, destroyed their crops, so that they will have to buy their own bread.

I may truly say, the Lord has brought me through the furnace; and I trust that the process has had a refining influence. Blessed forever be his holy name, that through all my painful trials I had his gracious presence, and the comfort of the Holy Ghost.

Some of the facts alluded to above, were published in *The Home Missionary* for January last. We are happy to be able to say that strangers remembered this missionary family in their hour of trial, and gave us the pleasure of being almoners of their bounty.

From Rev. J. S. Whittlesey, Wilton Junction, Muscatine Co.

No Man Beyond our Reach.

My congregation, which was very small at first, has steadily increased, and is becoming more permanent and reliable.—Several persons, who it is said have never attended church before, are

now constant hearers, and say, they shall remain so. This is attributable to the blessing of God on efforts to gain their good will and confidence, in daily intercourse.

I am trying to do more of this outdoor work than has heretofore been done in this place. There is much of it to be done, and with some persons it will require time to succeed. But I have long since been made to believe, that *no man is beyond the reach of kind and persevering effort to do him good.*

A Heavy Affliction.

Three of my "Olive Plants," as bright and full of promise five weeks since as any to be found, now lie in one grave in my front yard, at Durant.

Mary, aged nine years, a sweet child from her infancy, and lately giving cheering evidence of a work of grace in her heart, fell asleep in my arms, after a sickness of five days, which I did not consider dangerous until the minute she died, on the 24th of November. Eliza, aged fifteen, but mature in person and in mind as one of eighteen or twenty years, and Charlie, aged eight years, were both taken with the same disease, diphtheria, on Thursday after the death of Mary; and both died on Sabbath, Dec. 11th.

It was a melancholy comfort, but really a great one, that I was permitted and enabled to stand by these two last, almost every moment of their short but terrible sickness—to lead them as gently as possible down to the brink of the river, and to commit them with my own hands, as it were, into the care of the Good Shepherd on the other side.

It would seem that such chastisements as these were enough. But no! Rebecca, my youngest, only five years old, and the last of my young children, is very sick, while I write, with the same disease, and the probability is that we must soon lay her little form beside the others!

These, my brethren, are deep waters, indeed. But, blessed be God, they are not *cold*. They are tempered by the infinite love of a covenant keeping God, who knows what is best and never makes any mistake. "Pray for us;" that these sore bereavements may do us good rather than harm.

We presume that our brother has been spared the last affliction which he feared. By the last accounts his little daughter was much better. Long may this precious life

be prolonged, to the joy of the parents who have been called to drink so deeply of the waters of affliction. Many have sympathized with them in their sorrow; and we doubt not that many hearts have lifted silent aspirations in their behalf, to that Divine Comforter whose blessed communings have already taken away something of the sharpness of their grief.

From the following communication, of later date, we learn that this saddened household has barely escaped still another bereavement.

The Terrible Prairie Wind.

A new trouble overtook my family yesterday. My son, nineteen years old, went to the coal bank for coal; and while he was absent, the weather became suddenly and severely cold. On returning he had to face the prairie wind for fourteen miles, with the thermometer from 16 to 20 degrees below zero. The result was, frozen hands, feet and face. Persevering resolution in walking after he knew that he was freezing, alone saved him from death. He will lose the use of one hand and foot for a time, but I think will not be permanently injured. Afflictions truly seem to come in clusters. But "it is the Lord;" and "though he slay me, yet will I trust in him."

WISCONSIN.

From Rev. S. H. Ashmun, Rural, Waupaca Co.

Bereaved.

A painful bereavement has occupied every moment of my time. Long and distressing sickness, and now death have entered my house. I am deeply afflicted. My son—my dear son—my oldest child, after weeks of intense suffering, died on the morning of the 23d of December. Our sorrow is deep. He was our hope. We greatly feel our loss. Every thing about our home brings fresh grief to our hearts, as all things about us are associated with him. The cloud that overhangs us is very dark. He was nineteen years of age, and gave promise of great usefulness—a helper indeed to me in my labors.

Though our loss be great, our family broken, and many high expectations destroyed, yet we have great reason for thankfulness. He gave many evidences

of a good hope. His confidence was unshaken to the end, as it had been from his first experience and profession. His trust in Christ was calm, peaceful and seemingly perfect. He frequently offered audible prayer and sung portions of his favorite hymns, as he drew near the last hours of his life. He uttered not one word of complaint, but carried out to the last moment the same quiet, patient, lovely, christian character which he had manifested in his life. Grace triumphed.

His memory is cherished with strong affection. A large number of his friends crowded around his dying bed to assure him and us of their love for our dear son. In our home circle, in our little church, in the prayer meeting and in the bible class, his absence is keenly felt.—Our prayer is, that the affliction may be sanctified.

From a Missionary in Northern Wisconsin.

The Peculiar Difficulties.

I am satisfied, after many years of experience, that the missionary has to encounter many difficulties, in *first* establishing the institutions of the Gospel in new settlements, which those living and working in older settlements know nothing about. And there is a cause for this. Wicked men, and very wicked men—influenced *only* by considerations of gain—are generally among the first to settle our new States. Very rarely is it the case, that a man emigrates thither for the purpose of doing good. Even good men are so much imbued with the spirit of the world, that their religion is greatly obscured, or wholly lost sight of. Hence, our new towns often begin and grow to a considerable size, sometimes numbering many hundreds, before a church with no more than a dozen members can be gathered there. A town which will sustain a score, or more, of gambling and drinking saloons, must be dependent upon the Home Missionary Society for the support of a single minister. The consequence is, that wickedness is greatly in the ascendency. The wicked are bold as lions. Christians, wrapped up in the world as they generally are, with little faith and little moral courage, cower before the wicked—and succumb to them. And that disarms religion of its main power, and makes it a mere weakling, where it should wield the energies of a giant.

Sectarianism.

And it is to be regretted that the spirit of sectarianism should ever induce men calling themselves Christians, to cater to that prevailing corrupt influence, for the purpose of carrying their denominational ends. But so it is, in these days. And this is yet to be seen, if it is not already seen, to be one of the most formidable obstacles to the progress of Christianity in the West. In these times of the prevalence of skepticism and infidelity, let that spirit once spring up in the community, and, for the time being, it will neutralize all the good that a score of ministers and churches can do. I know whereof I speak; for I have seen it. It is enough to ruin the generation among whom it makes its appearance. Let my tongue cleave to the roof of my mouth and my right hand forget her cunning, before I am guilty of organizing, or assisting to organize, a Presbyterian or Congregational church in a little community where one, of either of these denominations, is already existing and dependent for its support upon Home Missionary aid!

Pleasure Seeking.

I don't know that I ever saw a people so devoted to pleasure seeking as this is at the present time. It seems as if the great mass of them were wholly given up to mirth and dancing. They manifest no desire to attend to their soul's salvation, seldom go to church, many of them, and when they do, they show little or no seriousness. Yet there are a few, even here, who have not defiled their garments; and a few who maintain their christian integrity in spite of this abounding levity. The sights before their eyes affect their hearts. Their persecutions drive them the closer to God. They are regular in their attendance upon church and the church prayer meeting. They abound more and more in spirituality, and in every christian grace.

The Pinching of Poverty.

Perhaps I should not fail to say here, that one of our greatest discouragements, at the present time, results from our pecuniary embarrassment. *Poverty* is an omnipresent evil genius in this whole section of country. This grim monster meets us wherever we go. Lumber is the principal staple here, and for that

there is little sale. Our soil is light and sandy, and therefore not adapted to purposes of agriculture. Nearly all that we eat and wear is imported. Hence we are literally bankrupt—for the time being. And the effect of this upon the church is incalculable. It diminishes our congregations, it weakens our hands, it discourages our hearts, it paralyzes our efforts, it tends to promote irritation, skepticism and infidelity, (i. e.) in wicked minds.—One man seriously asked, after the notable June frosts, whether "it could be supposed that God had any thing to do with it;" and remarked, that "if he thought so, he should be compelled to have a very poor opinion of him." This man is moral, attends church, and gives liberally for the support of the Gospel. Others, and professional men, too, men of respectability and of fine talents, have ceased their attendance upon public worship in the day time, for the want of suitable wearing apparel. One member of the church, for the sake of keeping up the institutions of the Gospel, made a large subscription last spring, even before he had paid his preceding one, thinking that he would be able to pay it out of his fall crop. But that failed him, and pay he can not. Now what are we to do under such circumstances? The question is seriously mooted, and by good christian men too, when there is talk of circulating subscription for another year's support of the minister, "Whether we shall not have to abandon our little organization, for the want of pecuniary ability to keep it up?" And what is a minister to do in these circumstances, too? The first half year's installment has now become due from this people; and though an effort has been made to collect it, but a single dollar has yet been obtained in cash, not a dollar's worth of produce, a few dollars' worth of clothing, and a few groceries. On this subscription I have relied for obtaining my own and my family's winter clothing. We have become exceedingly reduced. The only overcoat I have used for five years is a second hand one, coming to me in a missionary box; and no cloth coat have I purchased since I came to this county, two and a half years ago. The same rigid economy has been practised by my wife and children. But the "old clothes" can be worn no longer. New ones must now be obtained. But whence are they to come? Who can tell, but He who has the eye of omniscience?

From Rev. A. Clark, Hartford, Washington Co.

Christ Precious.

One member of our church has passed the river of death and entered her heavenly rest. She lived near six miles from the village, in the town of Rubicon. She was a wife and mother—her children grown up. At our communion season in January, 1859, she was present, with her husband, and sat at the table of the Lord. It was the last time she ever met her christian friends in the house of the Lord. Her disease, (an internal cancer), from that time on, was gradually, like a worm in the heart of a tree, eating away her life. It was extremely painful; her sufferings were intense. She had been a robust, healthy woman; and it was sad to see her smitten down by disease in the midst of life. For a long time she felt that she could not die. She felt herself to be a great sinner, and mourned over her past remissness. It was hard for her to die and leave a dear husband behind. But she resigned all into the hands of the Lord; and for a few weeks before her death she was calm and happy in view of death; and thus she ended her course on earth.

Two weeks ago, I attended here the funeral of another woman, who for the last two years had lived twenty miles south of this place, and was a member of a little church in Waukesha county. Previous to her going there, she had been connected with this church for twelve years, and was an exemplary Christian. She died at the age of forty three, leaving a family. During her sickness several of the members of our church visited her. To one of them she said: "Tell the members of the church at Hartford, I love them! I love them all!" She knew that she was soon to die, and talked of death calmly. She said, two or three days before her death, "It is sweet to die; it is sweet to die."

While some are taken from us, others come in to occupy their places in the church. At our last communion season, two were added to our number, a husband and his wife; and a few weeks since, still another lady, a resident in this place, was led to see and feel her sinfulness; and we have reason to believe that she has come unto Christ, the Savior of sinners. She is out of health. Her need of such a Savior as is found in Christ was deeply felt. To her the Bible is now a precious book, and books upon spiritual religion are the only ones

for which she has a relish. Within a few days, her husband also has sought the Savior, and erected the family altar, and together they are now trying to serve the Lord. This is indeed the work of the Spirit of the Lord. We trust, that same Spirit may continue to work among us.

—•••—

From Rev. C. H. Marshall, Hudson, St. Croix Co.

An Installation. Thanks to Benefactors.

An event of interest to our congregation took place during the last quarter; to wit, my installation as pastor of the church, on the 6th of October. It gave special interest to the occasion, that Rev. Isaac P. Langworthy was present, and preached the sermon. He could have visible evidence here, and all through this region, of the good that the contributions for *Church Erection* have accomplished; as we all feel that much has been owing to his energy and zeal, it was a great pleasure to see him among us. We had hoped also to see A. Kingman, Esq., of Boston, who made us the generous gift of \$250, which alone carried us through our enterprise. We should have been glad to take our benefactor by the hand; but though we could not do this, we shall ever carry him in our hearts.

Pressure of Want.

It is to be deplored that the pastoral relation is so rarely entered into, in this part of the country. I have been upon the St. Croix only two years and a half, and of the five ministers who were here then, or who came since, not one remains. Three of these have left for the want of an adequate support.—It is not because these brethren are not self denying men. But the question presses upon us *all*, How shall we live? We feel the pressure still; and Heaven knows when there will be a relief. There have been times when I hardly knew how to get the necessaries of life for my family. Yet something has occurred, when we could see no way out, which brought relief.

—•••—

From a Missionary in Northern Wisconsin.

"John Brown."

Yesterday closed another quarter of missionary labor. It has been one of much care of a personal nature. For though I have not intermitted my labors

for a day, yet they have been performed amid cares of mind that I could not shake off, even had I desired to do so. The cause of this you will understand, when I tell you, that it was a *near and much loved relative*, whose mad attempt in Virginia and heroic death have been the theme of remark by the whole nation for a few weeks past. He was my counsellor when pursuing my studies in my youthful days; and I had been connected with him in christian labors—little thinking that his career would end thus! I will simply say of him, that of his early christian character, the accounts given by partial friends are by no means exaggerated. In the attempt he made, I regard him as acting under a hallucination. In his subsequent conduct, he has shown the spirit of the true christian martyr.

Founding a Seminary.

Since my last report, we have located, as far as resolution and organization and starting of subscription is concerned, a seminary, designed to be one of a high order—such as shall meet the present educational wants of this region. This plan, Rev. Mr. Sherwin and myself have been maturing, for more than a year past. We have received for the grounds a donation of fifty acres of land, close by the village, occupying one of the most delightful sites in this country. A thorough going business man proposes to take the agency in the region, and get up the subscriptions, and start the enterprise. Our plan is, to make it the best we can, from the funds that can be obtained in the region which will need it, without getting into debt, or calling for a cent from abroad. We are preaching to our people the doctrine of *self-reliance*; believing that from \$3,000 to \$5,000 raised among ourselves, will do us more good than five times that amount donated to us, without our own efforts.

Encouragement.

I still preach once every other Sabbath evening, in a neighboring "Valley," and am led to hope that more is coming out of it than I had expected. I went there at the request of a brother minister of another denomination, to preach a sermon on the observance of the Sabbath, not expecting to continue. Finding it a place where infidelity had taken a deep root, I commenced a course of lectures on that subject; and now have the largest congregation there of

any on my whole field. Even the leader of the infidel meetings (which are now given up) is so kind as to invite me to his house, and wishes me to continue my labors.

Need of the Quarterly Payment.

My quarterly dues, please send as usual. *I know* you send as promptly as is *possible*. It being winter now, and depending on the remittance for necessities for our comfort, it would distress us to wait, this time, as long as before. I do hope the " *vexed question*" will soon be disposed of, so that the contributions will again flow in. Much of our winter supply of clothing awaits this coming draft, as we have wished, and still wish to get through the year, without the box of clothing which has so generously been accorded to us, in times past. We want the *luxury* of seeing some other missionary family made glad, as we have been; and which might not be, if we received a box, the present season.



From a Missionary in Southern Wisconsin.

Retiring.

This is, probably the last missionary report that it will be my privilege to render to you, for some time to come, at least. The restlessness of the churches, the constant changes in the pastoral relation consequent thereon, together with the smallness of salary, render it almost impossible for a minister with a large family to live honorably. He must either dig or beg; and I prefer the former.

My intercourse with the officers of the Society, for the sixteen years of my missionary life, has been extremely pleasant. I shall cherish your memory as that of brethren, *well* beloved. In your present trials, you have my warmest sympathy; and by so much as I may be prospered, shall your noble Society be remembered. Its work is glorious; and I am proud of the fact, that I have been honored with sixteen years of missionary service. I trust in God, that my Home Missionary work is not ended; and if my life be spared I shall report myself to you in the time that is to come, without asking for a quarterly remittance. I feel called upon, for the present, to go on a warfare at my own charges.

I am now confident, that a good house of worship will be erected here within the coming year; and then the church will be self supporting. Had I not de-

terminated to give up the field at the close of the last quarter, I am not certain but I could have entered upon the new year with brightening promises. I sometimes think I was a little hasty in determining my course. The cadaverous eyes of poverty however were staring upon me so widely, that my heart fainted.—It may be, I have not judged rightly. If so, I am ready to learn my error.

The Blessing in "The Box."

Before closing, I would say a word respecting those missionary boxes that have from time to time, came to hand. They have brought such cheer to my house, and have been so full of records of motherly and sisterly love, that it seems sad to be stricken from the list of the oft remembered ones in the missionary service. Had it not been for the free-will offerings of the churches, by the hands of those whose watchful eyes are constantly upon the many wants of the household, my own ability to labor in the missionary work would have been measured by my ability to suffer want. There is so much good hearty, "God bless you" in a missionary box, that I have sometimes felt, I could go upon its strength many months. There is so much genuine christian love wrapped up in the nice bundles, and packed in the little paper boxes, that I have felt it truly blessed, to open my heart to its warmth. There is more true pleasure in the missionary's family when "the box" is opened, than in the family of princes when crowns are conferred upon them. God bless all who have thus given.—The Home missionary work I know he will bless.

We know not what our brother means to do; but no one can read this letter without sending a blessing after him. We trust that much joyful labor still awaits him in the Lord's vineyard, and the gladness of rich harvests—with the reward of the "good and faithful."

ILLINOIS.

From a Missionary in Southern Illinois.

Practical Working of Home Missions.

Seldom have I viewed a more striking example of the practical working of Home Missions, than in the contrast between two towns in this neighborhood, that are only six miles apart. The smaller of these villages has been, for several years, regularly aided by your

Society, while the other has received assistance for only one quarter. And let the friends of missions note the difference. The former has now a self sustaining church in our connection, with two other churches, worshipping regularly in three fine church edifices, and is noted as a religious and moral place. The latter has a Universalist church and society, a small Methodist class, is able but feebly to sustain a prayer meeting, in the winter season; and, as a village, is decidedly of a non-religious character. Such is the power of the word, regularly and faithfully applied. Its silent influence, year after year, works out marvelous results.

—•••—

From a Missionary in North Central Illinois.

Universalism, Intemperance.

A Universalist church has been organized here. All that is required of its members is, to sign the constitution. They have now, I believe, between twenty and thirty members. A gentleman united with this church whose wife was a Christian, after he had united with the church, she requested him to ask the blessing at the table, and to commence family prayers. He *laughed* at the idea. What, said she, you belong to the church of Christ and not pray?

Intemperance is a sore evil in many of our western towns. There are three places here where the distilled "fire-water" is sold, but all of them are under indictment before our county court for selling without license.

—•••—

Holding Fast to Old Friends.

We publish, with our thanks, the following communication from a layman in Southern Illinois.

Enclosed please find a draft on St. Louis for \$25; for which, please credit — one dollar on subscription for the Home Missionary, and accept the balance as a donation from me to the Society. You are aware probably that I live within the bounds of *Alton Presbytery*, and that the churches of this Presbytery do not at present contribute to your Society. Being a member of the church at this place, which for several years received aid from your Society, I do not feel willing to withhold my mite from you; although, as a church, we contribute to the Domestic Missions of this Presbytery.

Miscellaneous.

The following article is taken from the *Central Christian Herald*, the organ and property of four important Synods in Ohio and Indiana. As the facts and views here presented, are of interest to all the friends of coöperation, it is due to them and to the interests which this Society represents, that we should submit the article to the readers of the *Home Missionary*.

The Church Extension Scheme.

When the Church Extension Committee of the General Assembly was first appointed, at the meeting of the Assembly at St. Louis in 1855, those who opposed the appointment, regarded it as the beginning of an Assembly's Board. The Assembly, however, took occasion to guard against such an idea, by declaring expressly that it was "not their intention to establish an Ecclesiastical Board, or to interfere with the proper functions of the American Home Missionary Society." The Committee was appointed to do work, which it was alleged the American Home Missionary Society could not do consistently with its rules. Notwithstanding this disclaimer of the Assembly, many of us had no doubt that the movement was intended by its originators, as an entering wedge, to sunder the Assembly wholly and forever from the American Home Missionary Society. The Committee at first was charged with the duty of employing exploring agents, and affording aid to churches in such exceptional cases as the Home Missionary Society could not provide for.

When churches applied to them for aid, it was found necessary to correspond considerably before it could be decided whether they belonged to the "exceptional cases" which the committee was authorized to provide for. To avoid this tedious correspondence, the Assembly of 1857 authorized the Committee "to exercise their discretion in relation to such applications for aid, as

may seem to require prompt and immediate action." This was virtually giving them the power to do pretty much as they pleased, in regard to aiding churches in any part of the field. Of course, the "exceptional cases" rapidly multiplied. Two years more intervened, and the last Assembly found among the "exceptional cases" whole Presbyteries, yea, States—and accordingly enlarged the powers of the Committee still further, to provide for these wide regions of exceptions.

And now what have we? A harmless Committee, with nothing to do but to look after a few churches in cities and towns, which the American Home Missionary Society could not aid, or an Ecclesiastical Board fully armed and equipped for action? They have two General Agents in the field—one in the West and one in Central New York, and how many exploring agents and missionaries, we are not told. The Western General Agent announces it as his work, "to raise funds for the Committee; to explore the country with a view to plant churches; to report upon applications for aid, and in general, to supervise the work of Church Extension for the Committee," in these Western States. He expressly intimates, that the Assembly designed this arrangement to supersede the American Home Missionary Society, as appears from the fact that *they did not recommend that Society to the confidence of the churches.*

It matters but little, whether a body of men, authorized to conduct missionary operations, are called a Committee or a Board. Most obviously, despite the protestations of the Assembly of 1855, we have in less than five years an Ecclesiastical Board in full operation in our church, pushed on, too, by earnest, energetic men, who will spare no pains to enlist in its support the entire domestic

missionary force of the church. It is, says the Western Agent, "*the Assembly's Domestic Missionary Work.*"

Our churches are therefore to be called upon to decide whether they will sustain an Assembly's Board, or continue to do their Home Missionary work as they have so long and so happily done it, through the Home Missionary Society; whether another set of Agents and Secretaries and Treasurers and Missionary Rooms, shall be employed and paid for, out of the fraction of Home Missionary funds which our church raises, and whether we are prepared to renew the conflict which terminated in 1837-8 in a division of the church.

The New School branch of the church, stood unitedly in that conflict in favor of the principle of coöperation, in Home and Foreign Missions; and after the division for several successive years, it was announced again and again as a part of *the mission* of our church to illustrate and sustain that principle. In that admirable work of Rev. Dr. Judd, entitled *A History of the Division of the Presbyterian Church*, when he comes to state our position and duty, he says, "Our principles lay us under obligation to do all in our power to give increased efficiency to voluntary societies for the spread of the Gospel and the conversion of the world. The unreasonable opposition to them, on the part of our brethren, and their iron determination to exclude their operation from the Presbyterian Church, and bind all her members to contribute to Boards under ecclesiastical control, was one of the chief causes of placing us in our present position."

The subject of Dr. Riddle's sermon at the opening of the Assembly of 1851, one of the very few sermons published by the Assembly, was "Our Mission." And one entire head of it was devoted to the defense of this position, viz.: "We are the representatives of a coöperative Christianity in contrast with exclusive ecclesiasticism." Similar sentiments were expressed in the opening sermon of Albert Barnes the following year.

Are we ready now to plunge again into this strife about ecclesiastical Boards? Are we ready to have our churches distracted and annoyed by two sets of Agents for the collection of their Home Missionary Funds? Will it be for their edification to embitter their feelings with this controversy? Are we ready to pass sentence of condemnation upon the counsels and deeds of the fathers of our church, and approve of those of the Old School, by whom those fathers were driven out of the church? For one I am not; and I propose to examine the matter somewhat more fully before I consent to be driven into the quarrel by others. A.

— . . . —

Presbytery of Monroe.

As several erroneous statements have appeared in print, respecting the action of the Executive Committee of this Society in the case of the Presbytery of Monroe, it is proper that the grounds of that action should be made public.

In October, 1855, the Agent of the Society in Michigan made application to several pastors in that Presbytery for permission to present to their people the claims of this Society. In reply, he received, from the Stated Clerk of the Presbytery, the following announcement, viz.: "At the last meeting of the Monroe Presbytery, it was unanimously resolved by that body that the churches in the bounds of the Presbytery, not receiving aid from the A. H. M. Society, be directed to take up contributions for church extension and Missionary effort in *the bounds* of Presbytery. . . . I must therefore obey the powers that be, though my sympathies are with you, in your noble efforts, and I trust that you will be greatly successful in other fields less needy than ours."

The Executive Committee considered this position of the Presbytery inconsistent with the long established principles of coöperation in Home Missions. Accordingly, when the next application for missionary aid was received from that body, the Executive Committee sus-

pendent action upon it, in order to ascertain whether the Presbytery adhered to its purpose to withhold the contributions of its self-sustaining churches from the Society.

In the following month, May, 1856, the delegates from that Presbytery to the General Assembly called at the office of the Society, and stated that the action of the Presbytery had not been carried into effect, and gave assurance that its churches would continue to pay their contributions, as before, to this Society. Accordingly, at their next meeting, the Executive Committee granted the application above referred to. In communicating this action to the Missionary, it was said, "We are happy to learn from you, what has since been confirmed by Rev. Mr. Blinn, that his letter respecting the position of the Presbytery did not convey a correct idea, and that it is not intended that *any* of the churches of the Presbytery shall divert their collections from the Treasury of this Society." A letter of the same purport was written to the Agent of the Society, and the difficulty was thus satisfactorily adjusted.

In May, 1858, however, the Secretary of the Church Extension Committee reported to the General Assembly that the Presbytery of Monroe had become auxiliary to that Committee; and in May of the following year, the Treasurer of that Committee acknowledged the receipt, within the year, of \$593.77 from the field of that Presbytery. Still the Presbytery had given no intimation to this Society, of a change of policy, and continued to seek and receive its aid as before. In October last, applications were received, through the Presbytery's Committee of Missions, for aid from the Society to the amount of \$350, in favor of four churches. It then appeared that, since May 21st, 1858, a period of seventeen months, *the self-supporting churches of the Presbytery had contributed nothing to this Society.* Indeed its entire receipts from that field consisted of \$11, from two Missionary churches,

and \$10 from "A Friend" of the Society.

As the Presbytery had become auxiliary to another Missionary body, and, for nearly a year and a half, had turned all the contributions of its self-sustaining churches into that channel—as this withdrawal of funds from the Society was contrary to the explicit understanding entered into, in May, 1856, and in violation of the principles of coöperation, *then distinctly stated and recognised*—as the funds of the Society were insufficient to meet the necessities of those who were coöperating with it, in good faith, and therefore had a claim upon it—and as the Presbytery of Monroe was known to be abundantly able to supply the wants of its own dependent churches, the Executive Committee, by a unanimous vote, declined to sustain them, and referred them to the Presbytery for relief. Whereupon, as the Stated Clerk has informed the public, the "Presbytery unanimously and cordially resolved to undertake the work of meeting the wants of all our feeble churches," and \$750, (a larger amount than was ever received or asked from this Society) is already secured, and "*will be ready as soon as it is needed.*"

These statements will enable the public to judge whether, in this matter, the Executive Committee have violated any principle of coöperation; whether they have wronged the Presbytery of Monroe or its churches; and whether any other action, in the premises, would have been just to those whose gifts they are pledged to distribute *in accordance with the principles of the Society.*

—•••—

Extract from a Letter.

Workings of Sectarian Division.*

I suppose that you have been made acquainted with some of the facts pertaining to that field. They would be unaccountable, but that human passion and obstinate self-will, often lead men, they themselves know not whither. It would seem surprising that any sane man should persist in dividing a little church which, at the best, could only

half stand alone. But the results of this division, in the alienations, animosities, bitter prejudices, division of families, and a morbid sensitiveness throughout the whole community, are a hundred fold worse than the loss of strength by the division, merely. I am confident that I never saw a community more thoroughly stirred up, or unhappily stirred, than that.

Appointments by the Executive Committee of the American Home Missionary Society, in January, 1860.

Not in Commission last year.

Rev. William C. Bartlett, to go to California.
 Rev. Aaron L. Leonard, Danville, Iowa.
 Rev. J. B. L. Soule, Elk Horn, Wis.
 Rev. William Bridgman, Plover, Wis.
 Rev. Francis M. Jones, Tomah, Wis.
 Rev. Samuel W. Eaton, Lancaster, Wis.
 Rev. Wm. Ellers, Burr Oak, Mich.
 Rev. L. E. Sykes, Newaygo, Mich.
 Rev. George Schlosser, Lockport, Ill.
 Rev. James H. Dill, Carville, (Chicago), Ill.
 Rev. Jacob R. Shipherd, Clarksfield, O.
 Rev. J. L. Seymour, Charlestown, O.
 Rev. Benjamin Fenn, Edinburg, O.
 Rev. William H. Brewster, University Heights, O.

Re-commissioned.

Rev. Reuben Gaylord, Omaha City, Neb.
 Rev. T. W. Tipton, Brownsville, Neb.
 Rev. S. D. Storrs, Quindaro, Kan.
 Rev. Grosvenor C. Morse, Emporia, Kan.
 Rev. Charles E. Blood, Manhattan, Kan.
 Rev. G. S. Northrup, Geneva, Kan.
 Rev. Gideon H. Pond, Oak Grove, Minn.
 Rev. Charles B. Sheldon, Excelsior and Chanbassen, Minn.
 Rev. Lauren Armsby, Faribault, Minn.
 Rev. E. O. Burnham, Wilton and South Wilton, Minn.
 Rev. Gamaliel C. Beaman, Croton, Iowa.
 Rev. Alpheus Graves, York and Strawberry Point, Iowa.
 Rev. George E. W. Leonard, Center Point and Pleasant Prairie, Iowa.
 Rev. John C. Ewing, Winterset, Iowa.
 Rev. Samuel N. Grout, New Liberty and Big Rock, Iowa.
 Rev. James J. Hill, Butlerville, Marietta and Albia, Iowa.

Rev. Phineas Blakeman, Maquoketa, Iowa.
 Rev. William A. Westervelt, Oskaloosa, Iowa.
 Rev. Daniel A. Campbell, Richford and Wautoma, Wis.
 Rev. James Hall, Caledonia, Oak Creek and Lake Town, Wis.
 Rev. Dan. C. Curtiss, Fort Atkinson, Wis.
 Rev. Richard Hassell, Dodgeville and Wyoming Valley, Wis.
 Rev. Alvin M. Dixon, Blake's Prairie, Wis.
 Rev. J. W. Donaldson, Oconto, Wis.
 Rev. A. Kidder, Eau Claire City, Wis.
 Rev. William W. Jones, (Welsh), Springwater, Wis.
 Rev. O. P. Clinton, Stockbridge, Chilton, Clifton and Vinland, Wis.
 Rev. Henry M. Chapin, Markesan and Green Lake, Wis.
 Rev. Marshall Tingley, Ransom, Mich.
 Rev. Alanson Scofield, Corunna, Mich.
 Rev. John R. Stevenson, Eaton Rapids, Mich.
 Rev. Theophilus Packard, Manteno, Ill.
 Rev. Nahum Gould, Semonauk, Ill.
 Rev. Alfred Morse, Abingdon, Ill.
 Rev. C. D. Curtiss, Coolville, Hockingport and Carthage, O.
 Rev. L. L. Fay, Lawrence and vicinity, O.
 Rev. G. W. Winnes, (German), Cincinnati, O.
 Rev. G. J. Raidt, (Holland), Cincinnati, O.
 Rev. J. M. Fraser, Parkman, O.
 Rev. Q. M. Bosworth, Sullivan, O.
 Rev. Solomon Stevens, Newton Falls, O.
 Rev. Amos Dresser, Orwell, O.
 Rev. William H. Brinkerhoff, Frankfort, O.
 Rev. David H. Coyner, Lexington, O.
 Rev. Elijah Kuhns, Columbia and New Albany, O.
 Rev. Ezra Scovell, Speedsville, N. Y.
 Rev. George Spaulding, Canisteo, N. Y.
 Rev. Obadiah O. Beardsley, Middleport, N. Y.
 Rev. Orlando N. Benton, Apalachin, N. Y.
 Rev. John B. Fish, Big Hollow, N. Y.
 Rev. Smith P. Gamage, Constable, N. Y.

Receipts of the American Home Missionary Society, in January, 1860.

NEW HAMPSHIRE—

Henniker, A. D. L. F. Connor, to const. himself a L. M.,	30 00
Lyndeborough, a friend to Missions,	8 00
Pelham, Abiah Cullen,	20 00
Peterborough, Miss Anna Tuttle,	1 50

VERMONT—

Brandon, E. D. Selden,	10 00
Brattleborough, a friend,	5 00
Burlington, Luther Clark, by Rev. J. S. Gallagher,	10 00
West Rutland, Cong. Ch., Sab. Sch., by Doct. L. Sheldon,	101 84

MASSACHUSETTS—

Massachusetts Home Missionary Society, by Benjamin Perkins, Treas.,	2,000 00
Chicopee, L. A. Moody,	50

Conway, legacy of Mrs. Lois Baker, to const. Mrs. Lottie M. Russell, and Mrs. C. L. Tracy, L. Ms., by Austin Rice, Exr.,	75 00
Cummington, Ezra P. Wilbur and family,	5 00
Dudley, Ladies' Sew. Soc., balance by Miss P. G. Eddy,	5 42
East Hampton, Payson Society, by S. Warner,	267 62
Hampden Co., H. M. Soc., by H. Brewster, Treas.,	
Springfield, North Cong. Ch., a friend,	125 00
Hampshire, Miss. Soc., by E. Williams, Treas.,	
Easthampton, First Par.,	39 05
Huntington,	13 65
Northampton—	
Edwards Ch., Males, \$48.50;	
Females, \$26,	74 50
First Parish, Females,	50 35
North Hadley,	4 00
Southampton, \$26; Females, by Mrs. E. C. Wolcott, \$19.50,	45 50

Williamsburgh, Cong. Soc.,	61 75	
Worthington,	68 20	
Other sources,	26 00	850 00

CONNECTICUT—

Bridgeport, South Cong. Ch., Sab. Sch., by Lewis B. Silliman, Treas.,	75 00	
Clinton, Cong. Ch. and Soc., by Rev. James D. Moore,	78 86	
Cornwall Bridge, Henry Swift, in full, to const. himself, a L. M.,	10 00	
Durham, First Cong. Ch., by Rev. A. C. Baldwin,	28 36	
Easton, Rev. C. T. Prentice,	3 00	
Glastenbury, P. S. Lockwood,	5 00	
Kent, Mills Bordwell, \$10; S. A. Bissell, \$5; by L. P. Bissell,	15 00	
Milford, Plymouth Ch.,	46 26	
Monroe, First Cong. Ch. and Soc., by Rev. Edward B. Emerson,	13 00	
New Fairfield, Cong. Ch., by Rev. E. D. Kinney,	20 00	
New Hartford, North Cong. Soc., by Howell W. Brown, Treas.,	54 35	
New Haven, Officers of Yale College and attendants on the Chapel Worship, of which \$30 is from Rev. James M. Whiton, to const. Mrs. Mary E. Whiton, a L. M., by Rev. Chauncey A. Goodrich, D.D.,	807 00	
First Ch., by John Ritter, Treas.,	16 19	
New London, First Cong. Soc.,	100 00	
New Milford, Ladies' Mite Soc., by Miss Gratia M. Merwin,	37 50	
Rockville, First Cong. Ch. and Soc., by E. B. Preston, Treas.,	70 67	
South Britain, Mrs. N. P. Mitchell,	5 00	
Southbury, Mrs. S. N. Johnson,	3 00	
Stamford, Cong. Soc., donation from Mrs. Haxton's estate for 1853, 1859 and 1860,	9 00	
Vernon, First Cong. Ch. and Soc., bal- ance by E. B. Preston, Treas.,	7 00	
Winchester Center, Cong. Ch. and Soc., by E. F. Blake, Treas.,	12 50	

NEW YORK—

Albany, on account of legacy of Anthony Gould, by William Gould and Otis Al- len, Ex'r's,	500 00	
Amenia, Presb. Ch., Mon. Con., by Rev. E. W. Stoddard,	12 96	
Arkport, Jarvis P. Case,	2 00	
Baiting Hollow, Cong. Ch., Mon. Con., by Rev. C. Youngs,	1 00	
Belle Isle, Jonathan White,	2 00	
Brooklyn—		
Clinton Avenue Cong. Ch.,	105 90	
Pilgrim Ch., by Samuel F. Phelps, Treas.,	89 84	
South Cong. Ch., by S. N. Davis, Treas.,	370 45	
Westminster Presb. Ch., Mon. Con., by J. Milton Smith,	32 55	
Buffalo, on account of legacy of Jabez Goodell, by H. Shumway, Ex'r.,	2,009 00	
Candor, by W. H. H.,	1 00	
Catekill, an aged poor widow,	5 00	
Clintonville, \$40; Westville, \$7.50; Moira \$4.50; Presb. Chs., by Rev. R. E. De- ming,	52 00	
Franklin, First Cong. Ch., by Rev. Charles S. Dunning,	9 00	
Hancock, Ladies' Home Miss. Soc., by Rev. H. Newcomb,	25 00	
Harpersfield, Mrs. Lydia Hotchkiss,	4 50	
Hudson, First Presb. Ch., Sewing Society, by A. B. Scott,	100 00	
Hyde Park, J. W. Wheeler,	100 00	
Jefferson, Presb. Ch., by Rev. P. Robin- son,	5 00	
Junius, Mrs. Celia Mead, by Rev. W. H. Magie,	2 00	
Livingstonville, Mrs. Timothy Ke'sey and daughter, by Rev. A. Trotter,	4 00	
Lysander, Presb. Ch., and Ladies' Home Miss. Soc., to const. Rev. J. B. Hall, a L. M., and in part to const. Mrs. Mar- garet Norton, a L. M.,	50 00	

New York, a friend, \$100; William G. Lambert, \$50; a friend, \$7,	157 00	
Allen St. Presb. Ch., Mon. Con., by J. P. Prall,	21 85	
Fourteenth St. Presb. Ch., C. R. Rob- ert, \$250; George Kinney, to const. John H. Kinney and George F. Kin- ney, L. Ms., \$64,	810 00	
Fourth Av. Presb. Ch., E. H. Burger, Madison Square Presb. Ch., by J. Ten Brook, \$427.31; T. B. Gunning, to const. Thomas Bryant Gunning, a L. M., \$50; S. Isham, \$50; T. Ket- cham, \$50; Bennett, \$30; C. H. Isham, \$25; N. E. Russell, \$25; A. H. Trowbridge, \$20,	677 31	
Mercer St. Presb. Ch., Mrs. Anna S. Bronson, \$150; Mon. Con., \$36.07; by John H. Sprague, Treas.,	186 07	
Orient, Cong. Ch., by William H. Wil- cox,	35 00	
Poughkeepsie, First Presb. Ch., Mon. Con., by James Bowne, Treas.,	14 66	
Riverhead, Cong. Ch., by Rev. G. R. Ent- ler,	25 00	
Rome, Presb. Ch., Sab. Sch., by E. W. Wight, Treas.,	19 88	
Schaghticoke, C. Baker,	2 00	
South Gilboa, Hattie M. Rultiffson,	5 00	
Southold, Miss Polley Wells, by Rev. Epher Whitaker,	2 00	
Strykersville, Cong. Ch., Elijah Smith, by Arden Woodruff,	10 00	
Titusville, by Rev. Ashbel Parmelee, D. D.,	5 00	
Upper Aquebogue, a friend, by B. F. Wells,	1 15	
Van Buren, legacy in full, of Mrs. Eliza- beth Warner, by H. R. Dow, Ex'r.,	200 00	
Vernon, Presb. Ch., by R. W. B. Free- man,	30 00	
Walton, First Cong. Ch., by Rev. J. S. Pattengill,	42 00	
Washingtonville, First Presb. Ch., by Rev. Daniel Higbie,	26 85	
Westbrook, Plymouth Ch., by Thaddeus S. Hoyt, Treas.,	2 41	

NEW JERSEY—

Bergen, Mrs. Nancy S. Barrett,	5 00	
Craneville, Presb. Ch., by Rev. Hollis Read,	20 00	
Trenton, Third Presb. Ch., by Joseph E. Brearely, Treas.,	11 60	

PENNSYLVANIA—

Meadville, James Sackett,	10 00	
---------------------------	-------	--

OHIO—

Barlow, Presb. Ch., by Rev. D. C. Perry,	3 00	
Cincinnati, T. B. M.,	20 00	
Cleveland, Elisha Taylor, to const. Hon. N. E. Goodwin of Columbus, Miss., Joseph E. Taylor of Pontiac, and John T. Holmes, Esq., of Grand Rapids, Mich., L. Ms.,	100 00	
Defiance, First Presb. Ch., by Rev. E. R. Tucker,	9 21	
Hockingport, Coolville and Carthage, Cong. and Presb. Chs., by Rev. C. D. Curtiss,	17 00	
Jefferson, Presb. Ch., by Rev. H. C. Mc- Bride,	8 00	
Piqua, Second Presb. Ch., by Rev. N. C. Coffin,	15 00	
Portsmouth, First Presb. Ch., by Rev. E. P. Pratt,	165 23	
Walnut Hills, Lane Sem., Presb. Ch., by W. P. Starr,	114 00	
Warren, First Presb. Ch., to const. Henry Adams, a L. M., by Edward Spear, Treas.,	50 55	
Waterville and Plain, Presb. Chs., by Rev. P. C. Baldwin,	20 00	
Wilkesville, Presb. Ch., by Rev. T. A. Webb,	17 50	

INDIANA—

Bristol, Presb. Ch., by Rev. J. N. Schultz,	10 00
Indianapolis, A. D. Wood, by E. Vernon,	10 00
Putnamville, Mrs. Sarah M. Hawley, to const. herself, a L. M.,	30 00
South Vigo, Cong. Ch., by Rev. Dean Andrews,	5 00

ILLINOIS—

Abingdon, Cong. Ch., by Rev. Alfred Morse,	8 50
Cerro Gordo, Presb. Ch., by Rev. J. C. Campbell,	15 18
Chicago—	
<i>New England Cong. Ch., Mon. Con., by E. W. Blatchford,</i>	33 58
<i>Second Presb. Ch., by William H. Magie,</i>	156 38
Farmington, Presb. Ch., balance, by Rev. C. L. Watson,	1 00
Henry, Cong. Ch., by Rev. W. D. Webb,	11 00
Jericho and Plano, Cong. Chs., \$2.06; Rev. S. S. Cone, \$3,	5 06
Kappa and El Paso, Presb. Chs., by Rev. G. W. Goodale,	5 50
Lamotte, Cong. Ch., by Rev. C. M. Barnes, Lawrence, First Presb. Ch., additional, by Rev. I. F. Holton,	1 25
Lena, Presb. Ch., by Rev. W. J. Johnston,	10 00
Malta, Cong. Ch., by Rev. Samuel F. Porter,	6 18
Marseilles, Rev. Alexander Parker,	2 66
Mendon, Cong. Ch., by L. A. Weed,	30 80
Nebraska and New Rutland, Evan. Cong. Chs., by Rev. Robert Samuel,	5 50
Paw Paw, Presb. Ch., by Rev. N. Barrett,	6 00
Pittsfield, Cong. Ch., by Rev. S. R. Thrall,	11 30
Pleasant Prairie, \$10; Long Point, \$5, Presb. Chs., by Rev. Joseph Wilson,	15 00
Round Prairie, Cong. Ch., by Rev. W. B. Atkinson,	5 00
Shirland, \$7.65; Durand, \$4.72, Cong. Chs., by Rev. James Hodges,	12 37
Somonauk, Presb. Ch., by Rev. Nahum Gould,	5 00
Springfield, Second Presb. Ch., by Rev. C. L. Watson,	25 00
Summer Hill and Rockport, Cong. Ch., by Rev. S. R. Thrall,	18 10
Udina, Cong. Ch., by Rev. J. A. Mack,	11 51
Washington, Presb. Ch., by Rev. C. F. Beach,	7 00
Winnebago, First Cong. Ch., by Rev. S. P. Sloan,	16 00

MICHIGAN—

*Received by Rev. H. A. Read—	
Adrian, Cong. Ch.,	15 00
Brighton, Presb. Ch.,	4 29
Chelsea, Cong. Ch.,	6 00
Dexter, Cong. Ch.,	15 00
Galesburgh, Cong. Ch.,	19 25
Goodrich, Cong. Ch.,	9 25
Grand Blanc, Cong. Ch.,	5 25
Grand Rapids, Cong. Ch.,	50 00
Howell, Presb. Ch.,	14 32
Hudson, Cong. Ch., to const.	
Dea Edward Childs, a L. M.,	30 00
Kalamazoo, Cong. Ch., to const.	
Mrs. Harriet A. J. Seeley and Rev. D. Jeffers, L. Ms.,	62 45
Mt. Clemens, Presb. Ch.,	10 00
New Hudson, Rent of Parsonage,	12 50
Niles, Presb. Ch.,	83 58
Royal Oak, Cong. Ch.,	8 00
Saline, Presb. Ch.,	12 00
Vassar, Presb. Ch.,	10 00
Bedford and Penfield, Cong. Ch., by Rev. John Scottford,	12 00
Boston and Easton, Cong. Chs., by Rev. Levi Wheelock,	4 00
Cooper, Cong. Ch., by Rev. L. H. Jones,	12 50

* These receipts were reported in November and December, 1859; and the earlier acknowledgment of them has been inadvertently omitted.

Franklin and Adrian, Cong. and Presb. Chs., \$9.60; Rev. Justin Marsh, \$5,	14 60
Gunn Plains, Presb. Ch., by Rev. D. S. Morse,	9 76
Hopkins and Dorr, Cong. Chs., by Rev. J. A. McKay,	5 00
Lower Saginaw, First Presb. Ch., \$5.07; Rev. L. I. Root, \$4.93,	10 00
Sault St. Marie, First Presb. Ch., by Rev. R. I. Williams,	9 09
Schoolcraft, First Presb. Ch., by Rev. Preston Taylor,	12 50
Utica, First Cong. Ch. and Soc., by Rev. William Platt,	25 00
Watervliet, First and Second Cong. Chs., by Rev. Aaron Rowe,	2 50

WISCONSIN—

Received by Rev. D. Clary—	
Appleton, Cong. Ch.,	25 70
Platteville, Cong. Ch.,	87 05
Alto, First Cong. Ch., by Rev. H. H. Dixon,	7 00
Burns, Cong. Ch., by Rev. B. S. Baxter,	4 00
Caledonia and Oak Creek, Cong. Chs., by Rev. James Hall,	9 00
Dayton, Presb. Ch., by Rev. E. H. Ashmun,	4 00
Fort Atkinson, First Cong. Ch., by Rev. D. C. Curtiss,	7 00
Fulton, First Cong. Ch., by Rev. F. G. Sherrill,	9 50
Genoa and Richmond, (Ill.) Cong. Chs., by Rev. C. C. Cadwell,	17 00
Ixonia, Welsh Cong. Ch., by Rev. Richard Williams,	3 00
Kenosha, First Cong. Ch., by L. G. Merrill, Treas.,	29 40
La Crosse—	
<i>First Cong. Ch. and Soc., by Rev. J. C. Sherwin,</i>	30 00
<i>Ger. Evan. Ch., by Rev. J. H. Spengler,</i>	3 00
<i>Welsh Cong. Ch. and Soc., by Rev. J. C. Sherwin,</i>	3 18
Lodi, First Presb. Ch., by Rev. B. G. Riley,	7 00
Monroe, Cong. Ch., by Rev. S. E. Miner,	6 30
Oakfield, Cong. Ch., by Rev. D. Pinkerton,	6 18
Otsego, Presb. Ch., by Rev. C. E. Rosenkrans,	9 25
Pleasant Prairie and South Bristol, First Cong. Ch., by Rev. Francis Lawson,	5 50
Shullsburg and Monticello, Cong. and Presb. Chs., by Rev. J. Reynard,	10 00
Springvale, Cong. Ch., by Rev. Dana Lamb,	20 00
Sun Prairie, First Cong. Ch., by Rev. C. W. Matthews,	6 65
Westfield, Cong. Ch., by Rev. A. C. Lathrop,	2 54

IOWA—

Cedar Rapids, First Presb. Ch., by Rev. I. W. Atherton,	16 25
Clinton, Presb. Ch., additional, by Rev. G. D. A. Hebard,	2 00
Copper Creek, Cong. Ch., \$8; Rev. O. Littlefield, \$23.50,	31 50
Des Moines, Central Presb. Ch., by Rev. Thompson Bird,	10 00
Durant, Cong. Ch., by Rev. E. Ripley,	5 00
Eddyville, Cong. Ch., by Rev. A. D. French,	15 00
Knoxville, Cong. Ch., by Rev. Ozro French,	9 00
Lansing, Cong. Ch., by Rev. George Bent,	6 20
Mt. Vernon, Presb. Ch., by Rev. William Fithian,	7 00
Muscataine, Ger. Cong. Ch., by Rev. C. F. Veitz,	10 00
Nottingham, by Rev. H. N. Gates,	13 25
Osage, First Cong. Ch., by Rev. W. J. Smith,	12 00
Steady Run, Plisgah Presb. Ch., by Rev. R. Colston,	1 50
Wayne and Bethel, Cong. Chs., by Rev. E. P. Smith,	12 00

West Grove, Presb. Ch., by Rev. Asa Martin,	5 00
West Liberty, Presb. Ch., by Rev. J. H. Scott,	1 78
Williamsburgh, Welsh Cong. Ch., by Rev. E. J. Evans,	10 00

MINNESOTA—

Anova, First Cong. Ch., by Rev. Austin Willey,	5 75
Excelsior and Chanhassan, Independent Ch., by Rev. C. B. Sheldon,	20 00
Florence, Rev. J. N. Williams, in part, to const. a L. M.,	10 00
Lenora, Cong. Ch., \$2; Wayland, \$2.25, by Rev. W. W. Snell,	4 25
Little Falls, Cong. Ch., by Rev. E. Newton,	4 86
Stillwater, Germans, by Rev. Adam Blumer,	3 00

KANSAS—

Geneva, Cong. Ch., by Rev. G. S. Northrup,	5 00
--	------

CALIFORNIA—

Placerville, Rev. Walter Frear,	25 00
Sonora, Presb. Ch., \$16 90; Shaw's Flat, \$3.10, by Rev. S. S. Harmon,	50 00

HOME MISSIONARY—

34 50

\$11,325 04

Donations of Clothing, &c.

Albion, N. Y., Ladies' H. M. Soc., by Mrs. E. Harr, Sec. and Treas., two barrels,	129 38
Dryden, N. Y., First Presb. Ch., Ladies, a barrel,	10 31
Framingham, Mass., Hollis Ch. Ladies' Soc., by Miss S. R. Eaton, Sec., a box,	152 37
Franklin, Vt., Cong. Ch., Ladies' Sew. Circle, by Rev. L. S. French, a barrel,	65 50
Harlem, N. Y., Presb. Ch., Ladies' Sew. Soc., a box,	80 00
Hartford, Ct., North Ch., Ladies' Benev. and Social Soc., by Miss Martha P. Clark, a box in June las, \$3 10, by Mrs. John Olmsted, 1 res., a box, \$4 00,	700 00
New Haven, Ct., North Ch., Ladies, by Miss Sarah E. Booth, Sec., a barrel,	110 00
Seneca Falls, N. Y., Presb. Ch., Ladies' Home Miss. Soc., by Rev. W. J. Jennings, a barrel,	58 00
Willington, Ct., Cong. Ch., Ladies, by L. A. Bentley, a barrel,	

Receipts of the Western Reserve Agency at Cleveland, O., from October 1, 1859, to January 1, 1860.
T. P. HANDY, Treas.

Ashtabula, Presb. Ch., to const. Mrs. Agnes Richmond, a L. M.,	80 00
Bertha Heights, Cong. Ch.,	7 41
Bloom, Presb. Ch.,	7 70
Brooklyn, Cong. Ch., Mon. Con., \$1.62; Rev. J. B. A., \$3,	4 62
Barton Presb. Ch., by Rev. D. Witter, Cleveland, Mrs. S. O. Aiken, \$5; George A. Stanley, \$20,	26 00
Elyria, Presb. Ch.,	25 00
Four Corners, Cong. Ch.,	76 00
Franklin, Cong. Ch.,	3 37
Hudson, Rev. E. W. Childs,	22 79
Lafayette, Cong. Ch., \$2.58; W. Kelsey, \$1.50,	8 00
Lyme, Presb. Ch.,	4 08
Mecca, Cong. Ch.,	18 00
Melmore, Presb. Ch.,	7 10
Monroeville, Cong. Ch., \$24; Pew rent \$5,	7 30
Morgan, Cong. Ch.,	29 00
Newburgh, Presb. Ch.,	7 56
North Ridgeville, Cong. Ch.,	16 10
Olena, Presb. Ch.,	13 00
Olmstead, Cong. Ch.,	8 48
Peru, Presb. Ch.,	10 00
Rochester, Cong. Ch., \$9.68; Rev. M. Elliot, \$4.37,	12 00
Rockport, Cong. Ch.,	14 00
	50

Rootstown, Dea. Gad Case,	5 00
Saville, Cong. Ch.,	9 00
Saybrook, Cong. Ch.,	10 00
Solon, Presb. Ch., to const. James Webster, a L. M.,	86 00
Toledo Presb. Ch., by Rev. W. W. Williams,	90 80
Wellington, Cong. Ch.,	27 23
Westfield Cong. Ch.,	16 00
Windham, Cong. Ch.,	13 75
Youngstown, Presb. Ch.,	15 78

\$615 49

Receipts of the Philadelphia Home Missionary Society for the months of September, October, November, and December, 1859. HENRY PERKINS, Treasurer.

NEW JERSEY—

Oedarville, Presb. Ch., by Rev. Chas. H. Diver,	83 00
Dover, Presb. Ch., by Rev. B. C. Magle,	110 00
Fairton, Presb. Ch., by Rev. Jas. Rogers,	30 00
South Park, Presb. Ch., Newark, S. P. Smith,	62 21
Rockaway, Presb. Ch., by Rev. Jos. F. Tuttle, \$30.59; Mrs. Clarissa King, \$15,	45 89
Whippany, Presb. Ch., by Rev. L. Thompson,	25 00

PENNSYLVANIA—

Allentown, Presb. Ch., by Mr. Romig, Treas.,	81 50
Berhany and Rileyville, by Rev. E. O. Ward,	5 00
Beecher's Island and Nelson, by Rev. Francis Rand,	13 85
Brooklyn, Susquehanna Co., by Rev. W. H. Adams,	19 00
Birmingham, First Presb. Ch., S. S. contribution, by Dr. J. F. Read,	1 00
Catasauqua, Presb. Ch., by Rev. C. Earle,	16 00
Dauphin, Presb. Ch., by Rev. John W. Davis,	12 75
East Whiteland, Presb. Ch., by Rev. W. S. Drysdale,	12 00
East Hawley, Presb. Ch., by Rev. H. Van Houten,	25 00
Girard, Presb. Ch., by Rev. A. Porter,	25 00
Jeffersonville, \$6.52; Spoonville, \$1.03, by Rev. A. J. Snyder,	13 60
Harrisburgh, First Presb. Ch., Mon. Con. coll., by Rev. Thos. H. Robinson,	30 70
Hubersburg, \$10; Spring Mills, \$11.30; Aaronsburg, \$1.94, by Rev. L. K. Bertride,	23 24
Honesdale, Presb. Ch., coll. in ch., \$15; S. S. contribution, \$25,	180 00
Manchester and Fairview, Presb. Chs., by Rev. A. Dunn,	25 00
Mount Pleasant and Pleasant Unity, by Rev. J. Cochran,	27 00
Pittsburgh, Third Presb. Ch., for Birmingham Ch.,	100 00
Philadelphia Independent,	2 00
A. Claxton, subscription for H. M.,	59
First Presb. Ch., S. C. Perkins, Esq., \$37; J. Kneeder, \$25; Wm. Purves, \$10,	65 00
First Presb. Ch., N. Liberties, Rev. T. J. Stebbins,	50 00
Providence, Presb. Ch., by Rev. S. Whaley,	13 10
Reading, Presb. Ch., \$94.57; S. S. contribution \$5,	144 87
Salmon and Sterling, by Rev. A. R. Raymond,	12 50
Springville and Wysox, by Rev. J. W. Raynor,	7 00
Spartansburg, Presb. Ch., by Rev. O. N. Chapin,	3 00
Waterford, Presb. Ch., by Rev. I. I. Bradford,	6 25
Westchester, Presb. Ch., by Rev. W. E. Moore,	10 00
Wells, Presb. Ch., by Rev. J. F. Adams,	5 00
York, Presb. Ch.,	16 50
Milford and Mispillion, by Rev. J. W. Mears,	12 00

\$1,408 86

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? . . . *Rom.* x. 15.

VOL. XXXII.

APRIL, 1860.

No. 12.

The Present Exigency in Home Missions.

THE Home Missionary enterprise is passing through a period of extraordinary embarrassment. The attention of the churches has already been directed to the subject, in several recent appeals for increased contributions; and many affecting facts bearing upon it have been furnished in the communications of missionaries, which have been published in the *Home Missionary*. But as adequate relief has not yet been provided; and as the extent, both of the causes and effects of this embarrassment, seems not to be generally understood, we deem it a duty to present a more detailed statement of the facts in the case.

Financial Condition of the West.

The financial storm which swept over the country, in the autumn of 1857, fell with peculiar severity upon the West. As occurs in all new farming communities, the capital of the people had been mainly absorbed in the purchase and improvement of *land*. But in addition to this, reckless speculation, extravagant expenditure, and injudicious investments had involved them deeply in debt. The sudden arrest of improvements, projected and in progress; the paralysis of business; and the great depreciation of agricultural products, and of all kinds of property, produced universal embarrassment, and threatened universal bankruptcy. Multitudes were ruined. Others struggled on, in hope of relief from the proceeds of the approaching harvest. Two crops have since been gathered; but both have been, in most parts of the West, far below the usual average, and have yielded but little relief. Indeed, the burden of debt and the impatience of creditors have been increasing to the present time. The number of those who have sacrificed the homes which, with great effort, they had gained for themselves and their children, is very large; and a like fate now hangs over multitudes of others. A single individual, in a recent number of a newspaper in Iowa, gives notice to *one hundred*

and nine persons, that he is about to sell their lands and tenements under foreclosure.

Effect upon the Churches.

The missionary churches have shared largely in these disasters. The members of them, in most cases, were previously in moderate circumstances. Those who love the gates of Zion do not, ordinarily, forsake them to seek homes on the frontier, except through stress of *poverty*. By the disasters of the last three years, they have been still farther reduced. Many of them have been driven from their homes; and the churches which had leaned upon them, deprived of their services and pecuniary support, are enfeebled and embarrassed. Debts for church edifices and parsonages, which seemed small, when they were contracted, are now an intolerable burden; all religious enterprises requiring money are abandoned; and the minister's salary, of course, remains unpaid. The following statement, on this subject, by the Agent of the Society in Iowa, will apply with little variation to all the other Western States:

"Even among farmers ordinarily in good circumstances, and others whom the farmers are wont to supply, there has been not a little real destitution—destitution of such things as we are wont to call necessities of life. If you go to not a few of their homes, you will find no meat on their tables, no sugar in their bowls, no tea or coffee in their cups, and often no flour, except that made from Indian corn, in their barrels. It is by people in such circumstances, to a great extent, that our subscriptions for the support of the Gospel have been made; and that too with sheriff's sales, unpaid taxes, and uncertainty in regard to the coming harvest, staring them in the face. These subscriptions have doubtless seemed meager, when stated in the meetings of your Executive Committee; but if that Committee knew what I know, and had seen the *half* of what I have seen, of the circumstances of those who have made them, they would feel that the people have done most *generously*, and have set a noble example of *self-denial*. For myself, I do not hesitate to say, that, unsatisfactory as what they have done may seem to those at a distance, I have never known, either at the East or the West, anything like the faith and sacrifice, in the support of the Gospel, that the last few months have developed in Iowa."

Privations of Missionaries.

It will be readily seen that the missionaries must have borne their full share of these privations. Very few missionary churches have been able to fulfill promptly their engagements with their ministers. Many of them have paid but a small portion of the sums pledged, or have paid them in agricultural products, and after long delay. Consequently the missionaries have received but little *money*, except from the Treasury of this Society; and of course they have suffered much embarrassment. Such language as the following, taken from several recent communications, is by no means uncommon; and will suggest just inferences as to the past and present experience of these missionaries:

"My people, as you are aware, are poor; and this, with us, means something. I hardly know of one who will this year have a bushel of grain to sell, and yet they propose to pay my subscription in produce. I have not received \$5, in money, during the year, on my subscription, and do not expect any. Were it not for what you do for us, we should have to suffer, or, what is worse, these feeble churches would have to do without the bread of life."

"The hard times are sore upon us here; money is very scarce, and provisions are still scarcer. Many families that fared well in the East are now reduced to little else than corn-bread and milk; and some have hard work to get that. Some have to mortgage their lands, and pay 4 per cent. per month, for money to get provisions for their families. I see no hope of the people paying their subscriptions, the present year."

"Were it not for some kind friends, lovers of the cause of missions, who sent us timely aid in clothing, and the ever welcome missionary draft, we certainly should have been reduced to a state of suffering. We see scarcely any money but your drafts. And we have difficulty in getting supplies of provisions from members of the church, as many of them have none to spare. Notwithstanding these difficulties, we are better off than Paul when he was 'beaten with rods,' and the cause of Christ is no less precious."

"The times continue to be very hard in this place. We are about forty five miles from market; and farmers can not sell their produce for enough to pay the cost of hauling it. Flour is a luxury which few can afford, and many are compelled to subsist upon the most frugal necessities of life. We have had scarcely a pound of flour in the house for nearly two months, except a little that we have borrowed from a kind neighbor; still, we have great reason to rejoice that our lot is cast in far more favorable circumstances than that of many who are laboring in the cause of Christ. Money is almost entirely out of the question."

"The first half year's installment has now become due from this people; and though an effort has been made to collect it, but a single dollar has yet been obtained in cash, not a dollar's worth of produce, a few dollars' worth of clothing, and a few groceries. On this subscription I have relied for obtaining my own and my family's winter clothing. We have become exceedingly reduced."

"It is to be deplored that the pastoral relation is so rarely entered into in this part of the country. I have been upon the St. Croix only two years and a half, and of the five ministers who were here then, or who came since, not one remains. Three of these have left for the want of an adequate support. It is not because these brethren are not self-denying men. But the question presses upon us *all*,—How shall we live? We feel the pressure still; and Heaven knows when there will be a relief."

Many cases of affecting destitution have been brought to our knowledge; but we do not feel at liberty to remove the veil which delicacy has thrown over them; nor to bespeak *especial* sympathy for a few individuals who are suffering only what is common to many of their brethren. We only remind the churches that here are **LIVING MEN, with WIVES and CHILDREN**, looking to them for their daily bread; and we assert that those humble dwellings on the frontier witness a patient self-denial and a moral heroism, such as few pages of history record.

Pecuniary Condition of the Society.

The state of things described above has, of course, thrown many new and heavy burdens upon this Society. Several churches that had relinquished its aid, with the prospect of permanent independence and growing strength, have been compelled again to throw themselves upon its care. Many others receiving aid have sought, and some have obtained, increased appropriations, as the indispensable means of maintaining the worship and ordinances of the Gospel. The Executive Committee have carried retrenchment and economy to a degree that has been painful to themselves, and embarrassing to the missionaries. Nevertheless, the amount of their present liabilities, under commissions already issued, is about \$95,000, which exceeds the amount of liabilities, one year ago, by more than \$16,000. Yet, at that time, there was a balance in the Treasury of nearly \$13,000; now there is *none*. Nearly \$20,000 are now due to missionaries, for labor already performed, and their claims upon the Treasury are maturing at the rate of about \$250 a day. The delays which have already occurred, in forwarding remittances, have occasioned great inconvenience and disappointment; and unless the Treasury shall soon be replenished, much positive suffering will ensue.

What shall be done?

We now submit, to the patrons of this Institution, and all who love the cause of the Redeemer, the question—*What shall be done?* The churches have not yet signified, to the conductors of the Society, their desire that the scale of its operations should be reduced. Indeed, to cut down, still farther, its grants to missionaries in its service, would be to drive them to other callings for a livelihood, or to commend them to the slow process of starvation. To decline, altogether, the requests of a portion of worthy applicants, would be to deprive struggling congregations of the bread of life, and their ministers, with those dependent upon them, of their only means of subsistence. To do either, would be to requite with ingratitude the spiritual mercies which God has, of late, showered upon the churches of

our land, and to falter in the execution of a trust such as he has committed to no other people. **BUT WHAT SHALL BE DONE?** The Executive Committee can disburse only what they receive. They contract no debts, except those to missionaries; and will be obliged to limit these by the means and prospect of payment. Of necessity, *the pecuniary response which is made to this appeal, must guide their future action.* In their behalf, therefore,—in behalf of a great multitude, scattered abroad as sheep having no shepherd,—in behalf of the shepherds themselves, toiling to gather these wanderers into the green pastures of the Gospel,—in behalf of Him whose command is—“Feed my sheep,” we earnestly commend these facts to the attention of the churches and their pastors, and again submit the inquiry,—**WHAT SHALL BE DONE?**

MILTON BADGER,
DAVID B. COE,
DANIEL P. NOYES,
Secretaries of the A. H. M. S.

Missionary Intelligence.

WASHINGTON TERRITORY.

*From Rev. G. H. Atkinson, Oregon City,
Oregon.*

The “Dashaway Club.”

I wrote you last from Port Townsend, a town on Admiralty Inlet, at the point of union with De Fuca Straits. I remained there two days after the Sabbath, and met with the “Dashaway Reform Club,” one evening, and on the next, addressed them and the citizens, on their invitation. The court house was full, and good attention was given. This reform was, and still is, much needed at that point. The citizens and strangers, especially the sailors, have suffered in purse, in health, and in reputation from the use of intoxicating liquors. After a week of drunkenness, one morning, when their heads were aching from the excitement of their carousals, about a dozen of the most hopeless inebriates took a solemn oath before a notary public, that they would not drink or taste of any kind of intoxicating liquors, whisky, brandy, wine, cider, or beer, for six months. Others joined them, and in two weeks they numbered twenty five. On the night on which I met with them, their committee, appointed the previous week, reported a Constitution and By Laws, which were well drawn up and well guarded. They were adopted, being amended only to make them more

stringent. Yet with the strictness of the law, they embraced also some of the gospel love; having a committee appointed to look up and provide for the poor and suffering, and to help the weak.

It was deeply interesting, to see the clear working of their minds and hearts in this reform. Their differences of judgment were expressed in a manly way, and they every one yielded in a good spirit to the will of the majority. For three hours they worked over their Constitution and By Laws, although only fifteen were present, the rest being necessarily absent. It was found that several of them had seen better days. Though clad coarsely and looking rough, there were, beneath, the marks of intelligent and noble men, such indeed as the Arch-destroyer most frequently selects as victims of the cup.

There is hope of this little society. It is a spontaneous movement, an off shoot of the living Temperance tree, and a mark of its inherent vitality and power. They take no slow steps up to the great principal of Total Abstinence, but spring to it at once, as the only true and safe course. One of their number died within four days after he had abandoned his cups; and although the physicians said, that he might have lived, if he had left off gradually, yet his death and this inference worked no evil or hindrance to the rest of the club, or to their influence. Two saloon keepers have joined them;

and they express the hope that the reform will stop their business. They do not agree to quit the sale or trade in liquors, but they all see and confess that this is to be the result.

There is a flourishing organization of the same kind at Victoria, and a motion for one at Olympia. Captains of steamers, who have been noted for intemperance, have joined in it, and are hard at work bringing in others.

Port Gamble.

I left Port Townsend on Wednesday, in company with a very obliging friend. Seward Wilson, Esq., of Port Gamble. We took passage in a *plunger*—a small vessel of five or six tons burden. These vessels afford safe passages over those waters, and they should be taken instead of whale boats, and in preference to anything except steamers, or large sea going vessels.

We reached Port Gamble in four hours. I hoped to be there thirty six hours before the steamboat came along. At the suggestion of Mrs. Wilson we had an appointment made for a meeting that evening. About forty persons came in. The little village is made and sustained solely by the lumber business. The mills saw regularly 60,000 feet per day, and when there is need they can saw 100,000 feet each twenty four hours. Sometimes a dozen vessels are there at once loading lumber and spars.

The proprietors are very strict in enforcing a prohibitory liquor law, which they have wanted on their own account. They and their families are from East Machias, Me., and most of their working men are from Maine. The other mills adopt the same policy, yet they cannot keep all liquor away. The "Beach Combers," of the worst class will steal along in the night and sell to their men. We passed a hut kept by one of these whisky traders. His boat was hauled up for the day, and ready to launch for the night.

I found five or six professors of religion at Port Gamble, and several others who had been religiously trained. All these expressed a desire to have a minister come and settle among them. A few brethren were just then proposing to commence a prayer meeting at the house of a truly devoted christian lady, originally from Massachusetts, and perhaps a Bible class, also, on the Sabbath. The Lord's day is spent too much in giving and receiving visits. Officers of vessels come on shore, to call and dine;

the mill men go into the woods, to hunt or spend the day in washing or mending their clothes, or in idleness. They need a Sabbath. A faithful minister would be able, with the divine blessing, greatly to change this state of things. They want an *intelligent* man, who can instruct them, and a man, too, whose life will correspond with his teachings. They say that they are tired of untrained, ignorant preachers. In fact they have given the cold shoulder to these so decidedly that they do not come any more.

I hoped to have a full day with the people at Port Gamble, but, the steamboat came at midnight, and I was obliged to leave without saying good bye to even the few to whom I had been introduced.

Seattle.

At sunrise we were at Seattle on the East side of the Inlet, having called at Port Madison on the way. Seattle is situated on a fine bay, one of the many which indent the land around this inland sea. It has a steam mill, and a large farming region back to the Cascades, which will give the place business.

The Dwamish river enters the bay here. Back of the town, about two miles, is a lake, forty miles long, deep, abounding in fish, and surrounded by fine timber and farming lands. A navigable branch of the Dwamish flows from the lake. The Suoqualomie pass through the Cascades naturally leads to Seattle. The village has now only about 250 people; but it is gaining in the public favor as an important and permanent settlement. I had no time to go ashore; one of the citizens remarked that an intelligent devoted minister would be well received, and in part sustained.

We passed on through the *narrows*, which are the dividing line between Admiral Inlet and Puget Sound, and reached Steilacoom in four hours, and Olympia in two and a half more, at noon.

Olympia.

Olympia is the capital of the Territory, and the largest town. It is at the head of Budd's Inlet. At low water, long flats extend out from the town. At high water, large vessels can land at the wharf. The buildings of the town look rather dingy for recent erections. Yet the place has marks of considerable business. The town is spread out around the Inlet, and some two miles up, there

is another small village, about a water mill. At high water vessels go up and receive their cargo.

At Olympia there are two churches, an O. S. Presbyterian and a Methodist Episcopal. My impression is, that the Episcopalians, also, have an organization here. The two former have buildings. The Methodists have also an Academy. As Olympia is thus fully occupied I did not stop there. The O. S. Presbyterians have a church also on Chamber's Prairie, seven miles from town, and a good house of worship, and a small church at Grand Mound Prairie, twenty five miles from Olympia, but no house of worship. Rev. J. W. Goodell has ministered to this church for a few years past. Three weeks ago, he died, leaving a large family to mourn his death. There is only one Presbyterian minister now in Washington Territory, Rev. G. W. Whitworth, who ministers to the church at Olympia. He has the care of the three other small churches. He informed me that he was expecting two or three ministers from the Board very soon.

Route to Monticello.

The route from Olympia to Monticello, a village on the Cowlitz near its mouth, for sixty miles is mostly level, and for thirty more, rough, and even mountainous, as the military road is now laid out. The settlements are scattered. On the Cowlitz prairie are several old Hudson Bay farms; the old settlers are now selling out to Americans and moving to British Columbia. We crossed the Chehalis twice, a stream navigable for steamboats from Gray's Harbor up to these crossings, or for about 120 miles. The valley of this river is now in process of settlement. The route across is the natural one for a railroad from the South to the Columbia, and the only way in which we can easily go from Oregon to the main business centers of Washington.

Monticello.

As Monticello is at one terminus of this route, it becomes a natural and growing center of trade as well as travel. I arrived there on Monday evening; and having sent forward an appointment the day before, I found the people expecting me. The landlord kindly prepared a room, which was filled, and good attention was given to my discourse, though I was much wearied by my long ride and walk over the frozen hills. I did

not stop at Vancouver, as we can readily visit this place on my way up the Columbia. There are Methodist, Episcopal and Catholic churches at Vancouver, and a Catholic school for boys and another for girls. 'This' is their second attempt in these regions. The seminary which they had at Oregon City was given up, and the buildings sold; but they have begun again at this town, and recently the archbishop arrived with eight priests and sixteen sisters of Notre Dame, to commence one or two schools in Portland, and a female seminary again at Oregon City.

General View of the Territory.

My tour of exploration around and through the western portion of Washington Territory, has magnified my estimate of the value and importance of that portion of our national domain. I had thought it unworthy the noble name it bears, but my conviction now is that this rising State will be among the foremost in the Union, and worthy of him who was first in the hearts of his countrymen. It is not any one endowment—extensive as the possession of fertile prairies or superior mines—which is to make Washington the home of a large population; but rather the combination of many advantages. First and most attractive, now, are its vast lumbering interests. This portion of the territory has few prairies, but its plains, hills and mountains, from the Columbia to the De Fuca straits, and from the very surf-beat of the Pacific to the snow line of the Cascades, are all covered with the loftiest, largest and most useful kinds of timber trees.

The Lumber Interest.

I have already written you that the lumbering business is the most lucrative yet begun in the Territory. Probably more capital has been invested in this than in all other employments. An agent of the Port Gamble Mill informed me that their company were assessed on \$180,000 worth of property at that point. It may have been too high, for other places almost equal were set at a lower mark. But it is estimated that 30,000,000 of feet will be exported this year from the mills already in operation;—the estimate for last year was 16,000,000. The amount for this year is set too low; as can be easily seen from the amount sawed per day at each mill.

Navigable Waters.

The next great advantage, and the one which gives value to the forests, is their proximity to navigable waters. Mr. Greeley remarks, that the Sierra Nevada mountains will furnish exhaustless supplies of lumber and timber not only for California but for the whole Pacific region. But those forests are far from sea, and among inaccessible highlands. The forests of Washington and many of those of Oregon also border on deep waters, which allow the passage of all manner of ships among them in all directions.

Capt. Moalthrop,—formerly of New-Haven, Ct.,—who has navigated the Sound Inlets and Straits and Bays of Washington for the past year, informed me this week, that by careful estimates those waters afforded *two thousand* miles of shore line, including the island shores. There are at least forty islands in this Archipelago, some of them large and valuable, nearly all covered with forests.

We may add to this estimate 130 miles along the Pacific, besides the small bays; and to this, the forty miles afforded by Shoal Water Bay, and the thirty or forty of Gray's Harbor; also 120 miles of steamboat navigation on the Chehalis into the heart of the country, and 130 on the Columbia, to the Cascades, besides all the facilities for sending timber and lumber to the sea, which the smaller rivers, as the Lewis, Cowlitz, Whilapah, Queniult, Sonohomish, Dwamish, and Nisqually afford. Indeed, the whole of this part of the Territory is divided or surrounded by waters. All its wealth of forests and minerals can go out into the great highways of commerce. Already its small population has direct business with the great marts of the world—China, the Hawaiian Islands, Australia, the South American Ports, France and England, besides our own coast ports.

Wealth of the Land and Water.

The waters abound in fish, salmon, cod, halibut, herring and sardines; and the flats and sand spits, in oysters and clams; wild game is abundant in the woods; the beaver, otter, mink, and marten along the streams, and ducks and geese, every where on the waters. Beds of coal have been traced from Bel-lingham Bay, where they are worked, across the smaller islands to Vancouver's Island, where also they are worked.

This coal is becoming an important

article of trade, being already used in Victoria by many of the families instead of wood. East of the Cascades, Washington Territory has fine grazing regions, in fact, regions unsurpassed for these purposes.

The Colville and Semilkameen gold mines are attracting miners with fresh interest and are becoming remunerative,—if not alone, at least in connection with those of the Frazer's and Thompson's Rivers, which lie in the same gold range still further north. Marble quarries and lead mines have also been found within the same limits. The great Columbia will afford navigation, it is now believed, through a large part of this interior basin. Every year develops some new and interesting feature of this interior country.

The Indians.

There are no very serious hindrances to the settlement of the whole country. The Indians west of the Cascades are mostly on reservations, and I am sorry to add that they are fast disappearing. Intemperance and licentiousness are decimating them. I know not what can be interposed to save this portion of them. Some of the tribes east of the Cascades are in a more hopeful condition: and if government favors the wise plans of Rev. E. W. Geary, the present Superintendent of Indian affairs for Oregon and Washington, some of the latter tribes may be saved—especially the Nez Percés.

Comforts and Discomforts.

Settlers will find *all* the usual trials of a new country, except sickness, in coming either to Oregon or Washington; but they will find many compensations. People who reside here a few years, have very little disposition to go East again, or to abide if they go. A minister will find things somewhat rough, but with a spirit of adaptation and content he can do a great and good work.

Rev. Mr. Atkinson's ministerial brethren in Oregon, unite with him in the following

Conclusions.

The information which we have gained of the state of the country and the character of the settlements, leads us to the conclusion, that *three ministers* with their wives can now be successfully employed at three stations in Washington

Territory, viz: Port Townsend, Port Gamble and Seattle, in preaching the Gospel, and otherwise extending the kingdom of our blessed Redeemer. It is our conviction, from what we know of pioneer labors, that this number ought to be employed there by your Society. We find a readiness and a desire to have such laborers as you send out. They need to be educated and devoted men, versed in human nature and versed also in the Gospel. *Eastern* men are preferred by the citizens of two of the places, as they themselves came mostly from the East. Men with wives are much preferred, as they will abide and grow up with the place, and exert a greater power. The people desire a minister as early in the year as possible.

The case is now before the churches and the ministry. What is to be done?—Are these centers of growing population and influence to be left without the Gospel? Or are there men of suitable qualifications ready for this great undertaking? The self-denials of the work that is here laid before us are, in many respects, greater for the present, than those of many foreign missionary fields, and whoever proposes to enter upon it should know beforehand, that he must endure some hardness. Yet, he is permitted also, to feel, that he will be laboring on the foundations of a christian empire destined, at no very remote period, to sway a mighty influence over the islands of the sea and over the farthest Orient. The work of the Pilgrims is to be repeated upon these remote north-western shores. Have they no descendants who inherit their spirit and are thirsting for similar trials and triumphs?

The present call seems specially directed to the churches and the young ministers of MAINE. The region about Puget Sound is largely peopled from that State; and a strong sense of kindred seems still to bind these far off colonists to the people of their motherland. They welcome them as laborers and merchants; and they will greet with a yet warmer welcome any who may come from the land of pines with the Glad Tidings of the Gospel. It would be very pleasant to see these opposite extremities of our country and our continent, these ends of the earth, linking themselves together in bonds of christian labor. Shall it not be done? Are there no young men in the School of the Prophets, in the East, whom their teachers can

recommend as worthy of this work? Is there no one gifted with enthusiasm and forecast and devout aspirations, whom God is calling to this trial, and its triumph, and whom God will honor with the gift of a rare and blessed privilege—whom he will make a Founder and a Builder of a city of God? There *must* be such a man—for Christ has work ready for him.

CALIFORNIA.

From Rev. W. Frear, Placerville, El Dorado Co.

Herewith I send you a draft for \$25, a gift from myself to the American Home Missionary Society.

Recent History of the Church.

Perhaps you would like to learn how the church planted in this place by your care has been prospered. It is now three years, since I became connected with it. The church at once undertook my support; and have not failed in it as yet. The first year we paid off a disagreeable and burdensome debt, neatly repaired the house, quadrupled the congregation, and added sixteen members to the church; eleven of whom joined by profession of faith, and five by letter. The second year, the regular expenses were met, and sixteen members were added to the church; fifteen of whom were on examination, and one by letter. This year, we have added six, four on profession and two by letter. Of those added, six have received baptism. We number now about forty members. Our greatest discouragement is, that our young men leave us for other parts about as fast as we receive them into the church.

The Mountains as a Missionary Field.

Let me now say a word in regard to the mountains as a field of labor. I do not at all think that the relative importance of our mountain districts is diminishing. We have room for and we need many preachers. There are openings in every direction for missionaries. Our mountain cities and towns are becoming and are now as pleasant places of residence as any in the State. The climate is delightful. I never have had any sympathy with contrary representations, which have appeared from time to time. By the majority of our popula-

tion, our climate is thought to have no superior in the State, or in the world. Our mountain cities are also becoming beautiful, with orchards and vineyards and gardens. We excel most of the towns in the valleys in this respect. This year, fruit has been cheaper and better with us than in San Francisco. At times it has been difficult to dispose of it. The choicest wines will be produced in the mountains. Much is now made.

Again, the man who would complain of any want of intelligence in the mining cities, or of the want of material for good society, must himself have great deficiencies in his constitution. We have about two hundred families in the three wards of this city, and as many more in the immediate vicinity.

Married or Single.

I think it better to send *single* men. I have often been grateful that I came to this State without a wife. Why? Because thereby I have avoided most of the distressing hardships that others have written about, have never found any special necessity for one in my work, and, last but not least, have found a better one here than I ever *expected* to get at the East. Besides, single men can easily open new fields for themselves, if they feel called upon to leave the places where they have been. It is because of difficulty in doing this, that men with families are in danger of getting disheartened and returning East. A single man, also, can start an enterprise, and, if prudent, can secure enough of the needful to return East, and come back, if he wishes, with a wife. I think we need some twenty or thirty such men immediately. In many places, their entire support would soon be assumed by the people. We want many men of but moderate expectations,—others are apt to have more or less ambition for place; and the consequence is, few places are opened. We have so few churches in this State, that if a minister feels impelled to leave his place, he sometimes really has little other resort than to return to the East.

A New State Coming Up.

I wish now to say a word in regard to a new field, as yet entirely unoccupied, except by one local Methodist brother. I mean, the *Sierra Nevada Territory*. I know not how to convey to you an idea of the importance of this field, in a few words. I should not be surprised, if it were a State before either Washington or Nebraska Territories are. The mines

of silver and gold and lead being developed there, and the grazing facilities it affords, together with its being in the great thoroughfare of travel across the continent, render it certain that, in a year or two, it will contain an immense population. Many thousands are there now. Next spring, there will be a rush of people into it. The silver mines are likely to prove among the richest, if not the richest, in the world. The ore at present is freighted through this place to San Francisco, at \$100 per ton, and the yield is from \$2,000, to \$5,000, per ton. Leads have been struck over a large range of country. There are now also about 30,000 head of stock in the Territory, and many finely improved farms. Land ranges in price from \$10 to \$50 an acre; perhaps this is a little too high. In the latter part of the fall months, thirty and fifty teams a day, and sometimes even a larger number have been passing over the mountains on this route, loaded with merchandise. In Carson City, twelve miles from the mines, some thirty buildings have been erected, in the past few months. I made a trip over the mountains, and went through four or five of the valleys of the Territory, last July. I regard it the most important field unoccupied by the American Home Missionary Society, in the United States. At least two men should be sent there next spring,—the mineral region already opened is 100 miles long.

The demands of the Pacific coast are thus continually increasing upon us, while it remains quite as difficult as ever to obtain the needed supply of men and of money. It is a demand which must be met, and met promptly, or precious interests must suffer. No reader of *The Home Missionary* is ignorant of the power of the *first bias*, in new settlements; and yet no one, probably, who has not enjoyed opportunities for personal observation, can fully realize the loss occasioned by delay in establishing religious institutions. — When will the men appear?

KANSAS.

From Rev. R. Cordley, Lawrence, Douglas Co.

Two Years.

The present month closes my second year's labor here under your auspices. In many respects I can but be gratified

at the signs of progress. Our enterprise can no longer be regarded as an experiment. When I first came here, it was very common to hear the expression, "if our church succeeds;" and one of our best members expressed his candid belief, that our movement would fail. I hear no such expressions now. Our Society has ceased to be an experiment, and has become a fixture—one of the institutions of the place. When I came here there were but twenty seven members in the church. Now there are sixty two. On my first Sabbath, I preached to a congregation of less than sixty. We now seldom have less than a hundred and fifty, and often nearly two hundred, and the number is constantly increasing. Then there were but two other congregations in town, worshipping at the same hour with us. Now there are five, if not six, others.

Pecuniarily, we have not gained as much as I had hoped. Hard times have been growing harder and harder. We have no wealthy members. Topeka or Leavenworth churches have, each, more wealth than we have, probably three fold. Our people have been very liberal. I doubt whether there are many Eastern churches whose members do more, in proportion to their means. Several pay \$25, and one \$60, and one \$100 towards my support. Besides, they have raised, the past year, \$500 towards completing the church, and three hundred to purchase a musical instrument. They will have as much to raise the coming year, for the completion of our house of worship.

They would doubtless assume my support entirely the coming year, if the expensiveness of living here did not make necessary an increase of salary. I have run behindhand every year that I have been here.

From Rev. R. Paine, Burlington, Coffey Co.

Believing.

I appointed a prayer meeting, some months ago, to be held at different dwelling houses from week to week. God is with us in these meetings. They are well attended and well sustained. A few Methodist brethren generally attend with us and take a part in the exercises. There is evidently an increasing spirit of supplication. We have twice held the meeting at the house of a neighbor, who, we trust, was converted in the

fall, under the influence of an afflictive dispensation. His wife was a skeptic; but of late she has been moved to seek the true light. The power of a present Christ was manifest in those meetings. In the latter of these two meetings, the duty of prayer for the descent of the Spirit was urged. There was faith in the promise, "God is more willing to give the Holy Spirit unto them that ask him, than earthly parents are to give good gifts unto their children." The Spirit was there. From that time our friend began to inquire after the truth. Now she believes the record that God hath given of his Son, and lives in the enjoyment of that hope which is full of immortality. How changed the prospects and influence of that family! The voice of prayer is heard among them; and instead of a cheerless infidelity, there is joyous hope of resurrection among the just.

Poverty of the People.

One of the great obstacles to an increasing attendance on the Sabbath at Burlington and Hampden is, the want of suitable clothing. I am met constantly with this excuse, when I converse with different individuals about attending church. I remarked to a good and stable member of our church the other day, that he must have been sick on the Sabbath, as I did not see him at the house of God. He then showed me his shoes, which were indeed very far beyond the bounds of repair, and said that he had not the means of procuring new ones. Many of the young people acquire the habit, in this way, of staying away from church. Away thus from the restraints of the sanctuary, they incline to various amusements, and harden themselves in sin.

From Rev. J. D. Liggett, Leavenworth, Leavenworth Co.

Marked Improvement.

In order to give you a correct idea of what has been done, it will be necessary to inform you of the true state of things when I came here, on the 1st of November last. During the time that the church was without a pastor, it had become very much disorganized in all its working machinery. I found the weekly prayer meeting entirely given up; the Sabbath school was a merely nominal affair—the number of scholars

in actual attendance not exceeding a dozen; the superintendent discouraged, and wanting to close the effort. When I preached here, in September, the audiences were quite small, not exceeding fifty; and, on one occasion, I preached to sixteen persons. This was the actual state of things then. Since the 1st of November, my audiences have been gradually improving and acquiring a more permanent character. At the morning services they usually number about 150, and on pleasant days, 200; at the evening services, about half the number. The Sabbath school now has about fifty children in actual attendance, with a regular increase every week, and a Bible class of about twenty adults, which I teach myself. The condition of our Sabbath school is very encouraging; and if the present interest and effort on the part of the church can be kept up, the school will soon be very large. The weekly prayer meeting has been reestablished, with an average attendance twice as large as ever before, and yet it is by no means what it ought to be.

My ordination and installation as pastor of the church took place on the 18th of December last, when our first communion was held under my ministration. Six new members were then received on letter, and one on profession of faith, and there are now about as many more ready to join the church. We see many indications of better times for the church here. There is manifestly an awakened religious interest in the hearts of the church members. There seems to be great unity of feeling, and a cordial coöperation of effort on the part of all.

Religion has been and is yet at a low ebb among this great mass of the population of this city. With a population of 12,000, there is not a single self-sustaining church; but there are hopeful signs of a change. By a comparison of notes with the ministers of other denominations, I think it safe to say, that the aggregate number who attend preaching on the Sabbath is fully twice as large as it was six months ago; most of which increase has taken place during the last two months.

The Obstacles.

The great and formidable obstacle to the progress of the Gospel here is, and has been, that people are too much engrossed in worldly affairs to think of religion. I need not remind you of the absorbing character of the politics of Kansas, or of the scenes of riot and

bloodshed which have demoralized this people. A no less demoralizing cause is the spirit of speculation, which absorbed the hearts of almost all the inhabitants. Most of those who are here, came for the purpose of improving their worldly condition; and they manifest, by all their conduct, a determination not to be easily diverted from that object. When a little good seed is sown, the cares of the world seem to prevent its growth. The political excitement is now over; the scarcity of money has checked the spirit of speculation, and the times are now more favorable for preaching the Gospel with success than ever before.

I never mingled with a population that embraced so large a proportion of superior and cultivated intellect, as is to be found in this city. But it is practically infidel and reckless, in a moral point of view; yet the infidelity is rather superficial and assumed, than deep and confirmed. To me it is a field of labor of great interest, and of great hope. Already I feel that my labors have been blessed of God; and each day brings most encouraging tokens of the divine favor and approval. I find the work accumulating all around me; and my own zeal and faith increasing with it.

MINNESOTA.

Religion, a Life.

We have been calling the attention of our people to the much overlooked fact, that religion is something to be done, as well as something to be studied, believed, or enjoyed; not the result of obedience, but obedience itself, not the result of love, but love itself; according to the words of our Savior:—"Ye are my friends, if you *do* whatsoever I command you." It is surprising to witness the practical ignorance upon this subject, even among many intelligent professors of religion, while the consequences are extremely painful and disastrous.

Instead of bringing the principles of religion into active contact with, and making them the regulators, and solvents of, life's duties, it seems to be the settled policy of many to remove the same as far as possible from everything practical. A life of self-denial, of entire consecration to God, a life in which love not only animates the soul, but is embodied in the life, is a phase of Christianity of which they know nothing.

Such persons will generally be found to have complied with the exhortation of their minister to "*Get Religion.*"

These remarks are suggested in consequence of a stir which a sermon on this subject has occasioned in this community. The error therein brought to view is a most serious obstacle in the way of the truth—faith without works—a faith which claims exemption from the rigid yet reasonable requirements of God's law.

We are happy to say, however, that the truth, as presented in the sermon of which I speak, is not only coming to be seen, but to be felt, both within and without the church; in the former, elevating the standard of piety; in the latter, inclining hearts more favorably to the truth. One individual in particular, a strong minded though impenitent man, long disgusted with the irregularities and inconsistencies of professed Christians of the above stamp, expressed himself in terms characteristically emphatic: "If religion," said he, "is something to be done, something to be lived, something that can be carried into all the practical affairs of life, *I am in for it.*" His mind is evidently laboring upon the subject; and at our last meeting he urged me to call upon him at his home; which I have not yet been able to do.

No Money.

The pecuniary embarrassments of our State generally, and of our own immediate communities in particular, still continue. So many mortgages to lift, and farms yet to pay for, more than absorb the net proceeds of this year's crop. I get *no money* from my people; and but for the aid from your Society, should be obliged to give up my field of labor.

The Missionary Box.

Our hearts were cheered, however, a short time since, upon the reception of a *Missionary Box*, from the ladies and gentleman of the Eliot church and society, of Newton Corners, Massachusetts. A truly valuable offering it was. It was prepared with a knowledge of, and with express reference to, our wants; and consequently, there was scarcely an article that failed to answer the purpose for which it was designed, as completely as though it had been made with our own hands. Books, bedding, and clothing, in such quantities, and of such a *quality*! We could scarcely believe our senses! I am sure that few missionary

families ever received such a *lift* before. And then, too, it was so timely. Just as the cold winds of November began to make themselves felt through our threadbare garments, comes this kind gift, relieving us entirely of all apprehension from the cold and dreary winter before us. We cannot feel grateful enough to these dear friends, for contributing so generously to our wants. May they receive in turn, from Him who "loveth a cheerful giver," an abundance of this world's goods here, "and in the world to come, life everlasting."

With a quickened zeal, and faith strengthened, your missionary enters upon the last half of his year. May it be a half year of "God's right hand."



From Rev. E. Newton, Jr., Little Falls, Morrison Co.

Four Hard Years.

We have now reached the close of the fourth year since I commenced my labors on this frontier. Had the prosperous times of 1855 continued till now, in all probability I should, by this time, have found myself at a considerable distance from the frontier. But such has been the state of things for two and a half years, that it often seemed as though the frontier were going to recede. But the frontier of 1856 is the frontier of 1859; and when it will again begin its march westward, no human heart can tell. When we came here, we expected that the peculiar privations of a new settlement would cease in less than four years. But instead of lightening our privations, it seems as though Providence were pressing his hand harder and harder upon us. Is it strange that our people feel discouraged, when it is considered that, in addition to the hard times in the currency, the last was the fourth season since a good crop was harvested in this region, and that the last four seasons have yielded only one good crop and a half? Most of our people kept up good heart till within a few months. The grasshoppers did not discourage them; they expected good crops when the grasshoppers had gone. In the spring of 1858, they looked with confident hope to the harvest time. But alas! when harvest time came, the crops were poor, and business was stagnant. In the spring of 1859, they again looked with almost assurance for a good harvest. But again they are sadly disappointed.

To live, requires a struggle with most families. What shall we eat, and how shall we pay our taxes? (for we must do without clothes,) is the feeling of almost every head of a family. I never so wished that I was rich and had "much goods," as when I look upon our needy, suffering neighbors, and long for the ability to relieve them. Had I anything more than my own family required, I should most gladly give it; and many of our people would, I am confident, do as much for me and mine.

Prospects for the Future.

Perhaps the extract from my report in *The Home Missionary* would give, to a stranger, a wrong impression. For while the *population* of Little Falls and its neighborhood, has "retrograded," much else that constitutes the basis of real prosperity, has been constantly increasing. Buildings are being completed; last year a good flouring mill was erected at Little Falls; in 1858, a substantial bridge, costing \$12,000, spanning the Mississippi, was completed; and the company's men are at work putting a good dam across the Mississippi; and when the dam is completed, Little Falls will possess an inexhaustible water power. We are on the line of the railroad which will surely, at no very distant day, connect New-York and Oregon; we are geographically in the very center of Minnesota. Little Falls possesses advantages equaled by no other place on the east side of the Mississippi, for a hundred miles, at least; and in a few years will teem with a large population. Then, churches will flourish here; and if our infant church can live through these times that try men's souls, it will, in all probability, show the mature strength of manhood. It is not with churches here, as in the decaying villages of New England. The *check* upon the growth of a church here is destined to be short. I love my people; and though they do but little for me, I know they do what they can. Though what I receive from the Home Missionary Society affords us a meager subsistence, yet, with it, we can live as comfortable as our people; and I wish to be no better off than they.

The Lord remembered us in this time of need, and stirred up friends in New England who have sent us clothing enough for the present. The Lord reward such friends abundantly.

At a later date, the following communica-

tion was [received.—Life upon the frontier *must* be exposed to the privations of "frontier life."

Provisions Frozen.

We are in *great* need of the money due us. We have *never* been so pressed before; and knowing what we have experienced in the past, you can infer our present condition. When I wrote last, we thought we had quite a supply of provisions, in wheat, corn, potatoes and garden vegetables. But when our wheat came to be threshed and ground, the product was less than one half what we expected. When our corn was husked, very little was found fit for family use. Our potatoes and garden vegetables, (as nice, when gathered, as could be desired,) are all frozen hard as rocks—beets, onions, cabbages, parsnips, all. We had about forty bushels of potatoes and we made great dependence upon them. But the weather has been several degrees colder this winter, than ever I have known before in Minnesota, and nearly all the potatoes in this region are said to be frozen. This, added to the shortness of the crop, last season, makes the condition of the people hard beyond conception. I have written of hard times till I am wearied of it, and almost ashamed; and if my draft had come as usual I should not have written this.

It is proper to add, here, that this brother's draft had been on the road nearly a week, at the time this letter was mailed.

From a Missionary in Blue Earth Co.

The Times.

When I saw in *The Home Missionary* the statement respecting the deficiency of funds, I feared that many of us would soon feel the effect; and so it has been. Most of us have to live, as it were, a kind of "hand to mouth" existence, and when our hand is extended at the appointed time, and returns empty, of course we must go hungry. We can not expect our drafts punctually, if you have not the means; yet few of us are prepared for such emergencies. This has been the case with myself. I wrote my last report a day or two before the time, giving a credit of ten dollars for collections in my field. This left sixty five dollars my due. Fifty dollars of this was promised to answer a debt, incurred

one year ago for provisions and necessities for my family, and to be paid Jan. 1st, 1860. Of the remainder, twelve dollars was promised for a coat, which I had to purchase, to attend our fall ecclesiastical meetings. So you see that I and my creditors must be disappointed, and no one to blame, for it can not be helped.

I got a little in debt when I first came here; and in consequence of failing to get some money, of which I considered myself sure, and the usury required here, the debt doubled in a little over two years; and hence it has been some annoyance to me. But a good lesson has been learned, that may be of great use to me through life. I really need the draft now due; and as soon as it can be sent, I have no doubt it will be attended to.

The draft to which our brother here refers had been thirteen days on its way, when he mailed his letter.

Embarrassments of the People.

I have been trying to get things in proper shape to send our application in due time. There seemed to be but one voice among the people, all over my field, in favor of my remaining. But how to pay up their arrears, and how to arrange the future, were the questions. A failure of crops with some and actual losses of stock, and losses by fire with others, made them feel too poor to pay, and too poor to promise as much for the future.

I went round collecting a bushel of corn, or a few pounds of pork, or a bushel or two of potatoes, and getting individual promises for the rest as I could. Some of our subscriptions are from persons who are not professors of religion; and from them I must take pay at their own prices, or not at all. It is not unfrequently the case that I allow them double the market price; and not more uncommon that they do not pay at all. I believe that less than half of last year's subscription has been received; and yet so far as the church is concerned, I have no complaint to make respecting this. I have their personal obligations upon which I can rely. Of other subscribers, some have left the country, and some will pay after a while.

Hard to Bear.

Never did I feel the importance of the

work in this field more than at the present hour. In traveling to and from my last appointment, I had to travel sixty four miles. I left home on Saturday, had one appointment for preaching on Saturday evening, two on the Sabbath, and one on Monday evening. On Tuesday, the wind blew a continual gale from the North, with the thermometer 25° below zero. I did not dare meet this wind across the thinly settled prairie; and hence my wife, in feeble health, and three little children, had to suffer for want of sufficient wood to protect them from the cold. And on my return, I found them nearly all lame from frozen toes or chilblained feet.

I do not write these things by way of complaint. For we are not the only ones that suffer the privations and hardships incidental to a new and cold country. Others are in a far worse fix—excepting my repeated absence from home. And besides, we have sympathizing hearts that bear a part of our burdens. From such, we got the box sent from your office in October last. It came to hand about Christmas, and made us glad beyond expression. It was more than we deserved. No, brethren, far be it from us to complain. Others endure greater hardships for a corruptible crown, but we endure these small privations for an incorruptible.



From a Missionary in Central Minnesota.

Obstacles to Church-going.

Within the last three weeks I have visited over fifty families, and have some twenty more on the list for pastoral calls as soon as practicable. Many of these families were accustomed to attend church, at the East, but have not done so since coming to the West, settling some three, four, or five miles from church, and having no mode of conveyance, they could not attend conveniently at first; and now that some have furnished themselves with teams, their wardrobe is exhausted, and they feel that it is not in their power to replenish suitably for the Sabbath. Others again, having acquired the habit of remaining at home on the Sabbath—we have reason to fear—care for none of these things. A pious lady, some seventy years of age, attended service yesterday morning, having walked the distance of four miles, and listened to the first and

only sermon she has heard since coming to this country, a period of three years. Some of the members of my church who have been regular in their attendance upon divine worship, tell me, with moistened eye and trembling lip, that they can no longer meet with us on the Sabbath day—and on being asked the reason—point to garments, scanty, soiled and worn.



From a Missionary in Northern Minnesota.

There are many precious souls here, who have no hope and are without God in the world. I feel burdened for them, lest they neglect the great salvation till they perish. Then the disciples of Christ, many of them at least, seem not to be living in the enjoyment of so lively and purifying a hope as is their privilege. When will the Lord's people learn not to love the world? When will they learn that they have only to unlock their hearts, and he will come in to them, and sup with them, and they with him? My heart's desire and prayer to God is, that the members of this church, and all among us who have once professed Christ, may awake to more spirituality and zeal.

Temporal Prospects.

So far as the temporal prospects of this people are concerned, I can report no improvement. I never before saw such "hard times" among any people where I ever lived. For three years in succession, the crops as a whole have been very light in this region. There is little call for hardly any kind of mechanics' labor. People have no capital to spare for buildings or furniture, or anything else they can do without, or can supply with their own labor. There is hardly any thing done at lumbering. There is no market for lumber. Hence large capital invested in mills is lying unemployed. There is next to no money in circulation. Produce is very low, because nobody has anything to buy with. Labor is not called for. Hence many are out of employment. Real estate, nobody wants. The people are much in debt, and cannot possibly pay their debts. Every thing is in a state of fluctuation. Some are going away, temporarily, to find employment elsewhere; some are moving away;

some trying to continue on, hoping for better times. This state of things is operating unfavorably upon the growth and prosperity of the young churches which have but recently been planted here. The people have but little they can give for the support of the Gospel. Things seem to be retrograding. They have long hoped for better times, but the pressure rather increases. Some are discouraged. What the end will be, we can not foresee. But we know that the Lord reigns and will do all things well. We need this rebuke. Would that he would turn this day of darkness in temporal things, into a day of Spiritual blessings to the people of this region.



From Rev. J. N. Williams, Florence, Goodhue Co.

Aid Indispensable.

I have had opportunity to see the the West constantly advancing, churches growing up from small beginnings to strength, under the fostering aid of your Society. A residence of sixteen years at the West, with extensive travel in several of these States, has given me opportunity to know the influence of your Society for good. Nothing is more evident, than that your aid *is indispensable*. Many places would not have had the Gospel but for your Society, and what would now be the character of many of these towns, but for the labor of the Missionaries!

And now on this field we are making a beginning. A little church has commenced its existence; and within the present quarter, we have organized a school district, and are now plastering our first school room; and this week the first school commences. For this end I have made constant effort, so that education may be diffused among the people. Our new school room will be our place of worship. I can see a growing influence, for good around me; the attendance at the meetings is increasing. A part of my work, I see, will be to live down a prejudice against the ministry, because of unworthy members in it. One such, who came into this region about the time I did, has so lived as not to commend the Gospel of Christ. It is indispensable, that the minister show his religion a living reality.

IOWA.

*From Rev. O. French, Knoxville, Mari-
on Co.*

The Day Star.

At the close of another quarter, I hear you inquiring: "Watchman, what of the night?" And though I hardly dare reply "The morning cometh;" yet I am constrained to say, that we seem to see the dawn of day. We have been so often disappointed in seeing what we fondly regarded as the morning star turn out to be a meteor, that we had almost concluded there was no morning for us. But at length its "rosy tints" appear, and our hopes are revived.

Five or six of our churches in this vicinity, resolved, last fall, to try to aid each other in a series of Church Conferences, each to continue three days and be followed by a protracted meeting, if circumstances should warrant it. The first was holden at Eddyville early in November, with the most happy results; of which you will hear from the pastor in due time. The next conference was in this place, commencing the last of November. The meetings were continued more than two weeks, with happy results to a limited extent. Our congregations were moderate in size; as very few Christians of other denominations came near us. Yet the Lord condescended to be with us and grant us a blessing. The church was quickened, and a few young people, members of our families, were hopefully converted. As a result, four youths united with the church on Sabbath before last, by profession of their faith, and one by letter. Several others would have joined at that time had their letters arrived in season. Of these I may be permitted to speak hereafter. The accessions already received and those we confidently expect to receive soon, will materially strengthen our little church. We are thankful for this amount of blessing, and look upon it as the earnest of future good. From this favored hour, may the Lord turn our captivity.

*From a Missionary in Southeastern
Iowa.*

Poverty of the People.

Worldly prosperity often hinders conversions and the "growth in grace" of Christians; and so does worldly adver-

sity, or hard times. Many, very many families are distressed in their circumstances. Some on account of debts which they can not pay, and some for want of food and clothing,—for, having used up their surplus means, and not being able to find employment for which they can get pay, they have nothing to pay with. In this county, in consequence of short crops, we have had to import a large portion of our breadstuffs for two successive years. I have lived in the West for twenty seven years, but have never witnessed worse times than the present, for making a living. And it appears now, that if the crops should be cut off the *present* year the whole country would be broken up.

But we still cherish hope, and I do what I can to keep up the hopes of some who are just ready to despair. There are seven such families connected with my little church.

Noble Example.

I have one cheering fact to mention. One of our members who lives eight miles away—a farmer and carpenter—has undertaken to build a house of worship in a little village near him. He is an industrious and forehanded man. He has undertaken to build the house by subscription. He drew up a subscription paper, and heading it himself with \$200, has so far succeeded in obtaining aid, that he has already begun the work, and from his known energy I have no doubt it will be finished by June next. Neither the temptations of a new country, nor the hard times, can hinder him from doing good. The meeting house is much needed, as the neighborhood is densely populated, and there is no Congregational, Presbyterian, or Regular Baptist church within nine miles of the point where he is about to build. I preach in that neighborhood regularly once in three weeks, and there is always a good attendance.

*From Rev. J. H. Windsor, St. Charles,
Floyd Co.*

Work for Laymen.

We want efficient, earnest, active teachers, in our Sabbath schools. Our great need is of *working* Christians; of what advantage to the church and of what comfort to the missionary, some one of the many unemployed lay christian brethren in our Eastern churches would be,

those only who are on the field can appreciate. The call for *lay* missionaries to these outposts of our American Zion is scarcely less loud than is that for ministers. Are there not some who—with a spirit like that they look for in the Home Missionary, and with a consecration as entire as they demand of him—looking for homes for their families where they may gather around them an inheritance for their children, who will consider also those higher interests of their Master's cause, and come in and possess this land? It is a fair land. It is a land of promise. It richly repays for labor given. It has every thing except the privileges of an old community, to invite. Industry on the part of the man, and zeal on the part of the Christian, can find but few more promising fields. Many a missionary of your Society, dwelling on these vast prairies, would receive an impetus that would stay his hands even to the going down of the sun, were there an Aaron and a Hur to watch with him.

Such additions we need. Such additions we *must* have. They are wanted to give tone to these infant settlements, to impart life to the Home Missionary work among us. Will not some contemplating a removal westward consider the subject in the light of christian duty? And still, if they come not, we would not be too anxious. The work is God's; results are in his hands, duty alone is ours.

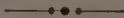
WISCONSIN.

The Missionary Box.

The box of clothing from Bristol, Connecticut, was duly received, and a letter of acknowledgment sent, as directed. We are truly thankful for its contents, so well adapted to our necessities, and coming exactly in the right time, and suited to our family wants as well as if they were made especially for us. Could you have looked in upon our family as its contents were opened and examined, and have seen the moistened eyes of my dear family—wife and children—as those expressions of Christian sympathy in the missionary cause were contemplated, you would have said, the givers and receivers are alike blessed.—May the Lord abundantly bless them for their work's sake.

Eastern people can have but an imperfect view of Western missionary tri-

als and necessities. Apples, so common and plenty at the East, are sold here at one dollar a peck, and many other things in proportion. Not a plum, cherry, currant or apple is raised within fifty miles of this place, as yet; but we hope soon to have these comforts growing in our gardens.



From a Missionary in Southern Wisconsin.

The Times.

At this time, we at the West are suffering more than ever from the effects of hard times. Money is not to be had; and it is with extreme difficulty we obtain the necessaries of life. The members of my church are mostly poor, and many of them deep in debt. Consequently they are at this time unable to pay their subscriptions for my support; and when I see their embarrassed situation, I can not have the heart to ask them to pay me any thing. I see at present no other way, than for me to suffer with them; and yet after all there is something sweet in the thought of suffering for Christ. I have thought at times, that perhaps it was my duty to leave this field, but it must not be given up, it must be occupied by some man, and why not by me as well as any other?

The Spirit of Romanism.

There is at present no special religious interest in this place, yet our congregations are large and attentive, and at almost every communion we have some additions to the church. Some strange things have occurred here lately, and I do not know whether it is best for me to mention any of them or not. One thing however I will mention.

About a year ago, a man in this vicinity who had been brought up a Roman Catholic, attended our meetings, made a public profession of religion and was received as a member of the church. Shortly after this, the Roman priest came into the place, and, under the influence of intoxicating drink, called on this man for the avowed purpose of "converting or killing him." The priest, however, failed of his purpose; and when he came to himself was ashamed, I suppose, of his conduct, and has not made his appearance here since.

But one Sabbath, shortly after the morning service, in broad daylight, four

men and three women, all Irish Catholics, came to this same man's house with the determination to "kill the heretic." But he soon found out the object of their visit, and put himself in the attitude of self defence, and gave one of them two fearful blows on the head with a hatchet. The alarm was raised by a neighbor living near, and the ruffians left. The proper authorities entered on the investigation of the matter. I do not know how it will end.

MICHIGAN.

From Rev. E. Anderson, St. Joseph, Berrien Co.

Cheering Success.

In response to a recent letter requesting a brief history of my labors here, I reply, that I came here in August of 1857, at the call of only one man, (Dea. J. B. Sutherland,) who had for many years been virtually alone in our church here, and who, four years previously, had been instrumental in organizing the Congregational church at St. Joseph. The existing deadness of the church faith, however, may be imagined from the *unanimity* of my call.

Commencing in an old school house with a very meager audience, and in a literal and "feeling sense," as a "forlorn hope," I determined to labor in the strength of our Lord, content to suppose I had succeeded in my mission if we achieve what my burthen rather doubtfully prognosticated—a church edifice erected in three or four years. The old school house—called by way of courtesy, "the white school house"—was converted into a lecture room for the very familiar expression of gospel truth; and we soon had the pleasure of finding it constantly full on the Sabbath. The church consisted of several ladies and *two* men—one of whom was too poor to clothe himself for church; but in January, I think, it was enlarged by the admission of three other men, with the wives of two of them.

About this time we began to agitate the subject of building a new church edifice, upon which the cold water of discouragement was bountifully poured. Those interested, however, met and organized a Society, embracing Congregationalists, Old, and New School, and Scotch Presbyterians, Reformed Dutch, Baptists, Universalists, Spiritists and

others, and we drew up a church plan, numbered and appraised the "slips," and sold them, taking notes at three, six and nine months, with which to pay for the building. In about three weeks—thanks mainly to the indefatigable labors of a Baptist brother who had joined in the effort—all but seven of the forty seats were sold. Lumber was procured, a very heavy and substantial frame was made, and the church edifice was raised in March.

Amid many discouragements the house went on. Several times our builder, (Mr. Wm. C. Weaver, who holds no small place among the benefactors of the enterprise,) drove his last nail, and there was no money for more; but the Lord always opened the way some how; and now we have a house which, it is said, will vie with any of its kind in Michigan, in point of symmetry and architectural beauty.

The house is 36 by 52 feet, with 20 ft. posts. The ceiling is "crowning," some three inches, giving better acoustic effect. The front of the gallery and the finish back of the pulpit, are very tastefully designed and well executed. The pulpit is a sort of "lectrum," just wide enough to support the open Bible, which rests on a rich and expensive cushion presented by two ladies of the parish. The Bible and two pulpit "Sabbath Hymn Books" were presented by my mother and sister, and are very rich. The church inside is painted with two coats of white lead paint, covered with a coat of zinc paint, and is yet to be varnished with white zinc varnish. The mounting and trimming is of black walnut, varnished with two coats of copal. Instead of a pulpit sofa, there is a triple chair of black walnut, the back of which in the center is six and a half feet high. The church is carpeted with "ingrain," and it and the entry are lighted—the latter by a "lantern-lamp" presented by a lady in Roxbury, Mass., and the former by eight large kerosene lamps with brilliant burners.

We should not have been able to complete our church, which cost \$3,000, had it not been for the Church Building Fund, and the kind interest of Rev. I. P. Langworthy, to whom, and one of the Providence, R. I., churches, through him, our church will ever owe a debt of gratitude; and, now it is completed, so great has been the draft on the few, that the gospel ministry could not be sustained were it not for the appropriation made by the American Home Missionary Society.

The house of worship was dedicated to the worship of our Lord on the 1st of February, last, with deeply interesting services; and I was at the same time installed as pastor of the church. On the same day, and by the same council, Mr. Geo. H. Miles, now of Cassapolis, was set apart to the gospel ministry. The day was one of deep interest to us all; and we are praying that the Lord may bless it to the hearts of his people, and make it the means of reviving his work among us. Join us in our prayers, dear brethren, for we feel that unless the Spirit of God occupy it and us, our new house will be useless.

ILLINOIS.

Diversities of Origin and Character.

This is one of those numerous places, which in the late years of prosperity, have sprung up as by magic, along the lines of railroads in this State. The inhabitants of our Western villages are generally very diverse from one another in manners, customs, education, and prejudices, as well as in attainments. Especially is this true, of the sudden conglomerations created by these long and multiplied lines of travel and commercial intercourse. Coming from regions as wide spread as Christendom, transient and migratory in the extreme, the people are of every grade in moral training, and of every phase in religious belief. Those who have been unfortunate in business, those bankrupt and shipwrecked in faith, those who would escape moral and religious restraints—Infidels, Deists, Atheists, Spiritists, and Errorists of every name, those who would hide their poverty and forget better days, the destitute and wretchedly poor, in great numbers, those of some religion, yet of intense prejudices—divided into nearly as many systems of faith as there are families, and yet hardly willing to give ear to anything but the faith of their fathers—these all, with a few who love Christ more than sect or prejudice, compose our villages. So great a diversity renders it impossible to commence religious enterprises, in a thousand places, where, if they were once commenced and prosecuted for a time with vigor—until these elements could shape themselves and coalesce—large and flourishing churches would be gathered.

Hence the immense utility, and the necessity, of missionary aid.

Improvement.

I have recently had an opportunity to visit a large portion of the missionary field in this State. Some twenty years ago, I traversed the same field; and surely, contrasted with the past, the present must afford the highest pleasure to all who love human advancement and the cause of Christ. Then, it was all little else than a waste and barren wilderness, where the wells of salvation were not found. Much land, indeed, remains to be possessed, and the work has been but just commenced; yet no one can walk about this portion of Zion, embraced in Northern Illinois, tell her rising towers and mark well her bulwarks, and not feel, that all this has been done in the day of the right hand of our God, and that the man who here has labored, and he who has helped to sustain him, have been greatly honored and blessed of heaven.

From Rev. W. Porter, Port Byron,
Rock Island Co.

Church growth, East and West.

This practice of summing up the results of my labors at the end of every three months, sometimes produces a very discouraging effect upon my mind. I should like to see quarterly reports from the pastors of some of the older, self-sustaining churches in New England and elsewhere. Do you suppose, such reports would exhibit the rapid progress, and the cheering results, which those same pastors expect from us, poor, half-fed (intellectually) laborers of the West?

In those churches, where there is a homogeneous population, where the religious influence has always been predominant, and where all the appliances of the Gospel are in full force, we should expect the conversion of every child in the community, as soon as he came to years of discrimination.

But that such is not the fact, we have sad evidence, when those children, grown to mature years, come to the West, with their moral, and, in some cases, with their religious principles adhering to them much like a card fastened to a trunk by very short tacks, and which is usually, either lost on the way, or is taken off at the end of the journey. I fear, more is expected of the Home missionary than he can accomplish. It

is hardly possible for Christians at the East, who have not resided for a considerable time in the West, fully to appreciate the peculiar disadvantages under which we labor.

And then, as a general fact, there appear only the more striking cases of the missionary's experience in his published Reports. It is some remarkable success, or some particularly "Hard Field," that goes to make up the reader's estimate of Home missionary work; and hence, I am disposed to believe that the idea is somewhat prevalent among Christians at the East, that the faithful missionary will meet with something marvellous in his experience—some rapid growth of the church under his care, or some successful battles with infidelity and vice. But the truth is, that the churches at the West must grow as churches generally do in every other part of the world.

There is an analogy between the operations of nature and the progress of Christ's kingdom on the earth. Owing to a variety of favorable circumstances, certain particular trees are known to at-

tain to an enormous size, while ninety nine hundredths of all the trees on the globe attract no attention to their size, or the rapidity of their growth. The growth of the corn in the field is promoted chiefly by the calm, monotonous sunshine of the day, and the equally monotonous damp stillness of the night—only an occasional shower of rain is needful. So it is, I apprehend, with the growth of the church. It is by "line upon line, precept upon precept, here a little and there a little," that its foundations are cemented and its superstructure fitly joined together. Special seasons of refreshing from the presence of the Lord are indeed *essential*, and the Christian should always and most devoutly pray for them; and yet he has no ground for discouragement if they do not come with that frequency and copiousness that he might think desirable.

Thus I try to persuade myself, that the little feeble church at Hampton is really making progress—is making a true spiritual growth, though the fact is not so apparent as I wish.

Miscellaneous.

Correction.

At the twenty fifth anniversary of the Presbytery of Ottawa, an historical discourse was preached by Rev. NAHUM GOULD, of Somonauk, Ill. Portions of this discourse have been published, and furnish much valuable information respecting the history of the churches in that region. We notice one statement, however, which is not only inaccurate, but injurious to this Society, and should not stand uncorrected, as a part of the ecclesiastical history of Illinois. It is as follows:

"It did seem, in some localities, at least, that the Home Missionary Agents were, some of them, engaged in the work of overthrowing Presbyterianism. At Freedom, on Indian Creek, we once had a church. Here, they had erected a house of worship, with much self denial, and were worshiping God quietly in it, where Presbytery have been abundantly and cordially entertained. For some years they had lived independent

of either Presbytery or Association; and during all that time they were making advances, and no uneasiness was manifested on the part of Secretaries or Agents. But in 1848, the church came to a resolution to adopt the Presbyterian polity, and they united with the Presbytery. The first application for aid after this change was denied. The answer was this. 'So far as we can learn of the prospect at Indian Creek, the Committee do not feel that they are justified in encouraging further expectation of missionary aid. They would be far from placing any obstacle in your way, but they feel obliged to make such disposition of the amount asked for as shall seem likely to be more useful.'

This statement contains the following errors:

1. It is stated that "no uneasiness was manifested" while "the church lived independent of either Presbytery or Association." The uneasiness here referred to was expressed on the renewal of Mr. Gould's commission in 1844, and again in 1846. In 1847 it led the Exe-

cutive Committee to limit his commission to six months, and in 1848, to withhold it altogether.

2. It is stated that "the first application for aid after the change was denied"—implying that the application previous to the change was *not* denied, and that the change was the *cause* of the denial. Neither is correct. The previous application, dated January 10th, 1848, in which the church was styled the "Congregational Church on Indian Creek," was denied, in consequence of statements made to the Committee by members of the Presbytery of Ottawa, and without any reference to the ecclesiastical preferences of the church.

3. In quoting the answer to a subsequent application, in which the *reason* for withholding aid is stated, Mr. Gould omits that part which contains the reason. The correct reading is as follows: "In review of the results of your ministry, at Union, at Rockwell, at Troy, and now so far as we can learn of the prospects at Indian Creek, the Committee do not feel that they are justified in encouraging further expectation of missionary aid."

It appears, therefore, that there could have been no intention of "overthrowing Presbyterianism," in this case, inasmuch as missionary aid was withheld from the church on Indian Creek, *before* its connection with the Presbytery, and not on account of its ecclesiastical position, but *of the results of the labors of its minister.*

Oregon.

Physical Traits.

In forming the character of a new community like that of Oregon, one of the higher institutions of learning is necessary, for upon the prosperity of such an institution depends, in a great measure, the cause of education in that region. The tendency of all such remote colonies is always to descend in the scale of civilization, unless every effectual means are taken to check the progress

of degeneracy. The maritime part of Oregon has now a population of a hundred thousand souls, composed in a great degree of backwoodsmen, an uneducated race, not likely to do anything for the cause of education if left to themselves, yet with a certain respect for learning which would lead them to avail themselves of the means of education if brought to their doors. They occupy a country the inhabitants of which, as its settlements extend eastward, and as the settlements of Nebraska stretch westward, will, ere long, become our neighbors. The steamers which ascend the Columbia already land within five hundred miles of the remotest landing-place reached by the steamers which go up the Missouri.

Here is a region in which the tributaries of streams flowing into the Pacific interlock with those of the rivers that seek the ocean on the Atlantic side of our continent. Here the primeval forests, which lie east of the Rocky Mountains, pass into those which overshadow the western slope. South of this region, the habitable districts of the Pacific coast are separated from those of the Atlantic by broad rainless deserts, without springs, without woods, without vegetation, except, perhaps, patches of that bitter growth of plants which, in such countries, contrive to exist in spite of the parsimony of the elements. But in that belt of country which lies to the north of these deserts, about the springs of the Missouri, you have all the way, if not always a fertile, at least a habitable country, a region of showers and rivulets and woods, with a climate which, if less soft and genial than that of the maritime portion of Oregon, is not subject to the extreme vicissitudes which we experience here.

The settlements which are creeping towards the Pacific from Nebraska will ere long meet and become blended with those which are advancing eastward from the western coast of our continent. Here is the natural point of contact between the Atlantic and the Pacific States, and at this place nature has interposed no barrier to their easy intercommunication, except the mountain range, which we believe presents no more difficulty there than further south. It may happen that, while the discussion is proceeding as to which of the more southern routes is the proper one for a railway to the Pacific, the two regions will have met and shaken hands near the northern boundary of our republic, and the great

highway from our eastern districts to those of the furthest west will have been established there among cultivated fields and cheerful villages. However this may be, the day is not far when the junction of which we speak must take place.

Tendencies.

We have spoken of the race of backwoodsmen who form the majority of the present inhabitants of Oregon. They are called at the West, Missourians, and are mostly of the class of poor whites who are continually emigrating from the slave States, many of whom, doubtless, are from Missouri, and others have passed from one State to another, floating along on the edge of colonization like weeds borne forward by the waves of the sea. Their removal to a spot still more remote from the influences of civilization has, of course, not improved their modes of living, or refined their manners, or provided better means for the education of their children. Mingled with these borderers is another class, who have lately come in, emigrants from the mines, men without families, who, not having been successful in California, have come to Oregon to take up lands, and who bring with them the habits of a still ruder life than those who are called Missourians. It is manifest that the state of society which is likely to be formed under such circumstances will be most undesirable, and that the remedy is the establishment of institutions of education under the management of men of the proper character.

Future of Oregon.

That portion of the United States which lies west of the Rocky Mountains and north of the boundary of California

is destined to form eventually the most important part of our western possessions. The gold mines of California have fixed both the attention of our country and the world on that State and little attention, in consequence, has been given to Oregon. But the North Pacific coast is capable of subsisting a far more numerous population than California, on account of the much greater proportion of arable land which it contains. Its fertile soil yields abundantly, and its climate is such as to encourage bodily activity throughout the year—a climate which the observations of meteorologists show to be more uniform and regular than that of any part of the continent of Europe. It is destined to become the seat of a dense population, and the time is not remote when those whose constitutions are too severely tried by the vicissitudes of temperature on the Atlantic coast, will, instead of resorting to a foreign shore, cross our continent, and make the experiment of a sojourn under the softer influences of the sky of Oregon.—*N. Y. Evening Post.*

It is exceedingly difficult to supply a region so remote as Oregon with an educated ministry. Fields of usefulness are easily found nearer home, and in communities that offer more comforts than can be had among the new and crude beginnings of society on that remote frontier. It is of *essential importance* that, as soon as possible, men be educated on the shores of the Pacific for ministerial labor there. But meanwhile, it is, if possible, of still greater importance, that, while preparations to this end are in progress, the work of the ministry be not suffered to slacken. Until Oregon is ready to educate her own ministers, they must be furnished from the East. Are there not good and able men among us whom God is now calling to this work?

Appointments by the Executive Committee of the American Home Missionary Society, in

February, 1860.

Not in Commission last year.

Rev. Stephen D. Helms, Lima and West Union, Iowa.
Rev. John N. Lewis, Lowville, Leeds and Poynette, Wis.
Rev. Hosea Kittredge, Bunker Hill and Mason, Mich.
Rev. Cyrus H. Eaton, Newark, Mich.
Rev. William W. Adams, Como, Ill.
Rev. R. S. Armstrong, South Canton, N. Y.
Rev. Moses Chase, West Stockholm, N. Y.
Rev. Timothy B. Jervis, Oriskany, N. Y.

Rev. William J. Knox, Florence, N. Y.
Rev. J. N. Gloucester, (colored,) Troy, N. Y.
Rev. C. H. Powell, Long Ridge, Conn.

Re-commissioned.

Rev. Jacob E. Conrad, Mapleton, Winnebago City and Blue Earth City, Minn.
Rev. Justin E. Burbank, Preston and Carimona, Minn.
Rev. Samuel W. Pond, Shakopee, Minn.
Rev. Stephen Cook, Austin, Minn.
Rev. Christian F. Veltz, (German,) Muscatine, Iowa.

Rev. Moses K. Cross, Tipton, Iowa.
 Rev. Abner D. Chapman, Brooklyn, Iowa.
 Rev. William Fithian, Mount Vernon and Solon, Iowa.
 Rev. Abraham Van Stavoren, Montrose, Iowa.
 Rev. Moses G. Cass, Muscatine Island, Iowa.
 Rev. Darius E. Jones, Columbus City, Iowa.
 Rev. Thompson Bird, Des Moines, Iowa.
 Rev. Ashbel S. Wells, Palmyra, Iowa.
 Rev. Samuel Hemenway, Salem and Hillsboro, Iowa.
 Rev. Evan J. Evans, (Welsh,) Williamsburgh, Iowa.
 Rev. A. S. Allen, Middleton and Black Earth, Wis.
 Rev. H. A. Miner, Menasha, Wis.
 Rev. Sidney H. Barteau, Wyocena and Pardeeville, Wis.
 Rev. William R. Stevens, River Falls, Wis.

Rev. Leonard L. Radcliff, Prairie du Chien, Wis.
 Rev. Nathaniel Grover, South Haven, Mich.
 Rev. John Scotford, Bedford and Pennfield, Mich.
 Rev. Erasmus D. Willis, Pecatonica, Ill.
 Rev. Joseph S. Emery, Harvard, Ill.
 Rev. Calvin C. Adams, Fremont, Ill.
 Rev. John L. Richards, Coal Valley, Ill.
 Rev. E. W. Kellogg, Wayne, Ill.
 Rev. Perry C. Baldwin, Plain, Bowling Green and Tontogona, O.
 Rev. William H. Rogers, Cheviot, O.
 Rev. Thomas A. Welsh, Wilkesville, O.
 Rev. Almond K. Fox, Sugar Grove, Penn.
 Rev. Azariah G. Orton, D.D., Lisle, N. Y.
 Rev. Samuel J. White, Cannonsville, N. Y.

Receipts of the American Home Missionary Society, in February, 1860.

MAINE—

Saco, on account of legacy, of Mrs. C. S. F. Goodale, by S. L. Goodale, Administrator, \$1,135 20

NEW HAMPSHIRE—

Concord, First Cong. Ch. and Soc., to const. a L. M., \$61.75; Gen. Robert Davis, in full, to const. Robert Franklin Davis, of Bunker Hill, Ill., a L. M., \$10, by L. D. Stevens, Treas. N. H. M. S., 71 75

VERMONT—

Bridgeport, Mrs. Sally Kingman, by Rev. F. W. Olmsted, 2 00
 Peru, Rev. R. D. Miller, 1 00
 Thetford, First Cong. Ch., to const. Dea. Jonathan Farr, a L. M., by Rev. L. Tenney, 50 00

MASSACHUSETTS—

Massachusetts Home Missionary Society, by Benjamin Perkins, Treas., 2,000 00
 Boston, legacy of Hon. Abbott Lawrence, by James Lawrence, Exr., 5,150 00
 Dedham, First Ch., by Rev. E. Burgess, D.D., 100 00
 Enfield, Enfield Benev. Soc., by Rev. R. McEwen, D.D., 700 00
 Franklin, "A Family Offering," to const. George Fisher, a L. M., by Willard Fisher, 30 00
 Hampshire Miss Soc., by E. Williams, Treas.—
 Hadley, First Par. Gen. Benev. Soc., to const. Horace Cook, Luther Barstow, Lucius Nash and Mrs. E. W. Dickinson, L. Ms., by P. S. Williams, Treas., 120 00
 Northampton, First Parish Gen. Benev. Soc., 210 50
 Norwich Ladies' Benev. Soc., by Mrs. M. L. Porter, Treas., 10 00
 West Hampton, by J. Cook, Treas., 86 87
 Hatfield, Cong. Ch. and Soc., \$42.25; a Friend of Missions, to const. Mrs. Mary Little, of Athens, Ill., a L. M., \$30, by John A. Billings, Treas., 72 25
 Lenox Cong. Ch. and Soc., by Miles Washburn, 23 00
 Pittsfield, Walter Tracy, by Rev. Dr. Todd, 10 00
 South Cong. Ch., Sab. Sch., E. M. Landers, 29 49
 South Hadley Falls, Cong. Ch., Mon. Con., by Rev. Richard Knight, 25 98
 West Stockbridge, Cong. Ch., by James H. Spencer, Treas., 7 09

CONNECTICUT—

Bridgeport, Dwight Morris, at the request of his deceased mother, Mrs. Rhoda F. Wheeler, to const. Dwight

Morris, a L. D. and Mrs. Marietta Thompson and Miss Augusta Jordan, L. Ms., 200 00
 Center Brook, Cong. Ch., by Rev. John G. Baird, 7 20
 East Windsor, Ladies' Benev. Soc., by Mrs. Somantha Wells, Sec., 52 00
 Guilford, a friend, 5 00
 Kent Cong. Ch. and Soc., to const. Rev. Everts Scudder, a L. M., 47 00
 Mystic Bridge, Cong. Ch., Mon. Con., by Ebenezer Denison, Treas., 19 47
 New London, A Friend, to const. Mrs. John W. Windsor, New Oregon, Mrs. L. E. L. Windsor, St. Charles, and Mrs. Harriet B. Windsor, Mitchell, Iowa, L. Ms., 90 00
 First Cong. Ch., a member of, 30 00
 North Haven Center, Ladies' Benev. Soc., by F. T. Jarman, 30 00
 Prospect, Cong. Ch., by Rev. W. W. Atwater, 8 15
 Sharon, J. A. Elliot and wife, \$2; Frances A. Elliot, \$3, 5 00
 Southington, legacy of Salome Peck, by Charles R. Carter, Exr., 100 00
 Stamford, First Cong. Ch., by T. Davenport, 63 00
 Stonington, First Ch., Mrs. S. Wheeler, by Rev. N. B. Cook, 1 47
 Stratford, Col. G. Loomis, by O. R. Kingsbury, 10 00
 Waterbury, Second Cong. Ch., by Nelson Hall, 92 15
 Wilton, Nathaniel Sterling, a mechanic nearly 80 years of age, 250 00
 Woodbury, North Cong. Ch., by F. T. Jarman, 54 00

NEW YORK—

Albany, on account of legacy of Mrs. Margaret Clark, by Edward S. Clark, Exr., 560 00
 Brooklyn, Clinton Av. Cong. Ch., George W. Snow, in full, to const. himself a L. D., 50 00
 Cairo, Presb. Ch., by Rev. S. W. Roe, 11 00
 Canaan, First Cong. Ch., by Rev. A. V. H. Powell, 15 00
 Canaan Center, Presb. Ch., by William J. Blain, 8 20
 Crown Point, Cong. Ch. Sab. Sch., by Lucius Dunclee, Treas., 5 00
 Elizabethtown, N. Y., Cong. Ch., by Rev. Charles Redfield, 30 00
 Ell-nburg, Presb. Ch., by Rev. Z. M. P. Luther, 5 50
 Gasport, Sherman Spencer, 5 00
 Hauden, Rev. William Frazin, by E. G. Cobb, 4 00
 Hannibal, Cong. Ch., by S. W. Brewster, 10 00
 Harlem, Presb. Ch., Mon. Con., by E. Ketchum, 18 00
 Horseheads, Mrs. Johnson, 2 00
 Lake Ridge, Lucretia Todd, \$5; Josiah Todd, by S. E. Todd, \$8, 8 00
 Lumberland and Barryville, Cong. Ch.,

by Rev. Felix Kyle, Montgomery, First Presb. Ch., by Rev. G. N. Judd, D.D.,	6 86	Sheffield, Cong. Ch., by Rev. A. Lyman,	4 50
New York, Moses H. Baldwin, \$50; Mrs. Hannah Ireland, \$50, <i>Allen St. Presb. Ch.</i> , \$75 06; Mon. Con., \$7 89, by E. W. Ketcham. <i>Broadway Tabernacle Soc.</i> , Mon. Con.,	60 75	MICHIGAN--	
<i>Fourteenth St. Presb. Ch.</i> , William E. Dodge, \$250; W. A. Ransom, \$100; William A. Booth, \$50; William T. Booth, \$50, to const. William T. Booth, a L. D.; Orson D. Munn, to const. Henry M. Munn, a L. M., \$50; Salem H. Wales, to const. Mrs. Frances E. Wales, a L. M., \$30; Frederick Meal, to const. himself, a L. M., \$30; I. S. Valentine, \$30; J. L. Halsey, \$25; Stephen Custer, \$15; Charles Fanning, \$15; H. Griffin, \$10; Charles Taylor, \$10; D. S. Dodge, \$10; Edward O. Jenkins, \$10; R. H. Boyd, \$10; D. T. Staniford, \$10; others \$147.54.	100 00	Brighton, Mrs. J. B. Lee, by Rev. Chauncey Osborn,	1 00
<i>Mercer St. Presb. Ch.</i> , H. B. Wash- burn, \$100; G. B. De Forest, \$100,	82 95	Byron, \$7; Deerfield, \$1.50; Presb. Chs., Rev. Chauncey Osborn, \$10, Erie and La Salle, Presb. Chs., by Rev. E. B. Salter,	18 50
Oakfield, Presb. Ch., by Rev. P. S. Van Nest,	4 10	Hastings, Cong. and Presb. Ch., by Rev. A. H. Gaston,	12 00
Ovid, Mrs. M. A. W. Dunlap,		Jonesville, Presb. Ch., Mon. Con., by Rev. H. L. Stanley,	10 50
Schenectady, Presb. Ch., by Rev. J. T. Backus,	852 54	Lansing, First Presb. Ch., by Theodore Hunter,	1 09
		Victor, Cong. Ch., by Rev. O. M. Good- ale,	21 25
		Ypsilanti, Mrs. E. M. Sheldon,	3 00
			50
		WISCONSIN--	
		Albany, Cong. Ch., by Rev. J. Jameson,	8 00
		Barton, Presb. Ch. by Rev. J. S. Lord,	15 50
		Fond du Lac, W. C. Hamilton,	2 50
		Rosendale and Oshkosh, Cong. and Welsh Chs., by Rev. John Davis,	14 70
		Spring Green, \$4; Ithaca, \$1; Cong. Chs., Mon. Con., by Rev. D. T. Noyes,	5 00
		Stone Bank, Presb. Ch., by Rev. James Conley,	1 87
		Summit, Presb. Ch., by Rev. E. J. Mon- tague,	10 00
		Two Rivers, First Cong. Ch., by Rev. H. B. Pierpont,	8 00
		Trempealeau, First Cong. Ch., by Rev. J. M. Hayes,	4 00
		Waterford and Rochester, Cong. Chs., by Rev. J. D. Stevens,	6 95
		IOWA--	
		Algona and Irvington, Cong. Ch., by Rev. Chauncey Taylor,	7 50
		Bowen's Prairie, First Cong. Ch., by Rev. M. C. Searle,	9 25
		Camanche, Presb. Ch., by Rev. G. D. Young,	7 50
		Decorah, a Friend,	8 00
		Keosauqua, Presb. Ch., \$23.30; Lebanon, \$3.45; Fox Prairie, \$2.45; Chequert, \$2; by Rev. J. D. Sands,	81 20
		Le Claire, Cong. Ch., \$5; a Friend, \$5; by Rev. D. N. Bordwell,	10 00
		Muscatine, Cong. Ch., by Rev. A. B. Robbins,	81 00
		Oregon Grove, a Friend,	5 00
		Panora, Rev. William M. Kain,	5 00
		Pella, Cong. Ch., by Rev. A. V. Baldwin,	8 00
		Sabula and Sterling, Cong. Chs., by Rev. A. Harper,	10 00
		Sherrill's Mount, Ger. Evan. Ch., by Rev. S. Uhlfelder,	12 40
		Toledo, Cong. Ch., by Rev. G. H. Wood- ward,	8 00
		MINNESOTA--	
		Cannon Falls and Lewiston, Cong. Ch., by Rev. J. R. Barnes,	4 00
		Chatfield, Presb. Chs., Mon. Con., by Rev. E. D. Hoyt,	5 00
		Lake City, Cong. Ch., by Rev. D. C. Sterry,	20 00
		KANSAS--	
		Elwood, First Cong. Ch., \$1.75; Rev. E. Whitney, \$5,	6 75
		Hampden and Burlington, by Rev. Rod- ney Falne,	8 50
		OREGON--	
		Forest Grove, Cong. Ch., Mon. Con., by Rev. E. Walker,	15 50
		HOME MISSIONARY--	20 50
			\$13,694 79



